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THURSDAY, FEB. 21, 1895.

A branch office of *The Cassette* has been opened at 122 Hollis Street, Halifax, where all business connected with the paper may be transacted. Mr. W. F. O'Connor is agent.

It is announced that the Canadian Pacific and Grand Trunk railways have made a reduction of from two to two and a half cents per hundred pounds in the rates for grain and flour carried from Ontario to Quebec, and from the Maritime Provinces. This is a step in the right direction. If the Grand Trunk extended to Manitoba the rates there would very probably also be reduced.

Some fifty converts were the result of a week's mission to Protestants given by the Paulist Fathers at the Church of St. Paul the Apostle in New York. The mission, which closed on Sunday, February 11, was under the direction of the Rev. A. P. Doyle, editor of the *Catholic World*. The question-box, which forms such an interesting feature of Father Elliott's Missions, was one of the means employed for imparting a knowledge of what the Church teaches, and what she does not teach.

Apropos of Mr. Calkin's statements about South America, we find in the current number of the *Pilot* an extended description of a girls' college in Buenos Ayres, which has lately been incorporated into the National Collegiate system of the Argentine Republic. Its course of studies, which is outlined in the *Pilot*, appears to be remarkably thorough. The institution is called the Colegio Americano, and is under the direction of its founders, Miss Mary E. Conway, a sister of Miss Katherine E. Conway, of the *Pilot*. The College has existed since 1879, but doubtless the author of our Nova Scotia School Geography never heard of it.

A paragraph in the press reports of the proceedings of the House of Assembly at Halifax remains one of the different spirit in which the Apollinians of Nova Scotia are treated from that adopted by the majority in Manitoba and the North-West towards the French-speaking portion of the population there. The Assembly of Nova Scotia makes provision this year, as it has done for several years past, for the publication in *L'Espresso* of a condensed report in the French language of the proceedings of the House. We in Nova Scotia do not believe that the welding together of all sections of our people can be best promoted by annoying and harrowing one of those sections in every possible manner.

Rev. Dr. Howley, Vicar Apostolic of West Newfoundland, but recently promoted to the See of St. John's, was at Halifax for some weeks past awaiting the arrival of his official papers from Rome. He was to sail on Tuesday by the steamer Grand Lake for St. John's to enter upon the duties of his office. Dr. Howley made his studios at Rome, in the College of Propaganda. He is a scholarly man, of a literary turn; and literary work engaged his leisure time and served to beguile the solitude of his retreat on the West Coast during his incumbency there. A history of his native country, besides other works of smaller compass, is the product of his pen. The good people of St. John's, despite the troubles and anxieties which at present prey upon their minds, will no doubt extend a joyous welcome to Dr. Howley, who is we believe, the first native to be made Bishop of that See.

Of Mr. Kirby, the late distinguished Rector of the Irish College at Rome, who died within the walls of that institution on January 20, in his ninety-second year, P. L. Connellan, in the *Pilot*, relates the following:

He had been two years a priest when, in 1835, he contended for a prize in the University of the Sapientia. The prize was sixty sequins (\$122), and was awarded to the writer of the best essay on a theme drawn by lot from 100 the list. The young Kirby was second as a young student. He was a competitor was at a young student. He was a priest, six years the junior of Kirby,

named Vincenzo Pecci. The subject of the thesis was "Immediate Appeals to the Roman Pontiff in Person" and the winner was Leo XIII. Sovereign Pontiff. It was Mr. Kirby's special joys to remember that he was surpassed by so famous a scholar as Leo XIII. has shown himself to be. And when the prize essayist became Pope he did not forget his former competitor, and insisted on the publication of the essay which Mr. Kirby wrote.

In an encyclical letter, issued on the 24th December last, the Holy Father earnestly recommends to the faithful throughout the world the Association for the Propagation of the Faith. He particularly urges pastors of souls to do everything in their power to promote the work of their charge. "We are, in fact, certain," the Holy Father says, "that a much larger number of the faithful would gladly give their names, and, according to their means generally subscribe, if from your instructions they understood clearly how noble a work it is, how abundant are the spiritual graces attached to it, and what advantages the cause of Christianity may in the present day legitimately expect from it." What advantages the cause of Christianity is actually reaping from it may be gathered from the summary of missions in the January number of the *Annale*. One of the missionary societies which draws its support chiefly from the Association is that of the *Missiones Evangelicae* of Paris. Its field of labor is the far East, China and its dependencies. In the seminaries of its twenty-seven vicariates there were city last Sunday week, presided over by Rev. A. P. Doyle, of the Paulist Fathers. Never were men more successfully duped than the ministers of New York who lost their heads in the recent campaign. They now find that wily politicians can be vigorous denunciators of the evils done by their opponents in office; but that to correct those evils when they themselves come into power is another matter. Any man who was not a fool once or a natural born simpson would have known this. Dr. Parkhurst is not to be blamed for his crusade against corrupt city government in New York; we have more than once said a word in his defence. The revelations before the Lexow Committee, though they could not justify some of his methods, showed that reasons for his situation existed. But what childishness it was on the part of himself and his associates to go to the lengths they did to turn out one set of men and put in a worse. The sequel justifies those who declined to have anything to do with the "reform" movement. One minister who is deeply interested in good government the other day publicly thanked God that he was not one of those who were hoodwinked in the last election.

Under the heading of "Candidating" the student editor of *The Theban*, the Pine Hill Presbyterian College journal, dwells upon the unpleasant experience which a minister in search of a congregation is sometimes made to undergo. He writes some instances, among them the following:

The trustees of a city congregation in need of a pastor extended an invitation to a clergyman of some note to come and preach for them, in other words to come up as a candidate for examination. The invitation was accepted, and a series of able and earnest discourses were forthwith delivered. At regard to the quality of the sermons, style of delivery, earnestness and sympathy of the preacher, little room for fault could be found. But alas! his weight of labor was, and of course that turned the scale against him and settled his candidature.

This method of seeking out a field for pastoral work does not approve itself to our young friend, who speaks of it, with perhaps unconscious humor, as "prospecting for a call." His great objection to it, however, is that it places the minister in a position which no self-respecting man would care to occupy. A man's feelings should no doubt be considered. But it seems to us that there is something more sacred than self-respect at stake. If regard should be had to the feelings of the man, how much more to

the office and dignity of the minister of the Gospel! Is there not something radically wrong with the system of church government under which such a method of supplying vacancies is resorted to? "Let a man so account of us," says St. Paul, "as of ministers of God." And again, in the Epistle to Titus: "For this cause I left thee in Crete, that thou shouldst set in order the things that were wanting, and appoint presbyters in every city, as I gave thee charge." There is no Paul or Titus in the Presbyterian Church, but both were officers of the Church founded by Christ.

Anglicanism at Halifax.

Your correspondent, "Anglican," in last issue, in calling in question my remark that "Ritualism is making giant strides in Halifax," falls into so many lamentable errors that I am compelled to number them, giving answer to each in turn. He says:

1. It is St. Luke's Cathedral to which I have referred; because that is the only church which has the words "Sanctus, Sanctus, Sanctus," inscribed across its altar.
2. There is no holy water font immediately inside the church nor anywhere else.
3. That candles, censers and vestments are not used.
4. That the altar is not the same as those used in Catholic churches.
5. That I have been "listening to ghost stories."

I say:

1. That my article did not refer to St. Luke's. Your correspondent will have to "guess again."
2. That there is a holy water font where I have said, immediately inside the entrance of an Anglican church in this city.
3. That candles, censers and vestments are used in this church.
4. That the altar is of the same form as those used in Catholic churches. The altar has a flat top with a tabernacle in the centre, a gold plated cross surmounting the same. On each side of the tabernacle are candles, which are lighted during service. The candle-sticks have a shield inscribed "I. H. S." attached to each. Across the lower front of the altar there is a cloth which has evidently been intended for use in a Catholic church. On the face of the cloth there is a chalice marked in gold lace. Above the chalice there is a representation of the communion bread.
5. The sign of the cross upon it. Rays of glory are represented as flashing from the bread. I took this to be at least an advance towards a belief in the doctrine of the Real Presence.

The undersigned has not been imposed upon by a ghost story by any means. My first information regarding Ritualistic practices in city Anglican churches was received from a high lay dignitary of one of them. His story regarding the church I have described seemed too incredible, I attended evening service there, to satisfy myself I saw all those things which I have described. The service was so much resembling our *Vesper*, I am, however, interested to know that St. Luke's is undergoing an attack of "Aesthetic Paganism." Within the near future I shall endeavor to diagnose its case, and if your correspondent, "Anglican," does not explain the difference between Ritualism and that disease I shall endeavor to do so from my own observation.

When we consider that the Lord Bishop of Nova Scotia in a church council has stated (I quote from memory) that "the greatest consolation he had ever experienced was to hear God's minister pronounce the sacred words of consecration over himself, when once he was seriously ill"; when Anglican rectors are writing to our daily papers signing themselves "Anglican Catholics," when (as I still use in Anglican churches) such an array of names to choose from—Protestants, Anglicans, Episcopalian, Adherents of the Church of England, Presbyterians, etc.—some Anglicans wish to discard the names they have borne for 200 years, to imitate the outward forms of the Catholic Church and to take even its name) is decidedly on the increase.

[We would not have our readers infer from "Quidam's" action in attending an

Anglican service, for which his purpose was probably a sufficient justification, that mere idle curiosity can justify a Catholic in attending non-Catholic worship. The nearness of its approach in outward forms to the Catholic ritual does not affect the matter in the least degree.—Ed. Cassette.]

Death of a Good Religious.

Mother Benedicta, Superiora of the Home of the Guardian Angel, Halifax, died at the Home on Tuesday, 12th inst. The news of her death was received with every mark of sorrow throughout the whole Catholic community, but especially in the North End of the City, where the Home is situated, and where Mother Benedicta is most generally known.

The deceased lady's family name was Harrington. She entered the order of the Sisters of Charity thirty years ago. She was Mother-General of the Order for three years, resigning several years ago to take up the more humble and self-sacrificing position in which she died.

The funeral took place at noon on Thursday from St. Patrick's Church, and was largely attended. At 10 o'clock on that morning an Office and High Mass was celebrated by the Archbishop, with Very Rev. Mons. Carmody as assistant priest, and Dr. Foley and Campbell as Deacons, and Sub-Deacon, and R. V. J. B. Moriarty as Master of Ceremonies. A number of local priests occupied seats in the sanctuary, and besides those there were Rev. Wm. McDonald of Stellarton, and Fr. Martin of the Monastery of the Good Shepherd. No definite arrangements have been made as to Mother Benedicta's successor, and it will be hard to fill her place. However, as the Sister in charge was heard to remark: "God always looks after His work, and His will in this case." We trust that while mourning the loss of a good and holy daughter of St. Vincent de Paul, and wishing that she had been spared to her orphans, we can yet say: "God's will be done." *Regretted in pace.*

Propagation of the Faith.

The total receipts of the Association for the Propagation of the Faith for 1894 (the last year for which we have the figures) amounted to 6,295,622.55 francs, or about \$1,319,924. The dioceses of Europe contributed nearly six million francs, and those of America more than half a million.

"The charity of the Catholic world," say the directors in their annual statement, "furnishes us with a little over six millions of francs, a considerable sum at first glance, but the Apostolate would require about twenty millions. This is the figure revealed by the united demands of the *Centrales* of Missions, each one of whom asks that he only asks of us, for himself and his missions the support absolutely necessary to procure what the Master calls the daily bread."

In accordance with the announcement made last year in these columns we now publish a detailed statement of the Propagation money received from parishes within the diocese during the past year. It will be noticed that only seventeen of the fifty and odd parishes in the diocese contribute; also, that nearly one-half of the whole amount comes from one parish:

Antigonish	858 19
Arichat	30 00
Christmas Island	18 25
DeCoursey	10 00
East Bay	50 00
Grand Mira	14 00
Gayboro	5 00
Harbor Breacher	15 00
Judique	4 78
L'Archeveche	20 00
Little Glace Bay	219 55
Mabou	9 31
Main a Dieu	19 50
Port Hawkesbury	15 00
Port Hood	18 00
Sydney	25 00
West Arichat	10 00

To this is to be added a contribution of \$14 from Mr. Peter McMillan, which brings the total up to \$572.19.

On February 15, a Berlin despatch to the *London Standard* said: The harbor of Danzig is frozen over, the ice being so thick that vehicles pass on it from shore to shore. At Copenhagen people can walk on the ice to ships that are icebound on the harbor. Near Kiel six large steamers are reported fast in ice. In North Jutland, Denmark, snow is 18 feet deep. In Hiforing, tunnels had to be cut through the snow and inmates of burial houses dug out.

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