

ESTABLISHED, 1852

THE CASKET,

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There is what is called the worldly spirit which enters with the greatest subtlety into the character of even good people; and there is what is called the time-spirit, which means the dominant way of thinking and of acting which prevails in the age in which we live; and these are powerful temptations, full of danger and in perpetual action upon us.—
CARDINAL MANNING.

THURSDAY, APRIL 13.

THE TEUTONIC NATIONS.

While the Church is fighting for her life in France, we turn with well grounded hopefulness to her position and prospects among the Teutonic peoples. There are about thirty millions of German Catholics in Germany, Austria, Switzerland, and America. There are over five millions of Flemish and Dutch Catholics. How many millions of Anglo-Saxon Catholics there are in the British Empire and the United States there is no way of estimating even approximately. In Europe the German, Flemish, and Dutch Catholics are, in some respects, the best organized bodies in the Church. In the matter of universities, associations, religious publications, social and political influence, and the habit of co-operation between priests and laymen, they are well equipped. But the gradual change in the direction of Catholic ideas and practices among vast numbers of Teutonic Protestants which has been effected in little more than one generation is even more suggestive of a great future for the Catholic Church. There are now thousands of Anglican ministers who are teaching their congregations both doctrines and practices which would have been scorned and scouted as Popery in the same parishes less than fifty years ago; and those congregations are willing learners. We are accustomed to think of German Protestants as given over to rationalism; and of course this way of regarding them is only too well founded in the case of large numbers; but among a people so deeply religious as the Germans this wave of rationalism could not fail to provoke resistance and reaction, and when Protestants resist rationalism and secularism they turn instinctively to Catholic ideas and Catholic practices for support. The strength of this reaction in Germany is vouched for by the great rationalist leader, Adolf Harnack, who describes it with a painful sense of regret and at times with bitter words. In his lecture on the present position of Protestantism he says:—

What we in Germany call the evangelical conception of a Church has almost vanished; and if anyone in practical life ventures to remind people of it, he is cried down as an impractical dreamer. The majority of our influential clerical newspapers, with which must also be reckoned one or two political journals, go to work with ideas which are quite Catholic. One of these Church newspapers I have been reading regularly now for several years, and in all its countless references to the Church, I cannot remember ever to have come across a single passage in which full justice was done to the seventh article of the Augsburg Confession. On the other hand, it generally speaks as if the Church of Jesus Christ were simply the ecclesiastical institution, with its majorities, its doctrinal regulations, its equipment—so long as the Church is active in the sense desired by the Church newspapers. Without the slightest hesitation all the promises of Christ are transferred to this institution. . . . "The Church speaks," "the Church demands,"—these are the expressions which are used towards the State and towards people of other opinions, as though we had to do with the Voice of God and the Voice of the World. . . . So sure of its goal, and so victoriously, and with such elemental force, does this process of the Catholicizing of the evangelical conception of a Church advance, that our ecclesiastical authorities have evidently great difficulty in standing out against it. Now and then they censure this or that erroneous doctrine with the circumspection and the wisdom which long ecclesiastical experience provides; but in the face of the profound transformation which is taking place under their very eyes in the conception of the Church they are almost powerless. The reason of this is that the conception is gradually acquiring the authority of a new dogma, and seems to be indissolubly bound up with the religious feelings of the majority of the devout. Such feelings every form of ecclesiastical government must respect. . . . The Catholicizing of the conception of the Church is the most powerful of the radical transformations which Protestantism is undergoing. But some of the most important consequences of these transformations are asserting themselves with independent strength. I have observed above that in the Protestant Churches of the present day *Theology* has been pushed into the background, because of the desire to

find a broader and less disturbed basis. All the more keenly, then, is the authority of the *Creed* promoted. But in what sense? In the same sense in which the Catholic Church demands a respect for *Tradition*, together with a respect for the Scriptures. . . . Hand in hand with this changed attitude towards the *Creed* goes the attempt to produce complete uniformity in the services of the Church through the agency of ecclesiastical police, and to fix the doctrine to be taught as though it were a liturgical programme. This is a tendency which is absolutely opposed to the old idea of Protestantism; but we are already in the midst of a liturgical Catholicizing of our Churches. . . . Along with these main changes there are plenty of symptoms which indicate the fatal approximation to Catholic forms. In a very un-Protestant fashion the Sacraments are being separated from the *Word*, and, side by side with it, are being endowed with a special and mysterious value. The puritanism of Protestantism is being rudely assailed by such expressions as "the holy vessels," and many others of the same sort, as well as by the kind of sanctity which is beginning to be attributed to things used in divine service, and its forms and seasons. Descriptions of Church visitations and other ceremonies are given in a tone as though the matters in hand were of hierarchical institution. The ministry is, in a very suspicious fashion, elevated above the other ranks and classes of Christians. . . . People have a fondness for speaking of the chief ministers of the Church as "Chief Shepherds," and would gladly see them invested with the glory and dignity of Catholic bishops; their public appearances are described as though it were God's messenger come to visit the congregation; and at their graves, as the newspapers assure us, prayers have been offered that God would hear "for the sake of His servant."

Harnack goes on to describe effects of this movement in other spheres of religious activity. The German Protestants who are moving in this direction he calls "the dominant party," and it is significant that he finds the strength of the movement in "the religious feelings of the majority of the devout." The attitude of conscious hostility to the Catholic Church may remain for a long time apparently as strong as ever. The movement may even find favor with many of them as a means of combatting the Catholic Church. But the spread of truth works in favor of the Catholic Church, in spite of hostility in those who adopt her ideas and her methods. God prepares the ground; the Church will reap the harvest in due time. We may cite one incident as an indication that this whole movement in England and in Germany is from God. It was in 1827, Pope Leo XII. felt that courses of sermons in English should be delivered regularly in Rome for the benefit of English residents and visitors. He selected a church, furnished it at his own expense, and then looked round for a preacher. His choice fell upon a young priest who was fast developing into an expert in Biblical research and historical criticism. A work of deep Oriental learning had already gained for him the applause of the learned, both Catholic and Protestant. His life-work in that line seemed fixed. His love of books and of retirement, a natural shyness which he never quite overcame, his inexperience of the world—everything made it difficult for him to accept the task imposed by His Holiness. Nothing short of a positive command from one who would not be disobeyed could have made him change. "It would be impossible to describe the anxiety, the pain, and trouble which this command cost for many years after"—so he has said himself. But without that command, as far as we can see, the Oxford Movement would not have given us Newman and Manning and their associates; nor would there have been anyone capable of bringing together without disastrous conflict the old generation of Catholics in England and the new influx of converts. For that young priest became Cardinal Wiseman, Archbishop of Westminster, instead of becoming Cardinal Wiseman, Prefect of the Congregation of Studies in Rome. He tells us that if the call to an active life from a life of study had not come then, it would never have come with effect. Years before the Oxford Movement was even visible, by direct action of the Holy Father, and with special thought of England, the one man needed was prepared. All this was plainly providential far beyond the immediate object which the Pope had in view. Through him God provided the reaper because He had sown the seed. A worthy object of fervent prayer is the issue of this movement among the Teutonic peoples.

Card of Thanks.

Mrs. Johannah McDonald begs gratefully to acknowledge the kind sympathy of the many friends who, on the occasion of the death of her son James, did so much to support herself and family in their severe bereavement.
Mrs. Johannah McDonald,
Church Street.

THE SCHOOL QUESTION.

If certain public speakers and writers in Ontario and Manitoba were not so anxious to damage the Laurier administration at any expense they would readily recognize that there was not need of collusion between the Premier and the Apostolic Delegate, to explain the incidents made public last week. Monsignor Sbaretti reads the newspapers. Doubtless he saw that the press both of Quebec and Ontario credited Sir Wilfrid Laurier with still having a desire to carry out the pledges which he made in 1896, and failed to fulfil, to restore to the Manitoba minority the rights of which they had been unjustly deprived, and with endeavoring to accomplish this desire by refusing the prairie provinces an extension of its boundaries unless its school legislation were amended. The Delegate heard this affirmed by friends as well as by enemies of the Premier and denied by no one. The Manitoba Government had been begging Archbishop Langevin to use his good offices with Sir Wilfrid on their behalf, and the Archbishop had advised them to seek Monsignor Sbaretti instead, who was on friendly terms with Sir Wilfrid, whereas he himself was not. What was more natural than that the Delegate should, entirely of his own accord, but with the hope of acting as a friendly mediator between two conflicting Governments, lay before the Attorney-General of Manitoba the conditions which he knew would satisfy the minority of that province, and which must therefore satisfy Sir Wilfrid Laurier, who would certainly accept as final any compromise to which the minority were entirely agreed, and since the Manitoba ministers already suspected that it was this dissatisfaction of the minority communicated to the minority in the territories which stood between them and boundary extension, what wonder that Monsignor Sbaretti, sharing their suspicion, should have suggested that an amendment of their school law might facilitate the attainment of the object for which they had come to Ottawa. No formal agreement, nor even a tacit understanding, between the Delegate and the Federal Government was necessary for this. His Excellency's action was what is technically called officious, not official. Of course he did not see that he was placing in the hands of Sir Wilfrid Laurier's political foes a weapon which might be used with tremendous effect against the Government, and for this he is now accused of maladroitness by those who would have called his action a master-piece of diplomacy had he persuaded Manitoba to adopt his suggestion. There can be no denying that if Monsignor Sbaretti's plan had succeeded he would have rendered Canada the greatest possible service, a service for which Canadians of all classes, Liberals and Conservatives, Protestants and Catholics, should owe him gratitude forever. But as the old voice has it, a patriot is a rebel who succeeds, a rebel is a patriot who fails. The voluntary mediator often ends by incurring the displeasure of both the parties whom he has attempted to serve. The deplorable feature of the case is that the journals like the *Toronto Mail and Empire*, in the hope of making political capital of the incident, should assert over and over again that Monsignor Sbaretti was brought to this country that he might bargain for the next instalment of separate school legislation from Manitoba, that he might negotiate for further separate school concessions, that he might exercise supervision over certain phases of our legislation, that he might have a voice in the disposal of the North-West territories. Sir Wilfrid Laurier has openly declared the reason why he and a number of his colleagues requested the Holy See to send a representative to Canada and that reason was not to dictate his policy in school matters, for that policy had already been framed and had been steadily pursued to the present day. Sir Wilfrid's policy was to redress the grievance of the Manitoba minority but not by remedial legislation. His reasons for this were three in number. First, because remedial legislation was the policy of the Conservatives whom the Liberals expected to overthrow as they did by opposing it. Second, because Sir Wilfrid hoped to effect the redress by milder means, and third because he believed remedial legislation would stir up too much bitterness in the country. We opposed his policy in 1896 and the event has proved that we were right. The milder measures failed and remedial legislation would not have stirred up half so much bitterness as the tortuous methods to

which Sir Wilfrid has had recourse are now doing. We approve his policy in 1905 because remedial legislation is no longer possible and we consider that any power within the limits of the constitution should be revived to remedy the injustice under which the Manitoba minority are still suffering or at least to save their brethren in the new provinces from sharing their fate. Reviewing the matter from a non-partisan standpoint as we do we see that Sir Wilfrid Laurier has pursued a consistent course, a course shaped not in Rome nor in the palace of any Canadian bishop but in the councils of his own party. We wish the course had been in another direction, not an op-

posite direction, but one leading, as remedial legislation would have led directly instead of circuitously, to the same end. But that is no reason why we should deny Sir Wilfrid the merit of courage, of tenacity of purpose and of a genuine desire to accomplish justice.

Pure maple wax, maple sugar and maple syrup at M. L. Cunningham's.

Candles.—Paschal, triple, votive, wax, stearine and paraffine candles received at Bonner's this week.

Seeds! Seeds!—C. B. Whidden & Son have just received fresh seed, comprising white Russian, white life and red life wheat, Banner and 20th century oats, etc. etc.

A. KIRK & Co.

The Leading Dry Goods Store.

1905

MILLINERY OPENING

— OF —

Hats, Bonnets,

— AND —

Novelties.

THURSDAY, FRIDAY

— AND —

SATURDAY

APRIL 20TH, 21ST AND 22ND,

— AT —

A. Kirk & Co.'s.

Our Workroom is still under the Management of MISS WELLS.

THE USUAL INVITATION IS EXTENDED TO YOU.

General News.

In the great Inter-University race on the Thames, with large crowds in attendance, the Oxford crew beat Cambridge by three lengths.

The Railway Department has given a contract to the Soo Company for 10,000 tons of steel rails for the Intercolonial.

On 6th inst. the eleventh floor of a new 12 storey apartment house New York, fell under a load of ashes and carried down all the floors to the third.

A movement is on foot to establish a large carriage shop in Amherst, which it is proposed will be second to none in Canada.

On the 7th the Allan Liner Bavarian arrived at Halifax from Liverpool with 1504 passengers and the mails.

Rev. Father Devlin, one of the priests conducting the mission at St. Joseph's, North Sydney, took ill on Monday of last week, and on Thursday had to leave for Halifax.

The newspapers state that the distress in Andalusia, a province of Spain, continues to increase.

The bricklayers employed by the N. S. Steel Company at Sydney Mines have received an increase of pay.

Mr. Oliver, M. P., for Edmonton, Alberta, has been appointed Minister of the Interior.

A bill has passed the Federal Parliament granting running rights to the Intercolonial Railway over the Grand Trunk from Montreal to Coteau and over the Canada Atlantic system and its branches from Coteau to Georgian Bay.

The Rev. Dr. Lyman Abbott told the Yale, Hartford and Union theological students at the opening of a convention, that Americans were a lawless people and that the greatest need of that country to-day was an earnest obedience to law.

Double-tracking on the Grand Trunk, west of London, will begin at once. That part of the line between Komoka and Strathroy will be first undertaken, and it is expected that this portion will be completed within a month.

The hill station of Dharsma, India, was practically razed to the ground by an earthquake. The native quarter was entirely obliterated.

In Brighton, England, election Mr. Villiers, the Liberal candidate, received 8,200 votes, against 7,302 for Mr. Loder, thereby converting the Conservative majority of more than 1,200 at the last election into a minority of 817.

A serious wreck occurred on the I. C. R., at George's River, twenty miles west of Sydney on Tuesday 11. Traffic in both directions was blocked.

Three hundred miners at Westville stopped work last Thursday because a hostler in the mine named Reid was discharged by the underground manager.

Premier Bond introduced in the legislature of Newfoundland a bill to increase the stringency of the bait act against American fishermen.

Hon. Messrs Turgeon, Bellechasse; Tessier, Rimouski, and Roy, Kamouraska, the three members of the Gouin Ministry whose re-election was rendered necessary by the recent shuffle in the Cabinet, were re-elected by acclamation.

It is officially announced that the British diplomatic mission to Afghanistan has concluded an agreement with the Ameer, and is returning to India.

Danger from a new and unexpected quarter threatens the citizens of Montreal. It is nothing less than the destruction of their shade trees which is now pending.

Kind Edward started to join Queen Alexandra at Marseilles by way of

Paris where he will meet President Loubet. The Marquis of Salisbury accompanied His Majesty as minister in attendance.

Over 400 subscribers must pay the balance of their stock to the assignees of the defunct Warton Bee Sugar Company of Ontario.

Prince Edward Island has lost, in normal population, 18,000 souls in the last decade, said Father Burke to the Star.

Signor Marconi and his bride are expected to go through to Glace Bay to-day. The new wireless station at that place is nearing completion.

John Buchanan has been elected warden of Victoria county. Robert Henry O'Callaghan, a young man living at Glace Bay, has been advised that he has been left a large and valuable property in England by an uncle.

Cape Breton Notes.

Fertilizer—Bowker's celebrated fertilizer and pure bone meal, for sale by C. B. Whidden & Son.

Obituary.

It was with profound regret the community learned on Friday morning, the 7th inst., that James P. McNeil was dead.

At the present time of the year, it is not surprising that the many lovable traits that endeared "Jim" to all who knew him.

A graduate of St. Francis Xavier's College in the class of 1900, he attended the Normal School in the following year and afterwards taught in the public schools a short time.

to discontinue his studies on account of failing health.—the rest is known. His funeral, which took place on Sunday afternoon, was one of the largest ever seen in Antigonish.

Candles.—Paschal, triple, votive, wax, stearine and paraffine candles received at Bonner's this week.

Acknowledgments:

Table listing names and monetary amounts under Acknowledgments and DEATHS.

THE CANADIAN BANK OF COMMERCE. HEAD OFFICE, TORONTO. Paid-Up Capital, \$8,700,000 Reserve Fund, \$3,500,000.

NEW SPRING GOODS. ARRIVING AT THE West End Warehouse.

We have already received 15 Cases Boots and Shoes, 6 Cases Ready Made Clothing for Men, Youths and Children, 6 Cases Men's Hats and Caps, 16 Cases English & Foreign Dry Goods.

Ladies' Misses' and Children's Ready - to - Wear Hats.

CHISHOLM, SWEET & CO. March 29, 1905.

Bishop Hedley's Lenten Pastoral.

THE KINGDOM OF GOD. The subject of the present instruction is rather the strictly spiritual side of the Kingdom of God than its ecclesiastical organization...

do the havoc that a man's sins have wrought in his own heart. Years of penance, of mortification, of prayer, and of perseverance are required to make conversion solid and sure.

It is necessary to bear these truths well in memory when we find ourselves, as Catholics in this country do, in the presence of religious movements which pretend to do without the Church of God.

There are certain marks by which a Catholic may recognise whether or no he is of the Kingdom of God. As long as he does not deny his faith, he is a Catholic and belongs to the Church.

It would naturally be too wide a subject to speak of all the mistakes that leaders and followers are liable to fall into when they are not directed by the teaching authority which God has placed in the world.

essence of the spiritual life, holding the human spirit steady and happy in its only true attitude towards its Creator.

The second mark of those who belong to the Kingdom of God is what may be called unworldliness. This is shown in our living steadily for heaven; in being detached from the possessions, the business, and the pleasures of this life.

The third mark of the Kingdom of Heaven is to live in the practice of the ordinances of that Holy Kingdom. No one who does not recognise the Blessed Eucharistic dispensation of Our Lord and Saviour as an essential and indispensable influence in his daily life can be of the Kingdom of God.

There is one other mark. We are known as followers of Jesus Christ if we love those whom He loves. He loves all human creatures, and He has died for all.

These marks of the followers of the Kingdom of God are offered to all, for consideration during the holy season of Lent.

Free Gifts of Toilet Soaps

Use SUNLIGHT SOAP and SAVE THE COUPONS.

The Coupons are the same as cash because they can be exchanged for Toilet Soaps for which you have to pay out money every week.

Users of SUNLIGHT and CHEERFUL SOAPS can get their TOILET SOAPS for nothing.

Ask your grocer for particulars or write us for Premium List.

A gift is of little value if it consists of something you have no use for.

In exchange for Sunlight Soap Coupons you can get something you need and use every day.

LEVER BROTHERS LIMITED, TORONTO, CANADA.

Jesus Christ or the world. May He give us light to understand how serious is this question, and grace to devote ourselves to Him alone!

Weddings in Wales.

Some quaint customs still survive among the peasantry of South Wales—at least in the remote villages. One of the oldest is the "bidding."

"As we intend to enter the matrimonial state we are encouraged by our friends to make a bidding on the occasion of the young man's father's house (here follows the address and date of the entertainment).

JOHN EVANS. JANE DAVIS.

All being ready on the day, a party goes to fetch the bride to the bidding. She hides and has to be sought for in all directions but being at last found is escorted in triumph.

Each item is carefully entered in a book by the "bidding clerk," together with the donor's name, so that it may be repaid when he or she marries.

THE VICTOR MEDICAL CO., Toronto, Can.

LIQUOR HABIT PERMANENTLY CURED.

GOOD NEWS. To all men and women who have become enslaved by the soul destroying vice DRUNKENNESS and to those who are on the way to become slaves to drink here is indeed GOOD NEWS.

THE VICTOR MEDICAL CO., Toronto, Can.

COUGHS, COLDS, HOARSENESS.

For Hoarseness apply the same as for Sore Throat, taking the Syrup, as directed for coughs, etc. Make a cupful of honey or molasses with 1/2 teaspoonful of Pendleton's Panacea, stirring it each time before you take it.

PENDLETON'S PANACEA

in the above form loosens the phlegm, makes coughing easy, and when the lungs are thoroughly healed, which is done in a very short time, the cough stops.

Chills, Ague, Night Sweats, Wind around the Heart, Colic, Sleeplessness, Etc., Etc.

Regular doses. A mild dose on going to bed, soothes the nerves and produces sleep. The only safe and positive cure for seasickness. Don't go on a journey, or keep house without it. A doctor always on hand for 25c.

Ayer's

When the nerves are weak everything goes wrong. You are tired all the time, easily discouraged, nervous, and irritable. Your cheeks are

Sarsaparilla

pale and your blood is thin. Your doctor says you are threatened with a nervous breakdown. He orders this grand old family medicine.

Weak Nerves

Keep the bowels regular with Ayer's Pills, just one pill each night.

