

THE CASKET.

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A CATHOLIC JOURNAL NON-PARTISAN IN POLITICS.

\$1.00 PER ANNUM.

FORTY-FOURTH YEAR.

ANTIGONISH, N. S., THURSDAY, APRIL 4, 1895.

NO. 11.

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The Constitution of the P. P. A. has... should here, at the beginning of it... this Scripture text: "And he (the beast) saith: thus no man should be able to buy or to sell save he that hath the mark of the beast" (Revelation, xiii. 17).

The Protestant organ, "Blessed are the Meek," is expressed editorially as follows by the New York Witness (Presbyterian):

"It will ever be that fervor in Christian spirit and success in mercantile enterprise will go together. This is true of individuals and of nations."

That's crude enough for any wording.

From the advertising pages of the Catholic World for April we learn that Father Young's book, "Catholic and Protestant Countries Compared," which was reviewed in the past two issues of THE CASKET, is now in the fourth edition, three editions having been exhausted in three months. We sincerely hope that its phenomenal sale may continue till it is in the hands of every intelligent man and woman, Catholic and Protestant, in the land.

"The Tramp," who edits the "Farmers' Club" in the Free and Press, one of the weekly editions of the Toronto Mail and Empire, says in a recent issue: "I have on hand eight letters of a purely political character, which the writers request me to publish in this department. Were the letters of an argumentative character, and did they deal with special political features, I would strive to meet the wishes of the writers, but as they consist chiefly of abusing the other side, I reluctantly compelled to refuse their admission."

This, though possibly susceptible of more elegant expression, is an excellent journalistic policy whose adoption by our party papers generally were a commendation most devoutly to be wished. It is a deplorable thing that every scribbler who considers he has a grievance against some one on "the other side" can for the next few months get unlimited space in most of the party journals to give vent to all sorts of abuse.

"LOVE TO MAKE LIES."

The Protestant New York Independent, in its issue of March 21, utters a spike in an off-handed line in a manner that covers a multitude of sins in its treatment of Catholic subjects. It is the old falsehood about the number of Irishmen who deserted from the Federal army during the Civil War, which, it appears, is now printed on a slip for wide circulation, with the statement that these desertions were the result of the recognition of the Confederacy by the Pope. Following is the introductory paragraph of the Independent's article:

If we may judge from assertions that come under our eye, some of those who make the Roman Catholic Church love to make lies about it. We cannot imagine why false eulogies are concocted in the name of the Pope and false testimony addressed against the Church, unless it is because hatred of the Church is equalled by love of lies.

As the statement purporting, as it always has done in the past, to be made on the authority of a document issued by the Pension Department at Washington, but is independent, apparently unaware that it had already received an official contradiction, wrote to the Secretary of War and was informed that no consultation of the number of deserters had ever been made; nor was it possible to ascertain the number of any given nationality. As to the Pope's alleged recognition of the Confederacy the Independent says:

"We can find no authority for it. If this is actually all that the Government of the world refused to do, Jefferson Davis, the President of the Confederacy, in his 'Lies and Fall of the Confederacy' is 'Government.' We have searched this two-volume work designedly and failed to find any record of Papal recognition."

As the printed slip cited the New York Sun as corroborating the figure, the Independent concludes:

"We may say, that in answer to a note of inquiry addressed to the editor of the Sun, asking whether it held itself responsible for the figure which the slip states were corroborated in its columns, we received the following:

"The Sun does not and never did. The figures were printed simply as correspondence. We disclaimed their official

character at the time and many times since." "This strips the statement of the last vestige of authority, and shows that it is made out of the solid."

THE GLOBE ON REMEDIAL LEGISLATION.

The Toronto Globe comes out squarely against Federal interference in the Manitoba school question. The decision of the Privy Council, argues the Globe, empowers but does not require the Federal Government to interfere: Federal interference would be an encroachment on provincial rights; Federal interference would be no purpose, for the people of Manitoba would resist, and their resistance would render any remedial law impotent.

Such, in brief, is the Globe's argument. Now, the Privy Council has declared that the rights and privileges of the Catholic minority in Manitoba have been unjustly affected by the School Act of 1890. There exists a grievance, and for that grievance the Constitution provides remedy—else is the sub-section of the Act which seeks an appeal to the Governor General in Council in favor of the aggrieved minority a violation and a snare. The Federal Government, therefore, cannot choose but interfere, unless it elects to over-ride the Constitution. So much for the Globe's first plea. Its second plea is equally futile. Whatever rights Ontario has as a Province it acquired under the Act, not as a Province, but as a part of the Dominion. Its rights, and limits its rights, are in the matter of public school legislation. The third plea is a very silly or very mischievous. A remedial law passed by the Parliament of Canada would forthwith be inoperative in the province. Let us see. The Manitoba Government has at present the legal right to levy a tax upon Catholics for the support of schools to which they do not send their children. In the event of a remedial law being passed, it would have no such right, and the Catholics could invoke the protection of the courts against any attempt on the part of the Government to collect the tax. Again, the Catholics of Manitoba have no legal right to lay taxes for the support of their own schools. If the Federal Parliament should enact a remedial law, they would have the right, and the courts, as in duty bound, would uphold it.

There is but one way in which the people of Manitoba could resist remedial legislation, and that is by casting off the yoke of Confederation and going into open rebellion. In history at resistance, therefore, the Globe virtually incites to rebellion, and its language is nothing short of treasonable.

WERE WE RIGHT?

Last week in discussing the effect of the remedial order adopted by the Dominion Government in the Manitoba School Case we said: "The Cabinet, by adopting this order, has pledged itself to the introduction of such remedial legislation as the Government, as such, has no right to sustain." We find that our esteemed contemporary, the Halifax Herald, whose championing of the rights of the Manitoba minority has been able and fearless, takes a different view of the situation. In its issue of 29th March he said:

"The passing of the order was a constitutional duty incumbent on the Government. The passing of remedial legislation is a matter for the Parliament, and with necessarily anything to do."

Had this come from any of the Government organs that have shown a disposition to minimize the effect of the Cabinet's order it would be entitled to little attention; but coming from the Herald, the voice is different. Which of us is right? We gave our opinion of the matter and must confess that until we read the Herald's note we were not fully satisfied. The possibility of the Government's not being pledged in the matter had not occurred to us. Possibly the Herald is right, though we cannot easily believe it. We do not arrogate to ourselves any authority on a question of constitutional law. We note, however, that Dr. O'Rourke, the leading constitutional authority in Canada, holds the Government is pledged. But then perhaps constitutional principles and precedents can afford us but little help in this question; for the situation must be al-

ligned to be an anomalous one. The Cabinet was in the unique position of being charged with a judicial function. They discharged it as a judicial tribunal, making what is admitted to be the only order they could make as a judicial body. Perhaps the Herald is correct in saying that they have a right to decline to undertake in their political capacity the task of carrying through Parliament legislation for making of it they had no option. We concede that decision, seeing that in the doubt, as we say, they had no option. We do not think that a constitutional precedent capable of throwing light on the matter can easily be found. It is a question of the Government's intention; and since a doubt has been raised in the matter, we must hold that intention should be made known.

Halifax Happenings.

(Held to be late for insertion last week.) On Thursday evening, March 21, Rev. Dr. Foley delivered the first of a series of Lenten lectures in aid of St. Mary's Y. M. T. J. and B. Society. The plan of the lectures is as follows: The lecturer selects a subject and announces it a couple of days beforehand. A "question box" is placed at the door and therein any person present may deposit a paper slip containing a question bearing directly on the subject in hand. After the lecture is concluded this box is opened and the lecturer reads out the questions propounded one by one and gives answer to each as required. The subject of Dr. Foley's discourse was the History of the Bible. Dr. Foley brought to light some very interesting points in connection therewith. The lectures are only open to members of St. Mary's Y. M. T. J. and B. Society. The lectures are very successful, the Doctor's ability as a theologian being well known.

Dr. Francis Partridge, rector of St. George's Episcopal Church, this city, is about giving up his charge here to undertake the Deanship of the Diocese of Fredericton. Dr. Partridge has been connected with St. George's for eleven years and during that time has enjoyed the respect of the clergy and laity of all denominations, who have had the pleasure of his acquaintance. I am sure that he will be the recipient of the same respect in Fredericton which he enjoyed here, and which is due to great measure to his well-known good qualities and his tolerance of the religious beliefs of others.

The House closed on Thursday with the usual formalities. The session has been rather uneventful on one side, there was little or no friction between Government and Opposition, and on several occasions members of each party voted outside their ranks, as their judgment led. This is by no means to be deplored; it is a practice conducive to good legislation. A member who votes according to his convictions and his political associates is likely to have the best of reasons for so doing, and need not fear being held to an account by his constituents.

The City Improving Bill got through on a compromise between the Assembly and the Legislative Council after being thrown out by the former body. Among the members of the former body for the maintenance of female prisoners sentenced there by the Courts for correction. The City Council has been asked to agree to the House for ratification and in order to get permission to borrow the requisite funds. This Bill among through the kind efforts of a number of clerical gentlemen representing the "Evangelical Alliance," who probably saw in this some new mode of "Papal Aggression." However, the Bill was sent back by the Upper House and ultimately passed.

Monday morning's Chronicle has a well written article copied from the Boston Transcript and entitled "Special Subjects in the Pulpit." The article sets forth this curious fact, that in many pulpits there is a tendency to treat of sociological and social rather than religious subjects, and that although the remarks do not apply with great force to Canada, yet they are worthy of Canadian thought. In reading the article I became impressed with the idea that if, as claimed, the remarks of the Transcript cannot apply to Canadian clergymen do not speak to the texts they announce, for assuredly, many of those texts would imply a secular disorganization in Halifax a pulpit from whence proceeds the most vile abuse of all existing forms of religion. The only redeeming feature in connection with the smallness of the church in which the speaker stands, is the smallness of the congregation; there are about 150 regular attendants and 200 transient (employed) hearers who would be better than the attending churches in which they profess to believe. The pastor of this so-called church, who has the conscience to prefix "Rev." to his name, is an avowed Agnostic (which is a polite name for an infidel). He publishes a paper devoted to the propagation of his peculiar ideas, which may be purchased for five cents. It has made several attempts to involve prominent ecclesiastics into polemical discussions, but in every instance has been treated with becoming contempt. His last effort in this direction, though beset with what he calls "regular calling gun facts," has failed as signally as all previous ones. I do not wish to gratify, Halifax readers will know the man.

"Our Parish Magazine."

PORT MONROE, C. B., Feb. 25th, 1895. To the Editor of THE CASKET: Dear Sir—The Rev. W. J. Lockyer, Episcopal clergyman of this town, publishes a monthly periodical, called "Our Parish Magazine," its motto being "Our finite doctrine and a clear understanding of the truth."

It contains some well known advertisements, has considerable space devoted to foreign mission stories, always contains the usual number of references to lectures, meetings, fancy apron sales, children's contribution boxes, magic lantern shows, etc., and occasionally a page or two of editorial matter. It being, in all, such a bright, instructive addition to our current literature and edited with so much clear understanding of the truth, I trust you will grant me space in your valuable paper to congratulate the Rev. enterprising gentleman upon the great success (?) attained by his parish magazine.

In the January number, the courteous gentleman is pleased to say "a few words" to his Catholic neighbors, for their many "unkind, uncalculated remarks, respecting his actions in a recent marriage affair," and "their many wicked threats respecting the grass, who had been a member of the Church of Rome." Just here, Mr. Editor, I should give Mr. Lockyer credit for another important and most commendable trait of character, which he frequently displays. It is the ability to make reckless, bald, assertions on serious questions and to expect the public to believe them on the authority of the Rev. Mr. Lockyer, witness the following—italics being ours: "To our Roman Catholic neighbors, who have not been too complimentary in their remarks about the marriage referred to, we say, with the kindest feelings, respect, solicitude, and a valid branch of the Holy Catholic Church with an ordinary communion of 18 years and 10 months and to bless in his name."

I think, now, that that is a staggerer (?) for our best Catholic theologians. This is not, I presume, the first time such claims have been made by a clergyman of the church by law established, but hitherto they have emanated from metropolitan Bishops or other writers of recognized ability, and consequently were not entitled to much serious consideration, now, however, Mr. Lockyer has spoken, and how dare any one claim to be better informed? Mr. Lockyer, edit the Parish Magazine, and charge his Catholic neighbors with many mean and wicked things. He has spoken, and how dare any one say that he is not correct?

Yours, etc., (SIGNED)

and a tendency to treat of sociological and social rather than religious subjects, and that although the remarks do not apply with great force to Canada, yet they are worthy of Canadian thought. In reading the article I became impressed with the idea that if, as claimed, the remarks of the Transcript cannot apply to Canadian clergymen do not speak to the texts they announce, for assuredly, many of those texts would imply a secular disorganization in Halifax a pulpit from whence proceeds the most vile abuse of all existing forms of religion. The only redeeming feature in connection with the smallness of the church in which the speaker stands, is the smallness of the congregation; there are about 150 regular attendants and 200 transient (employed) hearers who would be better than the attending churches in which they profess to believe. The pastor of this so-called church, who has the conscience to prefix "Rev." to his name, is an avowed Agnostic (which is a polite name for an infidel). He publishes a paper devoted to the propagation of his peculiar ideas, which may be purchased for five cents. It has made several attempts to involve prominent ecclesiastics into polemical discussions, but in every instance has been treated with becoming contempt. His last effort in this direction, though beset with what he calls "regular calling gun facts," has failed as signally as all previous ones. I do not wish to gratify, Halifax readers will know the man.

One of the best things in the March issue of the Rev. Father Zahm's spirited sketch of four or five Catholic savants of our day, whose names though little known in the New World, are household words in the Old. The Rev. J. Walsh tells the story of Catholic missionary work in Japan—the flourishing condition of the Church in that island empire as the close of the 19th century, the fiery persecutions that followed, and how the children of the martyrs held fast the faith for two hundred years without priest or sacraments. In the present installment of Father de Viras "Ely of China" the customs and religious rites of the children of the Lacus are ably portrayed. There are other articles of interest in the number, and the editorial notes are, as usual, pithy and crisp.

Catholic Magazines.

St. Joseph's Day at Lourdes. Lourdes, March 26th, 1895. On Sunday, the 24th instant, the boys of St. Joseph's Society here celebrated the anniversary of their patron saint, St. Joseph, by receiving the sacraments of Penance and Holy Communion. At the same time they gave a reception to the boys of the other parishes of the town. They sat together before the altar of St. Joseph after the Stations and Benediction were over. The good Father Williams, who delivered a long and able sermon in the morning, addressed the St. Joseph boys for half an hour. His exhortations couched in beautiful language were bristling with facts which appealed to the mind and heart of his people alike. The high estimation in which Father McDonald is held by his parishioners will surprise no one who knows the vigor and zeal with which the good priest works for their temporal as well as their spiritual well-being.

Obituary.

It is with sincere regret we announce the demise of Mrs. Mary McCarry, for many years a highly respected resident of Margrave, C. B., at the residence of her son, on Hebron street, Boston. The end of her long, exemplary and God-fearing life, after a short illness, came on Thursday the 21st ult., and full of years and faith and fortified with all the consolations of Holy Church she went forth to meet her Creator. Deceased was born in Wexford, Ireland, ninety-two years ago, and was a woman of rare qualities of mind, and of a kindness of heart that endeared her to all who knew her. Her son, Rev. M. J. McGarry, of St. Laurent College, Montreal, was with her in her last sickness and performed the funeral service at St. James' Church, Harrison Avenue, on the 23rd ult. Her husband preceded her in death twenty years ago. She leaves a family of four sons and four daughters to mourn the loss of a kind, devoted and loving mother. May she rest in peace.—Cous.

We regret to announce the death of Mrs. Rose, which took place yesterday at the residence of her son-in-law, Mr. C. S. Wilkie, after a lingering illness. She was a devoted lady, sixty years of age, and was the daughter of the late Robert McNeill, who married the Rev. C. L. Ross, a native of Stranorroy, Scotland, who was a minister of the Presbyterian church with Kinross, Ontario, where he died a number of years ago. Mrs. Rose was a wife amiable the love and esteem of all who knew her. Two daughters, Mrs. Wilkie and Mrs. A. S. Smith, of Moonbeam, W. T., survive her.

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La All-Erinn.

On na shan 's go ma 's bhainn... Do an Abhainn... Chaidh eib an All-Erinn... Tha na sagbhearan lagach... An an fath air an rathad... Le to be mulla an bhig gaidhean...

nowe bran and ground grain in the morn... 'Tis a fine thing to give them a feed... of sliced mangels, and I consider I derive... more benefit from them than from any... other feed I could use.

It may save you time and money to be... informed that, when you need a blood-... purifier, Ayer's Sarsaparilla is the kind... most in favor with the medical profession...

three I could see a long way off... 'Tis a fine thing to give them a feed... of sliced mangels, and I consider I derive... more benefit from them than from any... other feed I could use.

A good whitewash for use upon outside... work may be prepared as follows: Slake... in boiling water 1-2 bushel of lime, and... strain as before.

THE ANTI-GONISH DISPENSARY Still to the Front.

Always on hand a full supply of all the leading PATENT MEDICINES, among which are the following: Ayer's Cherry Pectoral, Ayer's Sarsaparilla, Beef Iron and Wine, Birkbeck Blood Bitters, Castoria, Peckham's Compound, Dorr's Kidney Pills, Dr. Agnew's Heart Cure, Fellow's Syrup, Hawker's Tonic, Hood's Sarsaparilla, King's Dyspepsia Cure, Lydia Pinkham's Compound, Minardi's Liniment, Menhath Plasters, Menhath's Kidney and Liver Cure, Pierce's Golden Medical Discovery, Pierce's Favorite Prescription, South American Tonic, Vaine's Celery Compound, Vaine's Pink Pills, Sargis's Syrup, Syrup Figs, Warner's Safe Cure, Williams' Pink Pills.

Another Large Supply of the following received at the Antigonish Dispensary

PARKE, DAVIS & CO.'S BEEF, IRON and WINE. HOOD'S SARSAPARILLA. MENTHOL PLASTERS. PUTTNER'S EMULSION. QUININE WINE AND IRON. WILLIAM'S PINK PILLS. PURE NORWEGIAN COD LIVER OIL. C. W. WALDEN, Chemist and Druggist, ANTI-GONISH.

Iorann.

DO MHAIC-GHEILIN BEHRADH. Caid eib do shuar na gheallan... 'S eib do shuar na gheallan... 'S eib do shuar na gheallan... 'S eib do shuar na gheallan...

Whitewash.

The lime and slaked lime gives the best... for use upon outside work. Slake in boiling water half a bushel of lime, keeping it just fairly covered with water during the process.

Badges and Pins

CHARMS AND LOCKETS. In every Design and all Prices. Embossed or REVERSIBLE BADGES. Which can be used for Memorials, Parades, Festivals, etc., or in fact for any purpose where required by an Association.

PATENT SECRET BALLOT BOX, EMBLEMS, MANUALS, GAVELS, HALL FURNITURE, SEALS, SCHOOL TRUSTEES' SUPPLIES, RUBBER STAMPS, WAX SEALS, LETTER HEADS, MINUTE BOOKS, PASS BOOKS, ETC.

EMBOSSING REVERSIBLE BADGES. In all cases we accept of Exchange Badges with Members returning from one district to another. We carry the largest stock in Canada of CATHOLIC ASSOCIATION SUPPLIES.

T. P. TANSEY, 14 Drummond St., MONTREAL, QUE.

NOTICE. A New House and Lot FOR SALE.

THE undersigned will sell by Private sale the New House recently built for Mr. on St. James Street. The house is well arranged, has a large parlour, a dining room, a kitchen, a bathroom, a wash-house, a stable, a carriage house, and a large garden.

A VALUABLE PROPERTY FOR SALE! THAT VALUABLE HOUSE and Lot of land, owned by Michael Lohmeyer, late of St. John's, Antigonish, is for sale.

THOMAS BROTHERS, Main Street, Antigonish, N.S., Oct. 15, 1894.

H. W. WENTZELL & CO. Cor. Barrington Street and Bells Lane. Parties wishing to Purchase for cash should send them their Cash Orders.

C. W. WALDEN, Chemist and Druggist, ANTI-GONISH, N. S.

GROCERIES AND PROVISIONS

Carefully Selected, Closely Bought and Cleanly Handled, AT T. D. KIRK'S, Main St., Antigonish.

TEAS, COFFEES, SUGARS, SOAPS, and all the Staple Groceries. Choice Sugar-Cured Hams, Bacon.

FISH FRESH and SALT. No. 1 Labrador Herring, Good and Fat, in bbls, and half-bbls. Prices Low.

APPLES—Choice Winter Varieties, both Cooking and Eating. Also, all other Fruits.

TOBACCO—Piston Twist, Montreal and other Brands.

CIGARS—An Excellent Assortment. Try "SOMETHING GOOD," the Best 5 Cent Cigar at present on the market. Low quotations to Retailers by the Box.

T. DOWNIE KIRK. BUSINESS COLLEGE. Commercial College.

Whiston & Frazee's Commercial College. Shortland, Bookkeeping, Arithmetic, Penmanship, Ledger Writing, Commercial Law, Practical Mathematics, etc.

PHOTOGRAPHY. PHOTOS made by ALEX. McDONALD in West Street, Antigonish, N.S. are the best in the County.

LIFE SIZE PORTRAITS SKETCHED FOR \$1.50. From a good Photo, or by sitting for the same.

ALEX. McDONALD, 12th February, 1894.

C. W. WALDEN, Chemist and Druggist, ANTI-GONISH, N. S.

PHOTO Studio.

Lewis Rice. OF ALL KINDS. Carefully Selected, Closely Bought and Cleanly Handled, AT T. D. KIRK'S, Main St., Antigonish.

TEAS, COFFEES, SUGARS, SOAPS, and all the Staple Groceries. Choice Sugar-Cured Hams, Bacon.

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ALEX. McDONALD, 12th February, 1894.

Growing Mangels and Carrots.

Those living Logan's Farm, Montserrat, who had first prize for field carrots and mangels at the Sherbrooke, Quebec, show last fall, give the following outline of his method of growing them: "After taking a crop of oats from meadow ground, I give a very liberal coating of good barn-yard manure deeply ploughed in the fall. If the weather continues fine, I harrow the ground, then cross plough, harrow again till it is very fine, then drill 2 1/2 inches wide, in spring, as soon as the land is fit to work. I split the drills, spread well-rotted manure in the bottom of the drills, then cover and put the roller over them. The land is then generally fit for sowing the same day. I sow five pounds of seed to the acre, as I find it better to pull out a few than to fill up the blanks by transplanting. I begin cultivation as soon as the plants are from one to two inches high, cultivate again before thinning when the plants are about three or four inches high, leaving them ten to twelve inches apart. Cultivate again in a few days, then give them a thorough hoeing; afterwards cultivate till the plants get too large. My crop of mangels generally averages 20 to 45 tons per acre. I remember having one crop that yielded me 45 tons to the acre. And from the appearance of this year's crop I expect to have over 50 tons. I feed my milking

Humorous.

Little Bella—Mr. Squire, do drink your tea. I am awfully jannions to see you drink. Mr. Squire—What makes you so anxious, dear? Little Bella—Oh, my sight you drink like a fish.

The celebrated Professor Person was by no means remarkable for attention to personal appearance. On one occasion, when visiting a friend, a gentleman, who did not know Professor Person, was waiting in impatient expectation of the barber. On Professor entering the library where the gentleman was waiting, he started up, and hastily said to Person: "Are you the barber?" "No, sir," replied Person: "but I am a cunning shaver, much at your service."

A rural pastor of pious disposition, going his rounds, once met one of his flock pushing his wares from door to door in a small cart drawn by a donkey. "Flood your Sanny?" said the white-tie, "hawkeye." "I never meet you twa but that caddy takes to brayin'." "Ay, sir," replied Sanny, "then the heart's eye warm when frens meet."

A smart, well-dressed young woman of the name of school called into one of the Liverpool post offices the other day, and, with a supercilious air, said, "Give me a post, a stamp." It was given to her, and, as she pitched across the penny she looked disdainfully at the clerk. "Must I stick it on myself, sir?" "Well, no, ma'am; you'd better stick it on the letter."

An English tourist who was visiting the Highlands arrived one day at the foot of Ben Nevis, where he found a shepherd, with whom he entered into conversation. "If," he said to him, "I was on the top

K. D. C. Restores the Stomach.

THOMAS BROTHERS, Main Street, Antigonish, N.S., Oct. 15, 1894.

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THE CASKET.

ESTABLISHED, 1852

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Shall we sharpen and refine the youthful intellect, and then leave it to exertment new powers upon the most sacred of subjects, as it will, and with the chance of receiving them wrongly or shall we proceed to feed it with divine truth, so it gains an appetite for knowledge? - CARDINAL NEWMAN.

THURSDAY, APRIL 4.

THE SUPERINTENDENT'S REPORT.

In our second last issue, in discussing the views of the Superintendent on religion in the public schools, we quoted him as saying that the teacher's character is the really important thing in the training of the young. The character of the teacher, the Superintendent justly says, is an "object-lesson" in religion, which is unconsciously assimilated into the texture of the pupil's life. This, he, it is remembered, is true whether the assimilation be of good or evil. We cited the words of several prominent thinkers, Catholic and Protestant, in which the important truth expressed by the Superintendent is strongly emphasized. We prefaced these with an expression of our intention to show that the conclusion it contains is the very opposite of that which the Superintendent wishes to draw from it.

We may put Dr. McKay's argument briefly thus: It is true that religion is not formally taught in the public schools of Nova Scotia; but in virtue of the certificates of character exacted by the Education Office of all candidates for teachers' licenses, the teachers of the Province are of so exalted a character that they constitute object-lessons of the highest religious value, or, ought to be, satisfactory to persons of every denomination, whether Catholic or Protestant.

We have agreed to assume for the present that the required certificates are to be taken at their face value, and that the teachers possessing them are models of good character according to the notions of character entertained by the lay clergymen or justices granting the certificates. Here, then, we come face to face with the question, Are Catholics and Protestants agreed upon what the model Christian character is? Are the Catholic type and the Protestant type of character the same?

We find it very difficult, not to say impossible, to make our Protestant friends understand that it is utterly impossible for us ever to agree with them on any common system of doctrine to be taught to Catholic and Protestant children together in the schools. They apparently cannot understand our position in the matter. We can fancy them in despair saying to us: Well, at any rate, you can agree with us on the question of what constitutes true Christian character in the teacher, and after all that is the really important thing. This is the tacit assumption of the Superintendent. Alas! we have to disappoint them again. We admit the supreme importance of the teacher's character, but we altogether deny that the Catholic and Protestant types of character are identical. And now to prove our contention.

We know of no better means of bringing home this truth to the reader's mind than by quoting the words in which Cardinal Newman contrasts the views of character taken by the Church and the world. "Take," he says, "a mere beggar-woman, leazy, ragged and filthy and not over-scrupulous of truth—I do not say she had arrived at perfection—but if she is chaste, and sober, and obedient, and goes to her religious duties, and I am supposing not at all an impossible case, she will, in the eyes of the Church, have a prospect of heaven, which is quite closed and refused to the State's pattern-maid, the just, the upright, the generous, the honorable, the conscientious if he be all this not from a supernatural power." . . . but from mere natural virtue. We venture to say that almost every Protestant who reads the sentence just quoted will be inexpressibly shocked by it: his whole moral being will revolt against it. And is not the very fact that he is thus affected the strongest proof of what we are contending for—that Protestant and Catholic view of character are widely at variance?

Let us look at the question in the light of experience. Miss Frances Willard, the President of the Women's Christian Temperance Union, is known by reputation to most of our readers. Fighting, as she does, the evil of intemperance, she is a woman who is doing much good in the world. There is perhaps no religiously inclined Protestant mother in all Christen-

dom who would not be proud to have her daughter take Miss Willard as a model. We may justly take her then as a thoroughly respectable and virtuous Protestant of the last class. Now let us take in her own words something about her inmost character. In her autobiography she says: "I always wanted . . . to be widely known, even loved, and believed in, the more wholly the better. Every life has its master passion. This has been mine. Very few things awaken my sympathy, but this couplet in the hymn-book did: "Make me little and unknown, Love and peace be my ambition." . . . Its supreme absurdity angered rather than amused me, for who could be loved and prized by the Great Spirit and yet rejected by the lower spirits made by His image?"

"There is insanity, in all probability, a Protestant reader who will see anything amiss in this, and yet his glowing paganism will take away the breath of every devout Catholic. Observe, Miss Willard does not regard the sentiment as one too lofty for the ordinary Christian ever to reach—one which it were vain for any but the most exalted saint to strive to attain; no, its source she ascribes to the angels."

Her "master passion" and supreme aim in life may not be an ignoble one in the sense of the world, but it is certainly not the aim of a true Christian; and she does not do it in a clear or just manner. It is not a Christian aim—not the aim of him who spent thirty years of his life in an almost perpetual fasting, who told his disciples that unless they became as little children, they should not enter the kingdom of heaven, who thanked His Father that He had hidden His truths from the great and wise and revealed them to the little ones—who, when He saw that the people would take Him by force and make Him king, fled to the mountain Himself alone."

If Miss Willard wished to become a teacher in the public schools of Nova Scotia, would she have any difficulty in obtaining the certificate of character required of candidates for licenses? And would not our Protestant friends consider it very unreasonable on our part if we objected to her as a proper teacher for our children? Just fancy the outcry to which such an objection would give rise! And yet what conscientious Catholic would consent to have the unscrupulous, pious vanity and pride, which she not only possesses, but glories in, and the bitter contempt and hatred with which she says she has ever regarded the cardinal Christian virtue of humility, "assimilated into the texture" of his children's character?

We have taken up but a single example from experience of this difference between the Catholic and the Protestant type of character. Even here we could confidently rest our case, but we shall cite others next week. Meanwhile we recommend to our readers the instance referred to by our able correspondent, David Crockett, in his last issue—the respective positions of the two bodies in relation to the sin of self-murder: and we ask them to think seriously over all these facts.

Dr. Saunders and the Fathers.

To the Editor of THE CASKET: Sir,—I have read with interest "Occasional Contributor's" clever reply to Dr. Saunders in your last issue. I would suggest that you send a marked copy of that letter to Dr. Saunders, if you have not done so already. It will help to clarify his ideas, and goodness knows they need clarifying. It will also send him back to his logic, if he is not too old to learn.

Your contributor kept strictly to the main thesis of Dr. Saunders' letter; and wisely. It was a hopeless task to follow the Doctor through all his controversial ramblings. And yet there is one passage of that remarkable letter which it seems a pity not to touch upon. It is this:

"Tertullian, Cyprian and Lactantius know nothing of special papal power. In the writings of the Greek Doctors Eusebius, St. Athanasius, St. Basil the Great, the two Gregories and St. Epiphanius, there is not one word about the special prerogatives of the popes. St. Chrysostom and the two Cyrils are equally silent on the subject. The Latins, Hilary, Irenaeus, Zeno, Lucifer, Sulpicius and St. Ambrose say nothing of this power of the popes."

I do not at all pretend to so wide an acquaintance with the writings of the Fathers as Dr. Saunders. I know enough about them, however, to be able to say that these statements of his are wide of the truth. Out of each group of early ecclesiastical writers whom he alleges to be silent about the special prerogatives of the popes, I will pick out two who shall witness against him. Others might also be cited, but the testimony of these is amply sufficient for my purpose. To dispute the statement that A and B, and C are silent it is enough to show that A, or B, or C speaks.

In the first group are Tertullian, Lactantius, and Cyprian. Let me summon Tertullian, Reg. p. 396: "For if thou thinkest heaven is still closed, remember that the Lord left here the keys thereof to Peter, and through him to the Church."

Do you ask, How through Peter to the Church? The same writer will make answer in the *Præsentation of the same writer* in this volume: the apostolic charges reborn their origin in the church of the Smyrnaeans recount that Polycarp was placed there by John; as that of the Romans address Clement, ordained by Peter? And Cyprian, "Moreover, after all this, a pseudo-bishop, having been set up for themselves by heretics, they dare to sail, and to carry letters from schismatics and profane persons, to the chair of Peter, and to the principal Church, whence the unity of the priesthood took its rise; nor do they consider that the Romans are those—whose name, was praised in the preaching of the Apostle,—to whom heresy cannot have access"—Ep. to ad Corin. p. 182.

St. Basil the Great and St. Epiphanius will speak for the Greek Doctors who are in the second group. In a letter to St. Athanasius, Basil writes, "It is accounted to us as befitting to send to the Bishop of Rome to supervise matters here, and to advise him to use his own authority in this business, choosing men able to undergo the toils of the journey, able too with mildness and firmness to reprove the perverse temper of parties here." Ep. lxxx. ad Athanasium, p. 107. Epiphanius, *Adv. Haereticos*, p. 107, says: "However the succession of bishops in Rome was in the following order, Peter and Paul, and Cletus, Clement, Anacletus, Evaristus, Alexander, Xystus, Telephorus, Hyginus, . . . above as in the list. And let no one wonder that we have gone through each of these matters; for by means of these the manifest truth is forever pointed out." Of the primacy of Peter he says elsewhere, *In Jacobo*, p. 15: "He heard from that same God, Peter feed my lambs, to him as entrusted the shock he laid the way admirably in the power of his own master."

In the third group are St. Chrysostom and the two Cyrils. Let the first be heard: "Christ speaking to the chief of the Apostles says, Peter, I have said to thee, Peter, I have said to thee, thou shalt have power to bind on earth, and all that shall be bound on earth shall be bound in heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." In the second group, St. Chrysostom, St. Cyril of Alexandria uses these words: "A God requires no homage also of us in these things, and as the long established custom of the churches advises that these things be communicated to your holiness, I necessarily write a second time to make known what follows."—Ep. ix. p. 20. To which the two Cyrils reply: "Wherefore, having added to you the authority of this our throne, and using with power the succession of this our place, you will exact with rigorous firmness this definite sentence, etc."

Of the fourth and last group I will quote the two most eminent writers. In the sixth chapter of the first book *De Paucitate*, p. 329, St. Ambrose writes: "Thou O Lord, didst say to Peter, when he excused himself from Thy washing his feet, if I wash thee not, thou shalt have no part with me. What fellowship, then, can these men (Novatians) have with Thee; men who receive not the Keys of the Kingdom, and who deny that they ought to forgive sins? Which is, indeed, rightly acknowledged on their part; for they have not Peter's inheritance, who have not Peter's Chair." St. Hilary, addressing Pope Julianus, says, *Proem. li. ex Opere Historico*, p. 329: "For this will be open to be best, and by far the most befitting thing, if to the head, that is, to the see of the Apostle Peter, the priests of the Lord report from every one of the provinces."

These citations, to use a trite phrase, speak for themselves. I do not charge Dr. Saunders with wilful misstatement. It is plain, however, that he was ignorant of the subject he undertook to write upon; and in one who has any pretensions to scholarship such ignorance is quite excusable. AMEN.

Acknowledgments.

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"I never realized the good of a medicine so much as I have in the last few months, when I have had my throat sore, and my chest sore, followed by bronchitis. After trying various remedies without benefit, I began the use of Ayer's Cherry Pectoral, and the effect has been marvellous. A single dose relieved me of coughing, and soon a good night's sleep was secured. Hugginsville, Geo. Steer, Leg. Medicine, Va.

La Grippe

"Last Spring I was taken down with La Grippe. I was completely prostrated, and so difficult to get my breathing that my chest seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid. W. H. Williams, Cook City, N. Dak.

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"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to excite hemorrhages, the profusion frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking two bottles, was thoroughly cured. I can confidently recommend this medicine. J. E. Adams, Clay Centre, Kans.

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 50 cents a bottle. 50¢.

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ON AND AFTER MONDAY, the 1st October, 1894, the trains of this Railway will run daily, Monday excepted, as follows: WILL LEAVE MELBURN... WILL ARRIVE AT MELBURN... WILL LEAVE ANTIGONISH... WILL ARRIVE AT ANTIGONISH... WILL LEAVE ANTIGONISH... WILL ARRIVE AT ANTIGONISH... ALL TRAINS ARE RUN BY EASTERN STEAMERS TRAMWAY CO., GENERAL MANAGERS.

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We Want The Ladies To Vote JOHN P. MOTT & CO., MANUFACTURERS. H. F. WILLIAMS & CO., COMMISSION MERCHANTS. Parker Market Building HALIFAX, N. S. Receivers and Jobbers of BETTER, EGGS, CHEESE, BEEF, POULTRY, AND ALL KINDS of Farm Produce. Special attention given to Handling of Live Stock. CASH RETURNS MADE PROMPTLY. QUEEN HOTEL, Antigonish, N. S. DAN STEWART, PROPRIETOR.

Not for the most popular politician, but for the Brand of SPICES They Think is Purest. We would take the risk of public criticism if we were not sure MOTT'S Will Easily Take First Place. JOHN P. MOTT & CO., MANUFACTURERS. H. F. WILLIAMS & CO., COMMISSION MERCHANTS. Parker Market Building HALIFAX, N. S. Receivers and Jobbers of BETTER, EGGS, CHEESE, BEEF, POULTRY, AND ALL KINDS of Farm Produce. Special attention given to Handling of Live Stock. CASH RETURNS MADE PROMPTLY. QUEEN HOTEL, Antigonish, N. S. DAN STEWART, PROPRIETOR.

What Protestants Call Non-Sectarian.

THE LINCOLN SCHOOL AT HILGARDVILLE, PA.

The late Congress of the United States refused grants to certain Catholic Indian schools on the ground that they were religious institutions, while grants were made to some Protestant Protestant schools that claimed to be "non-sectarian." In this connection the following letter of the rector of a Catholic church in Philadelphia, explains itself and is highly instructive:

TO THE EDITOR OF THE CATHOLIC STANDARD:—Sir: The educational Home of the Lincoln Institute, at Forty-ninth Street and Greenwood Avenue, is within the limits of St. Francis de Sales' parish, of which I am the rector. Some time ago I learned from an inmate, Joseph Whitney, that there were at least forty Catholic boys in the institution, and that they were not allowed to go to their own church on Sunday. He admitted that he had gained the privilege through the special favor of the superintendent, the Rev. Mr. Blight. The latter also acknowledged the same in a conversation I had had with him. Joseph Whitney was in only one out of forty Catholic inmates who went to the church on Sunday. I have reason to believe that the permission was not general. And further, Mr. Whitney said to me that his stay at the institution depended on this favor. He thought that the other boys despised as Catholics as he had done on the permission it would have been granted in order to keep them in the institution.

I communicated with the superintendent, the Rev. Mr. Blight, several times in reference to the matter of instructing the Catholic boys in their Christian doctrine a few days in the week, and, if possible, to gain for them the privilege of attending their own church on Sunday. As my position did not enable him to decide the special case, it was referred to a Mrs. Hollings, Cpt. President of the Board of Directors of the institution, and through her the answer came with no uncertain sound, to the effect that the boys would not be permitted to go to church, nor should I be granted the permission to instruct them, as desired, in the Home. If so wished I might be allowed to give them a lecture occasionally in the presence of the reverend superintendent, who, as I take it, was to be the witness of my words lest anything should be said of a Catholic religious nature. My repeated applications to gain for the boys the liberty of worshipping God according to the dictates of their conscience, seemed to give great annoyance to Mrs. Cox, who, finally, summoned me to meet her and, as eventually happened, the Board of Lady Directors.

I was somewhat confused when, in a rather authoritative tone of voice, she asked me why and for what reason did I interfere in the affairs of the institution. I answered simply because there were so many Catholic boys in the institution, and, as they came under my jurisdiction, it was an obligation incumbent upon me to look after them. I was then informed that the Educational Home was a private institution devoted to the welfare of the Indians; that the inmates were there with the knowledge and consent of their parents; that while in the institution they were subject to the rules and regulations of the same, and that no Congressman, other than the reverend superintendent, should give them instruction. The chief point I felt upon was that their parents had sent them with a full knowledge of the institution. This I could not deny, since I had no means of ascertaining the contrary. My surprise, then, may be imagined, when I read on a slip sent me, cut from the Evening Telegraph of Saturday, the 23d Inst. It was headed "Not Sectarian in Policy," and reads as follows:—

"A great deal of comment has been excited here by the charge preferred by United States Senator Cockrell during a discussion of the Indian Appropriation Bill in the Senate on Thursday that the Lincoln Institution, of this city, is run upon a sectarian basis. That the Senator's objection did not deprive the institution of its annual appropriation is a source of much gratification. Mrs. Mary McHenry Cox, the institution's first director, has written to the Senator and enclosed two letters, one from an employe and one from a scholar named Joseph Whitney, which latter communication reads:—

"I have been for three years in the Lincoln Institute as a pupil. I am a Chipewyan Indian and a Roman Catholic. I have never been forbidden to attend my own church, nor to enter my own church when we desired."

The letter of Mr. Joseph Whitney is a surprise to me, for in my conversation I knew his feeling in regard to the institution as to religious privileges was anything but in accord with the sentiment expressed in his letter. JOSEPH H. O'NEILL, Rector of St. Francis de Sales' Church, 1,425 Springfield Avenue, Phila.

The President of France.

The characteristics of President Faure, as given in the press during his term, would seem to show that the new chief executive of France is well qualified for the onerous and precarious position to which he has been elected, and that his selection augurs well for the republic. M. Faure differs from his predecessors in the presidential chair in the fact that he is through and through a self-made man and that his distinctions are the product of his own unaided energy and ambition. Forty years ago, as a boy of thirteen, he started out to make his way through life. By degrees his hard work brought him success and money which he put into a small business in Havre; and from that day until the present, his progress to wealth and fame has been a steady one. During the war of 1870, M. Faure distinguished himself by many acts of personal bravery, and his subsequent career among the legislators of France has been equally worthy of his previous record. Of the eloquence and good sense, of gentle character, of uncommon force, of polished manners and distinguished appearance, he combines qualities which should not fail to endear him to the French people; and the success which has attended his preceding career will, it must be hoped for the good of the nation, be continued during his presidency. His election means the protest of the majority of the deputies against ultra-radicalism, socialism, and violence; and the chief role of his administration will be that of a man against Speaker Brisson, who has been the tool of the ultra-radicals and the stability of the Republican institution in France. Opposition and misrepresentation doubtless await the new president as they did his immediate predecessor; but his reputation for courage, force, firmness and calmness will bear him through, if they will not wholly suppress, the storm of calumny and harassment which enveloped Casimir-Perier. A fair opportunity for his country has dawned in the elevation of President Faure. May it continue so throughout his administration.—Donkey's Magazine.

Rapid Growth of Modern Cities.

In 1820 about five per cent. of the population of the United States lived in cities. This proportion grew steadily larger, until in 1850 it was 12 1/2 per cent. In 1860, 17 per cent. In 1870, 21 per cent. During the half century that has elapsed, caused by the great fires at Boston and Chicago and the panic of '73, the increase was slight, so that in 1880 it was 21 1/2 per cent.; but during the next decade, which was remarkable for the advance in scientific knowledge and marvelous invention, it grew to over 29 per cent. In 1895 fully one third of our total population, live in cities or in suburban towns, which are, for all practical purposes, a part of our cities.

The same is true all over the civilized world. In Germany, Great Britain, Austria and even in Italy, the cities are growing at the expense of the country. France but little more than holds its own in population, the total gain for a decade being less than 200,000; while Paris and Marseilles and Lyons are growing at a rapid rate, and the increase is likely to continue. He would indeed be a courageous man who would dare make figures of the possibilities of the future. The engineer in charge of the main drainage system of London estimates that in 40 years the system must care for a population of 12,500,000. If greater New York continues to grow at its present rate, it will contain 10,000,000 within 50 years.—Wm. B. Rice in Donkey's.

HEART DISEASE RELIEVED IN 30 MINUTES.—Dr. Ayer's Cure for the Heart gives perfect relief in all cases of Organic or Sympathetic Heart Disease in 30 minutes, and speedily effects a cure. It is a powerful remedy for palpitation, Shortness of Breath, Smothering spells, Pain in left side and all symptoms of a diseased heart. One dose convinces. Sold by J.D. Copeland.

"Got 'em dead to rights this time," said the great magazine editor. It is the privilege of great magazine editors to indulge in the vernacular when not posing before the public.

"What have you now?" asked the publisher.

"Got a contribution from Herr Schweinfish, the famous anarchist, on 'How the Authorities Made Me Take My First Bath.'"

REUMATISM CURED IN A DAY.—South American Rheumatic Cure for Rheumatism and Neuralgia radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. Heart Disease greatly benefited. 75 cents. Sold by J.D. Copeland. Little George—Papa, why do they say the pen is more powerful than the sword? Papa—Because you cannot sign cheques with a sword, my dear. K. D. C. Cures Indigestion and Dyspepsia.

Foreign Items.

All of the concert in Italy of Onida (Louise de la Rame), the French author, has been sold to pay her debts, and she is almost penniless.

In a concert hall of Paris electric energy has been put to the novel use of moving the ceiling. This is in two parts which are drawn back on travelling cranes, opening the hall to the glass roof by day. The opening or closing of the ceiling is effected in one minute by two electric motors.

Aluminum launches are to be tried in the French navy on a large scale. An order for forty-two kilograms of the metal has been given to the Aluminum Company at Neuhausen, Switzerland, which is at present the largest manufacturer of the metal in the world, though the Pittsburgh Company is rapidly catching up with it.

Australia has a post-office named "Talking Rock." The origin of the name is thus stated: "Someone discovered in the vicinity a large stone upon which had been painted the words: 'Turn me over.' It required considerable strength to accomplish this, and when it was done the command, 'Turn me back and let me feel someone else,' was found painted on the other side of the stone."

According to the Belgian blue book on the subject of the purchase of the Congo Free State, it appears that Henry M. Stanley receives from the King of Belgium £2,000 a year when on duty in Africa and £1,000 when in Europe. While in the service he must neither publish a book nor deliver a lecture without the king's permission.

Home Secretary Asquith is said to have declared that if the present British Government survives a general election one of the first measures of the new cabinet of parliament will be a bill making option and future speculations in grain a penal offence. Some people profess to know that the Government is resolved to bring in the bill at this session if there is a reasonable prospect that it will be treated as a non-controversial measure, which is not likely. It is evident that something will be done before long, and with public approval, because the belief is undoubtedly gaining ground among the farmers and other interested parties that the continual fall in prices is due to such forms of speculation. An ample precedent exists for the proposed legislation in the fact that for nearly six hundred years combination for raising or depressing the prices of food-stuffs were punishable as illegal conspiracies.

The London Official Gazette has just published the name of the tradesmen and shopkeepers who have been appointed as "purveyors to Her Majesty," and who are thus entitled to make use of the royal arms on their wares and in connection with their trademarks. The list is an extraordinary one. For instance, there is a typewriter maker to Her Majesty, a perurguer, a chimney-sweep, a daylight retractor maker, three lamp and heater makers, five soap boilers, one fishing tackle maker, one horse knacker to her majesty, one corn doctor, a royal purveyor of dog biscuits, only ten purveyors of mineral water, but no less than thirty purveyors of whiskey and a couple of dozen wine merchants. The Queen manages to rub along with only two purveyors of starch, but requires five baggage makers and two purveyors of lavender essence. Cider is manifestly not a favorite beverage at court, since there is only one cider purveyor to Her Majesty.

Some interesting investigations concerning dormant seeds have been made in Germany by Dr. A. Peter. In his second series of experiments, he has visited a dense forest which occupies a site from which villages and fields of its opened several centuries ago, and from shaded places which have been destitute of surface vegetation for years he has taken specimens of the soil at different depths. His purpose was chiefly to determine whether there were seeds of cereals and weeds still retaining the power of germination and development. From the specimens of soil he has succeeded in raising plants representing about fifty species, including some that are essentially weeds of cultivation; and he finds the belief justified that buried seeds of many pasture plants and corn-field weeds retain their vitality much more than half a century—at least under the described conditions.

"A Prominent Witness."—Rev. J. M. McLeod, Pastor of Zion Church, Vancouver, B. C., writes, July 2d, 1891:—"It is nearly three months since I finished the package of K. D. C. which you sent me; and though I have for more than twenty years suffered from indigestion that one package seems to have wrought a perfect cure. Since taking your remedy I have not had the slightest symptom of a return of my old enemy. It affords me much pleasure to recommend K. D. C. to the numerous family of dyspeptics as the best known remedy for that most distressing malady."

Professional Cards

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THE CASSET.

Resurrection.

That gives sweet peace to every living thing. The sweetest peace that to space has down. Plaid to add rest, the grief of those who wait, sure in darkness, for the touch of spring.

Maurice Francis Egan.

Mr. Egan's pretty villa—where the domestic circle comprises an amiable wife and three pretty children—is situated on the outskirts of Notre Dame, Indiana, and is called "The Lilacs," the favorite flower of the poet.

Maurice Francis Egan was born in the city of Philadelphia, Pa., on May 21, 1852. His father was Maurice Egan, a native of Holy Cross, county Tipperary, Ireland; his mother, Mrs. Margaret Casey McMillan, was a native of Philadelphia.

Weekly. The following year he travelled over the Western and Southern States, and Mexico, writing for the most part of the leading American newspapers. His contributions deal with life, and the habits and customs of the people of these various climes.

"Treachery," a volume of poems—his first venture in poetry, I believe—was published in 1885. His "Songs and Sonnets" was originally published in London in 1885. A more recent edition of this entertaining book was published by McClurg & Co., of Chicago.

In 1887, Mr. Egan's "The Theatre and Christian Parents" was published, and "Stories of Duty" followed. Both these publications were inspired by sentiments of purity and honor.

be worthy and efficient Americans. Like the Count of Mont in France, he is the guide, teacher, and friend of the Catholic young men of this country.

Catholic Deaf Mutes.

Catholics, says the Sacred Heart Review, of Boston, have not been entirely negligent of the claims of their deaf mutes.

The first mode of instruction which prevailed until a few years ago was exclusively by sign language. Then a series of successful experiments proved that deaf mutes could be taught to speak, and institutions were established for the purpose of teaching the deaf mutes to talk.

There are eight or ten such institutions of which we have learned. In different parts of the country. For instance, there is St. Joseph's Institute for the Improved Instruction of Deaf Mutes in Fordham, N. Y.

Chicago, too, has a school for the deaf appropriately named Epiphany, established about ten years ago and under the direction of religious of the Heart of Mary.

holics throughout the country is being more and more turned to this interesting work of charity, and it is hoped that the good work will go on and institutions be rapidly multiplied in every portion of our widely extended country.

What is needed is that Catholics should awake to the necessity of saving their children of silence from being perverted by the activity of Protestants and losing their faith.

A writer in the Catholic Times to whom we have hitherto alluded and to whom we are indebted for interesting facts in connection with this subject says:— "When, therefore, we bear in mind that our Catholic deaf mutes have no opportunity while in the public institutions of receiving that religious instruction which is so necessary for them, it is no wonder that we find them afterwards identifying themselves with the belief of these various dogmen.

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To SKODA DISCOVERY CO. I offer my testimony in favor of Skoda's Medicines, having been a sufferer from diphtheria for some time. I tried one box of Skoda's Pills, "after having taken a lot of other medicine unsuccessfully," and found them strengthening and my whole system improved.

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SKODA DISCOVERY CO., WOLFFVILLE, N. S. Gentlemen,—For twenty years I have been troubled with Dyspepsia and Heart Disease, have consulted many physicians, and used what I thought were the best remedies for my case, but received no benefit. Mr. C. A. Holden, general merchant of Shelburne Town, advised me to take Skoda's Discovery and Skoda's Little Tablets, a half bottle, the first dose seemed to help me. I have now taken one and one-half bottles, my Dyspepsia and Heart Disease is better than it has been for twenty years. I shall continue the use of Skoda's Remedies, for I now know, after spending a fortune in different kinds of patent medicines, Skoda's is all I need and I shall recommend them to my friends and neighbors, because they have proved to me "better than gold."

Yours very truly, MARY C. ROGER, Shelburne Falls, N. S. Gentlemen,—About three years ago I had an attack of La Grippe, which left me in a weak and miserable state of health, and since that time I have been troubled with a host of things to prevent myself from falling. A few months ago, seeing some testimonials of the cure made by Skoda's Discovery, I determined to give it a trial. I got to improve my general health, and my dizziness nearly ceased. I continued the bottles since, and my health is quite restored. My wife has also used it and received very much benefit from it.

