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THURSDAY, FEB. 15, 1895.

It is reported from Rome that Princess Maud, daughter of the Prince of Wales, is to wed the Prince of Naples, heir apparent to the throne of Italy. The Government officials in Rome contradict the rumor very emphatically. It will greatly surprise us if the Prince of Wales gives his daughter to the heir to a throne in so precarious a position as that of Italy now is.

The pastor of a colored Methodist church, St. John, N. B., who was recently arrested for two of the most heinous crimes in the calendar—for which, however, he could not be extradited and returned to New Jersey where they were committed—has been declared by vote of the congregation to be a fit person to retain his charge. As they are best acquainted with all parties concerned, he probably is. He had been succeeding famously with the social work which is now taking the place of religion to most an extent in Protestant churches.

The Marquis de Lorne, who is distinguished partly for being the son of his father, but chiefly for being the son-in-law of Queen Victoria, has had the good grace, if the cable correctly informs us, to make an unprovoked attack upon one of the most distinguished Ministers of the Crown, the Marquis of Ripon. Writing in the *Pall Mall Gazette* of the 2nd inst. on Mr. Joseph Pope's "Life of Sir John A. Macdonald," he has the impudence to accuse the Secretary of State for the Colonies of having been in the matter of the Atlantic fisheries, "as much inclined towards anxious to surrender to the Bengal newspapers in India and to Fenian threats in Ireland." It is sometimes an advantage to be a nobody. If it were not perfectly understood that this snob is cordially despised by his Royal connections, his slander of a prominent Minister and his unmanly sling at Joseph Kelly might have unpleasant consequences.

Lord Rosebery does not appear to be very strongly impressed with the justice or validity of the Anglican claim to continuity. Speaking recently at Cardiff on the question of Church Disestablishment in Wales, he said: "I suppose we all remember what the State once did with these endowments—how it took them at the time of the Reformation from the old Church and handed them to the Reformed Church." And then, that there might be no possibility of mistaking what he meant by the "old Church," the British Premier went on to tell the defenders of the Establishment that it was not wise to rest too much upon the right of property; "because if the indefeasible right of ancient property rested in any way with these endowments, it rested, not with the Reformed, but with the Roman Catholic Church." This unequivocal declaration of Lord Rosebery will be as gall and wormwood to those who are wont to speak of the Catholic Church in England as the "Italian Mission."

The following reference to the new President of Switzerland, who was elected by a very large majority, reminds one of the late Sir John Thompson:

"Curiously enough, his election has been greeted with applause almost universally, but this must be taken as a tribute of respect to the man. His political good sense, his integrity, his great intelligence, his devotion to the public, his eminent qualities as a statesman are known and appreciated by nearly all his fellow-countrymen, irrespective of creed, whilst, as Catholics his devotion, his spirit of prayer, his regular attendance at the sacraments, his humble demeanor make their sentiments for Dr. Zemp one akin to enthusiastic veneration. But the other day the President was seen sitting in the church for about two hours, waiting the consecration whilst awaiting his turn to go to confession."

Though there is a large Catholic population in Switzerland, the land of Calvin still has a considerable Protestant majority. Even in Protestant countries the character which genuine Catholic piety builds upon a man is more to his advantage than the prejudice against Catholicism is to his disadvantage.

Some one sends us a copy of an agnostic sheet which is issued by a certain person in Halifax who, while calling himself a Christian minister, takes pride in being known as an infidel. We shall not name the publication or its editor; for that would be to advertise them; and advertising is precisely what the fellow wants. His predecessor in the same so-called pulpit—who, though a man of the same tendencies as the present incumbent, differed from the latter in being somewhat of a gentleman and in possessing some standing in the community—was caught in the act of getting his discourses inserted in this city paper at advertising rates. His successor doubtless concluded, as some other business men have done, that it would pay better to do his own advertising; and so issues a sheet devoted to the blowing of his own horn and the effort to make as many infidels as possible. The most formidable enemy of infidelity being the Catholic Church, of course he devotes most of his space to attacking her. In the number before us he misrepresents the Catholic doctrine regarding the possibility of salvation outside the Church. Either he doesn't know that doctrine (and what he doesn't know would fill a voluminous encyclopædia), or he willfully misrepresents it. That he is by no means incapable of doing the latter is tolerably evident from other portions of the same discourse, in which he utters what can scarcely be other than willful untruths about the Catholic clergy. The man who charges the clergy of the Catholic Church with teaching what they do not believe in, from the very nature of the case, stating what he can have no knowledge of, and of no necessity—always assuming that he is sane—a conscious preparator.

The cause of religious education has found an able and influential advocate in Mr. Balfour, leader of the Conservative party in the British House of Commons. Addressing his constituents at Manchester a few weeks ago, he declared himself strongly in favor of religious education. He believed that the normal machinery for education, required alike by the parent and by the community, was the school in which definite religious instruction was imparted. One of the highest if not the highest interest of the State was that the child should have a religious education, and the State should therefore extend to schools in which religion was taught, not merely tolerance, but encouragement and that the influence of the home should be continued in school, and the State should foster "not merely those subjects of secular learning which may not advance man's happiness in life, but the sense of those greater issues, necessary to the well-being of every community, and most of all necessary in those days among the rising, full-fledged forces of the democracy."

Some one in the audience asked Mr. Balfour if he was not in favor of religious instruction "free from creeds and dogmas." One of the popular fallacies, or rather heresies of the day, is that doctrine of religion, that in fact, the essential creeds and dogmas are done away with, the better it will be for religion. Mr. Balfour, however, cannot comprehend what religion would be without them. "A creed," he says, "is a formal statement of what you believe. A dogma is a particular proposition, not necessarily in that creed, but stating a belief. How," he asks, "can you teach anything religious, or irreligious, sacred or secular, which shall not have in it something in the nature of creed and dogma—that is to say, definite propositions embodying what are believed to be definite principles? If it were possible to teach religion without creed and dogma, religion would be different from every other subject of education, the whole of which consists of definite propositions and definite beliefs."

You can buy sugar very cheap at D. G. Kirk's—adv.

RELIQS AND MIRACLES.

The Quebec *Telegraph* made mention recently of certain relics of St. Paul which were exposed in the chapel of the Grand Seminary on the feast of the Apostle's Conversion. This has furnished the editor of the *Presbyterian Witness* with a text for some characteristic comments. He is greatly shocked to find that there are other places in Canada besides the shrine of St. Anne de Beaupre where relics are venerated. The miraculous cures wrought at Beaupre are an aggravating circumstance there—one superstition the more. "One wonders," writes our self-righteous contemporary, "when or where the little shall be found of the credulity of the victims of superstition, or the inanity or boldness of the impostors who play upon the faith of the poor people. A lie is never innocent a fraud is never safe or beneficent. The Quebec habitants will have their eyes opened one day to the way their intelligence and common sense are trifled with."

These remarks, as we have said, are characteristic of the man. Note the mixture of cowardice and cunning in the use he makes of the Quebec habitant as the medium through which to insult the whole Catholic body. Witness the whole Sir Oracle's tone of the utterance, and his rashness and insolence with which he flings out charges of fraud and imposture, which he well knows he cannot substantiate.

We Catholics, his good reason to receive as authentic those relics, he they of Apostles, Martyrs, or Saints, of which the Church that spans the ages has ever been the jealous custodian. Nor do we think it superstitious to believe that as of old, the dead man was restored to life at the mere contact with the bones of the Prophet (4 Kings xiii, 20-21), and the sick were healed at the touch of the handkerchiefs and sponges brought from the body of St. Paul (Acts xvi, 11-12), so God is still pleased to work miraculous cures by the relics of His saints.

There never was a time in the history of Christianity when venerable saints were not shown to sacred relics. The authentic Acts of the Martyrs, which have come down to us from the second century, bear witness to the practices prevailing among Christians in that age. Later writings attest the continuance of this practice, and what is more, record the wonders wrought by God at the shrines of martyrs and saints. This small quote but authority, St. Augustine, the illustrious Bishop of Hippo (354-430). We read in his *Confessions*, bk. 9, c. 7: "Then I die. Thou discover in a vision to the foreman, Bishop (Aurelius) where lay hid the bodies of Protadius and Gervasius, the martyrs, which for so many years Thou hast kept incorrupt in Thy secret storehouse, to be now opportunely brought forth to check the rage of a woman, who had been discovered and dug up, and with due honor, translated to the Ambrosian basilica."

A certain man who had for many years been blind, a citizen, and very well known in the city, having asked and heard the reason of the people's confused joy, sprang forth, desiring his guide to lead him thither. Led thither, he begged to be allowed to touch with his hands the bier of Thy saints, whose death is precious in Thy sight (St. xxv). Which when he had done and put to his eyes, they were forthwith opened. Thence went spreading fame; thence fervent, glowing praises of Thee; thence the mind of that enemy, though not enlarged so as to have the healing of belief, was nevertheless repressed from the fury of his confused joy; thence sermons on the martyrdom of Thy saints. "In this place (Hippo) we have not made an altar to Stephen, but from the relics of Stephen we have made an altar to God, such altars are pleasing to God." Again, in the "City of God," bk. 22, c. 6: "It is not yet 50 years since the shrine of St. Stephen, Protomartyr, has been erected at Hippo, and although to my own knowledge several miracles have been wrought for which no authentication is made, those which have been authenticated amount to nearly seventy. And at Calama, where the shrine has existed longer, the number is incomparably greater. At Uvala, where the Bishop Evodius had a shrine long before us, I know of many famous miracles. A miracle has been wrought among ourselves, which no inhabitant of Hippo can ever forget." Here follows a detailed account of the miraculous cures of

two persons, which was wrought at the shrine above referred to, and of which he himself gave a full and convincing account.

What thoughtful evidence of fraud and superstition will not our contemporary find in all this! What a daring impostor must St. Luke have been to have palmed off upon his readers these old-wives' tales of cures wrought by the handkerchiefs and aprons that had touched the body of St. Paul! There is not a particle of proof that these handkerchiefs and aprons ever did touch St. Paul's body. Even if they did, what healing power can a handkerchief or an apron possess anyway? Verily, the Christians of the apostolic age were as thoroughly steeped in superstition as were the Jews of old who believed that a dead man was brought back to life by contact with the bones of another dead man! And St. Augustine, that most acute intellect, with what consummate ingenuity and boldness did he not fool the poor people of Hippo! A man of his intelligence could not help knowing how utterly impossible it was that there should exist anywhere in Africa the relics of one who had been stoned to death four hundred years before at Jerusalem. What an unspakable pity that there died out of this world the bright and golly Freshybelle, the editor of the *Witness*, to unmask that rascally piece of fraud and imposture on the spot, and to open the eyes of those poor deluded victims of superstition! The habitants of Quebec, enlightened though they be, have yet great cause for thankfulness that they live in an age when the light of the pure gospel is beginning to shine into the dark places of the earth. But, in sober seriousness, we do not imagine that ever the editor of the *Witness* is so unreasonably as to expect those same worthy habitants to believe that Chiniquy, for instance, is a safer guide than Augustine, or that what was faith in the apostolic age is superstition in ours.

Anglicanism in Halifax.

To the Editor of THE CASSETTE:
Sir—Will you grant me space in your valuable paper to make a brief reference to a correction in the following which I have taken from the Halifax letter in your last issue?

"Ritualism is making giant strides in Halifax. In a certain Anglican church in this city, the worshippers, before they kneel themselves as we do, 'in the name of the Father, of the Son, and of the Holy Ghost.' A holy water trough, placed immediately inside the entrance in the same form as those used in Catholic churches, covered with an altar cloth, which is changed to suit the time of year. The altar, which is surmounted by a large cross, bears across its face the inscription: 'Sanctus, Sanctus, Sanctus, Sanctus, Sanctus, Sanctus.' Taken from the fact that St. Luke is the only church which bears across the face of its altar an inscription: 'Sanctus, Sanctus, Sanctus.' What I wish to point out is that there is no 'holy water font in church' or anywhere else; (2) that there are no 'candles, censers and vestments used'; and that the altar is not 'the same form as those used in Catholic Churches,' that is if your correspondent means Roman Catholic Churches. I am not to be understood as arguing that all these things which your correspondent says are there (but which are not) should not be there. I merely wish to point out to your correspondent that he has been giving ear to the numerous ghost stories in reference to the advance to Ritualism in Halifax. St. Luke is not Ritualistic. There may be a pretence at what may be termed 'aesthetic Puseyism,' but nothing more.

Yours truly,
ANGELICAN.
[The Anglican's statement ought to be decisive upon the question of the appointment of St. Luke's; but we should be greatly interested to know the precise distinction between 'aesthetic Puseyism' and Ritualism.—FD. CASSETTE.]

Book Notice.

MEMOIRE SUR LES RELIQUES DE LA NOUVELLE ECOSSE, DE CAP BRETON, ET DE LA BAIE DE PERCE-EBOURNE, DE 1700 A 1820. Quebec, 1889.
This is the title of a volume of 208 pages,

in paper covers, just published at Quebec under the direction of a committee of the priests of that diocese. Its main scope is to controvert certain statements of fact contained in the *Memoirs of Bishop Barthelemy* as well as those of the late Archbishop O'Brien. Into the merits of the controversy it is not for us to enter. Incidentally the work throws a great deal of light on the history of Catholic missions in this country, and contains a number of valuable documents now for the first time published. It will be sent, post free, to any address on receipt of 25 cts. The publisher is G. Darveau, Imprimeur-Eleveur, 82, rue de la Montagne, Quebec.

Boston Letter.

As I write, the thermometer indicates that we cannot yet regard the blizzard as a thing of the past. The suffering along the coast has been intense, while the disasters at sea are incalculable. A huge tidal wave swept in from the sea Friday morning driving many vessels upon the shores, and causing immense loss of property. At Gloucester the damage to wharves and real estate in the lower part of the town is estimated at \$20,000. Boston harbor has not presented such a spectacle since February, 1869. The ice has set many of the barges adrift. A prize of \$500 is offered to the craft that brings into port the gas buoy that was located off Nix' Mate. So closely is the ice packed that Saturday, for the first time since she was built, in 1875, the J. Putnam Bradley was unable to land her cargo of sulphur at Deer Island.

Since his inauguration Mayor Curtis has been making sweeping changes in the various departments of the city. Heretofore all departments, such as fire, police, water, etc., have been under the control of commissioners. The new mayor proposes to abolish this system and have a single head for each department. Many regard this and the other changes suggested as decidedly beneficial in the line of efficient reform and conducive to better service at less expense. Democrats are inclined to abolish the mayor's plan as a scheme to get their party out of office. The clergy need imaginative law. A. C. C.

Halifax Letter.

The teachers and pupils of St. Mary's night school were pleased to receive a visit from His Grace the Archbishop on Friday evening last. His Grace reviewed the work of the pupils, and before leaving favored the school with a very interesting talk. He expressed himself pleased with the appearance of the school, and was glad to learn that the pupils were diligent and attentive. The customary ten minutes lecture had been given. The Archbishop asked a few questions. The teachers should realize the greatness of their country and be proud of it. Canada possesses all the attributes of true greatness. All that is necessary to make Canada a popular as well as a great nation is for our young men to stay at home. An honest and hard-working man can make a living as well here as at any place. We sometimes hear that Catholic young men are not advanced in business or profession as quickly as those of other faiths. If this be so it is probably because the former are not so well fitted to fill those positions. So he would advise all to work steadily and unceasingly, not for eight hours a day or nine hours a day, but working whenever there is anything to be done. "Some of you," said His Grace, "are perhaps only now learning to read. Let me caution you against making improper use of the accomplishment when you have mastered it. If you acquire the habit of wasting your time in reading (immoral) or sensational literature, let me tell you that it were better you had never learned to read. I say it again, and I say it advisedly, that education will be of no benefit to you if you put it to bad use. In conclusion, I would encourage you to persevere in your endeavors to improve your minds, and, whilst doing so, never forget the duties you owe to God. Be sober, industrious, and attentive to your religious duties and you will assuredly meet with temporal as well as spiritual success."
QUIDAM.