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Should we sharpen and refine the youthful intellect, and then leave it to exercise its powers upon the most serious subjects, as it will, and with the chance of extracting them wrongly or shall we proceed to feed it with divine truth, as it gains an appetite for knowledge? — **CAROLAN, NEWMAN.**

THURSDAY, MAY 23.

A CARPING CRITIC.

The remarks of our "Occasional Contributor" a couple of weeks ago first called our attention to a wholesale criticism of Canadian Catholic newspapers which appeared in the April number of the *Ottawa University Owl*, occupying upwards of ten columns of the "Literary Notes and Notices" of that magazine.

No truer service could be done any one than to point out his faults in a friendly spirit. If the author of this criticism had approached the subject in that spirit he might possibly have done Canadian Catholic journalism a service; for while Catholic editors are as a rule painfully conscious of the defects of their work—defects mostly beyond their power to control,—they, like all others, may learn much from just and reasonable criticism.

Whether such was the object of this critic, however, may be judged from two sentences—the one almost the opening, and the other the closing sentence—of his article. The calm judicial tone, nice discrimination, elevation of thought, and clarity of diction of the writer are sufficiently exemplified by these sentences:

That the Catholics of Canada, *perhaps* especially those of this district, have probably need of a clear conscientious as to what a Catholic newspaper should be, as well as what is best to be done with the sheets which call themselves Catholic but are a disgrace to that religion, none can truthfully deny. . . . Let Catholics therefore insist upon newspapers which shall be truly representative of their endowments and aspirations instead of the race that stamp us as depraved blasphemous incredulous dishonest unworthy debts with brains of indubitable inferiority and brains of indubitable inferiority.

The mentor who thus undertakes to pass judgment of wholesale condemnation on the Catholic press of the Dominion is, if we are rightly informed, a young man best known to the public as a writer of verses,

"Some are pretty enough,
And some are poor indeed."

But we suppose we must not carp at this; for time out of mind it has been settled that those who have had least experience in conducting a paper know most about how to do it.

But besides this invaluable qualification of inexperience our critic has fitted himself for his task by reading a synopsis on the subject of Catholic journalism that appeared in the *American Releasiastical Review* a year ago, and carefully extracting all the precious drops of gall he could find therein. As the most generous dispenser of this article he chooses for his guide the Rev. John Talbot Smith, a man of admitted ability, but with that fatal penchant for saying startling things which has destroyed the usefulness of many a clever man in America; a man also whose brief and erratic editorial career came to a somewhat inglorious termination, not a whit too soon, however, for the benefit of the Catholic cause in America. Our critic quotes a passage from Father Smith in which the latter, after describing the weekly edition of one of the large dailies and the "first-class" weekly paper, says: "Put beside these what may be considered the best Catholic weekly on the continent, and . . . grieve your head for shame and despair." Yes, we have hung our head for shame every time we read these words since they first appeared in May, 1894—shame, not for the "best Catholic weekly on the continent," but for the priest whose overweening vanity could induce him to utter such an outrageous unjust sentiment. We should be careful to undertake the probably thankless duty of determining the "best Catholic weekly on the continent;" but we will take, for example, one of the cleverest of them—the *Boston Pilot*; and we say that we have little respect for either the taste or the judgment of the man who by Catholic or non-Catholic, not to say priest, who says it is not a better family paper than the *Weekly Sun*. And when the *Owl* writer says that Catholics are to be "encouraged and applauded" for preferring the latter we simply demonstrate his utter inferiority for the task of writing upon the Catholic press.

We do not say that there existed no

provocation for some of the remarks of this critic. On the contrary we are aware that provocation of the most galling kind is to be found right in the city which he writes. The existence of a weekly paper which prostitutes the Catholic name, and which apparently cannot be prevented from doing so, is sufficiently exasperating; but, as our "Occasional Contributor" has reminded the editor of the *Examiner*, whom our critic quotes, it is no excuse for wholesale, indiscriminate denunciation of the Catholic press of Canada. We know something of most of the Catholic papers of this Dominion. Not one of them but is a considerable distance from perfection. No one, we venture to say, knows this better, or is more ready to admit it, than their respective editors. Few, we dare say, deplore the fact more sincerely than those mentioned in English: the single example of the *Examiner* in which reference has just been made, they are all, in spite of shortcomings, doing good work, and there is no home in Canada that would not be benefited by any one of them—even that one of their number which is in the unfortunate position of attempting to serve the two masters, the Church and a political party. There are those among them that have won the praise of many of the best judges of Catholic journalistic work on the continent. Such, we modestly venture to remark, is the case of that one of their number with which we are most familiar; and this being so we have no need to feel particularly alarmed over the pronouncement of this young gentleman in Ottawa.

THE REV. MR. BURGESS AGAIN.

We have received the following note for publication from the Rev. Mr. Burgess:

To the Editor of THE CASKET:—
In your issue of the 23rd you charge me with misrepresentation in quotations from Rev. Father Schouppé's work. In order to let the public judge for itself will you please publish from that book without comments paragraphs 41 and 42 (pages 72, 73) which include the passages I quoted in my sermon?—
I wish you would make full enquiry of my own people as to whether or not the sermon as it appeared in *The Witness* is an expurgated copy. If you wish my own testimony, I give the charge a positive denial. Very truly,
EDWIN H. BURGESS.
St. Larton, May 25, 1895.

The paragraphs we are asked to quote are these:

What must be thought of civil tolerance from the point of view of right? *In principle absolute civil tolerance is bad and unjust, and contrary to both natural and divine right.* (21) Truth has a right to be protected against error, as much as virtue against vice and order against disorder. A legislator, if, then, bound to protect the truth, he is bound to protect order and to repress disorder. This obligation springs from natural right quite independently of Christian revelation. But (2) as the Christian revelation is a notorious fact in the world and cannot be eliminated from it, the obligation of which we have just spoken is of divine right. God, who is the Sovereign Legislator, established the not only each individual man, but nations and societies ought to be Christian; hence also legislation should be Christian; hence should respect and protect the Christian and the Christian principle of the Church of Jesus Christ. Can we, then, establish in the *divorce of the Church from the State*, or affirm that the Church should be atheistic and ignore God, and yet continue to exist, a stranger to all religion? This assertion is justly condemned by the Church, is contrary alike to divine and natural right and to the persuasion of all mankind. Through the State possesses no authority in religious matters, it is none the less obliged to further the interests of religion, as being a power charged to protect order and morality.

The condemnation of civil tolerance which we have just explained springs immediately from *Catholic truth*, and from the obligation imposed by the Creator on all His creatures to obey the law of Jesus Christ. But it happens that all men do diverse false worship, the principle of diverse false worship, and that side by side with Catholic truth there exist in the world diverse false worships, the principle of diverse false worship, and the following rules may be established:

- (1) When a country is in possession of the truth—that is to say, when it is Catholic—the laws also must be Catholic, and tend to the defence of truth against error.
- (2) In a country where there are many religions, but where the Catholic religion predominates, it must be the favored one. False worships may be tolerated so long as they remain inoffensive.
- (3) In a country where there are many religions, and where no one predominates, the law may extend equal protection to all religions, so long as they remain inoffensive.
- (4) In a country where many religions exist, and where error predominates, the law cannot prohibit or restrict Catholic truth, even under pretext that it is dangerous and harmful to the State; for such divine, inoffensive, and beneficial by its very nature.
- (5) In countries entirely infidel, heretic, or pagan, the civil authority has no power to prohibit or restrict Catholic truth, even under pretext that it is dangerous and harmful to the State; for such divine, inoffensive, and beneficial by its very nature.
- (6) In countries entirely infidel, heretic, or pagan, the civil authority has no power to prohibit or restrict Catholic truth, even under pretext that it is dangerous and harmful to the State; for such divine, inoffensive, and beneficial by its very nature.

that is false religion is the true one, and therefore interdicting the preaching of the Gospel, he cannot be said to be doing well, but, on the contrary, he is fighting against truth, and doing evil without knowing it, being deceived by a false conscience.

(3) Persecution cannot be lawful in favor either of truth or error. I mean persecution properly so called, that is to say violence employed against an unoffending religion of error. But if such religion of error becomes, on the contrary, turbulent or harmful, its age may be repressed like any other offense, in which case it suffers punishment, not persecution. In becoming untruthful, and falls into heresy, or commits some other great crime, such a member can no longer be deemed a member of the Church in whom he depends. The Church has a right not only to censure her subjects or heretics, if she thinks proper, she can also inflict external punishment, and have recourse to the secular power. In this case also it would be punishment and not persecution that the officer would undergo.

We cheerfully publish the foregoing paragraphs, and, in compliance with the request of Mr. Burgess, expressed wish, forbear comment upon them. There is, indeed, no comment called for. The whole question is treated by Father Schouppé with a clearness and consequentness that leave nothing to be desired. It was only by citing certain of the author's statements that are liable to be misunderstood when detached from their context, and by suppressing certain words that make clear against his contention, that Mr. Burgess could find in Father Schouppé's teaching even the semblance of a support for his clammy attack upon the Church. "It is a principle of Romatism," declared Mr. Burgess, "to persecute or 'punish' Protestants, wherever she is able, or finds it expedient to do so." *It cannot be lawful, says Father Schouppé, to persecute or punish an unoffending religion or error.* We put it to any man who knows the meaning of words whether this statement does not flatly contradict Mr. Burgess'. Why did Mr. Burgess deliberately suppress these words? Why is it that he does not now even attempt to show that they can be reconciled with what he has just now claimed to be "a principle of Romatism"?

In his now famous sermon Mr. Burgess denounced (but did not refute) the doctrine set forth by Father Schouppé that absolute civil tolerance is wrong in principle, or, in other words, that in principle there ought to be union and not separation of Church and State. Did he, perhaps, forget that this same doctrine, without those limitations with which Father Schouppé qualifies it, is embodied in his own Confession of Faith, and fortified with words of Scripture texts. Did he forget, too, that he, as a minister of the old Kirk of Scotland, stands committed to that doctrine? If he did, we wish to put him in mind of it as gently as possible, and therefore beg to call his attention to the subjoined clipping from *The Daily Times*, April 27, 1895:

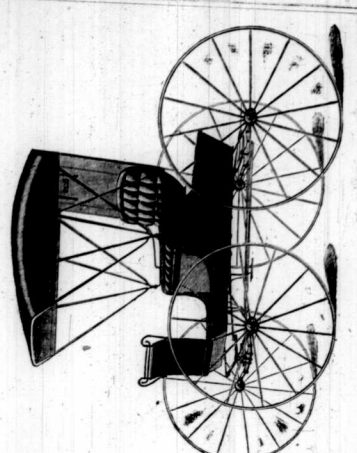
At the last meeting of the Free Presbytery of Lochcarron, at Stromtry, presbyters were ordered to be sent to the General Assembly—(1) the "Scent of Man," by Professor Drummond, declaring the views therein stated to be opposed to the teaching of Scripture and to the relation between Church and State, as asserted in the Scriptural union between Church and State; and (2) the "Influence of Scotland and that all the ministers and elders of the Church at their ordination solemnly declare their belief in and approval of this doctrine, and appeal to their signatures thereto, and calling on the Assembly to maintain that important doctrine.

As for Mr. Burgess' "positive denial" of the statement that the version of his sermon published in the *Witness* is an expurgated one, we are simply astounded at it, after his own admission to the editor of that paper that it did not contain the passage relating to rifles. Where, for example, we should like to ask him, will he find in the *Witness* version his gentlemanly sneer at the title "His Eminence" bestowed on the cardinals of the Church? Will he deny that he uttered that sneer? We should not be surprised if he did; for his powers of denial are evidently quite extraordinary.

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