

# THE CASKET.

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## THE CASKET.

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THURSDAY, FEBRUARY 7.

The Socialists have suffered severe losses in the German elections, but the Centre is as strong as ever.

The paragraph criticising MacDuff which appears in this issue was written for the issue of January 24, but crowded out at that time and overlooked the following week. It was not intended to be a contribution to the discussion which has since arisen.

"Clericalism—that is our enemy" is generally credited to Gambetta, but he only quoted it, in a speech delivered in the Chamber of Deputies on May 4, 1877, giving the credit to his friend Alphonse Peyrat, at that time Senator for the district of the Seine, and saying that he entirely agreed with the sentiment.

The "new theology" being preached by the Rev. R. J. Campbell in the London City Temple is creating something of a sensation. The best that the extremely liberal Independent can find to say of it is that perhaps it is not so pantheistic as it looks. Practically no one but Catholics believes any longer in the Bible, and it would seem that we are approaching a period when no one but Catholics will believe in a personal God.

Whether Governor Swettenham was right or wrong, the Colonial Office was sure to make a victim of him to appease the offended Americans. A Boston Jesuit, writing home, shows him in a better light than the special despatches. Says Father Dinand: "Lady Swettenham is like a common nurse in the hospital. The Governor wept like a child on the destruction of our mission here, and was everywhere, day and night, giving orders."

The "Liberal" ladies of Spain are holding meetings to offset those held by their Catholic sisters on behalf of the religious orders. At one of these anti-clerical gatherings a Liberal lady inquired why the Liberal men never brought their wives and daughters to the meetings. She got no answer, but if the truth were told it is because even a free-thinking Spaniard does not care to have his wife or sister associate with the class of women who profess "Liberal" opinions.

We have received the first number of *Rome*, a weekly newspaper in the English language published in the Eternal City, under the editorship of "Vox Urbis," the well-known correspondent of the New York *Freeman's Journal*. There are already four English newspapers in the city but they are edited by Protestants. Catholics should have at least one. The subscription price of *Rome* is \$3.00 a year and business communications should be addressed to the Business Manager, Palazzo Taverna, Rome.

King Edward has decided to deliver the Victoria Crosses which would have been awarded to certain heroes of the Indian Mutiny had they lived, to their present representatives. One of those goes to the De Lisle family in the name of Ensign Everard Aloysius de Lisle who distinguished himself at the capture of Delhi. Everard de Lisle was the second son of Ambrose Philipps de Lisle, who was almost the pioneer Victorian convert. Another son, Lieutenant Rudolph de Lisle, R. N., fell in Egypt at Abu Klea.

Under the title "Memoriale Rituum" R. & T. Washbourne, of London have published the directions given by Pope Benedict XIII. for carrying out, in parish churches with only one priest, the ceremonies of Candlemas, Ash Wednesday and Holy Week. The translation is by Rev. David Dunford, and on account of its convenient size the little book will be most useful to parish priests who have hitherto been obliged to look for these directions in larger volumes. W. E. Blake, 123 Church St., Toronto, is the Canadian Agent for the Washbourne publications.

Under the new French law it is enacted that where no association cultuelle has been established, the seminary buildings are to be placed immediately at the free disposal of the State, the department, and the commune. How free the disposal is may be gathered from the fact that a department or a commune cannot let the buildings belonging to it without the approval of the Prefect. In this way the Government may prevent a department or commune from letting the seminary buildings for their former purpose, and already they have prevented this in several cases.

Lord Hugh Cecil has been writing about Lord Roseberry in the *Dublin Review*, which reminds the *Tablet* that during the last Parliament Lord Roseberry said that Lord Hugh Cecil and Mr. T. M. Healy were the two born orators of the House of Commons. The *Tablet* adds:

"Lord Roseberry himself is surely one of the best judges of oratory, and few will question that he is the one born orator in the House of Lords. And here again one is struck by the curious coincidence that Mr. Healy, like Lord Hugh Cecil and Lord Roseberry is for the present at least, in a state of political isolation."

Says the Rome correspondent of the *Tablet*:

"Everybody knows in a general way that the students of Propaganda come from all parts of the world, civilised and uncivilised, but it is only when they hold what is called an 'Accademia Polyglotta' that their universality is fully realised. They held an 'Accademia Polyglotta' on Jan. 10 in honour of Cardinal Gotti, at which students of Propaganda read pieces of poems, all of them original, in the following languages: Hebrew, Norwegian, French, Esperanto, Arabic, Spanish, Hungarian, Gaelic, Kaffir, literary Chaldean, Bacca (whatever that is), Danish Portuguese, Modern Greek, Syriac, German, Rumanian, Turkish, Zulu, Polish, Japanese, Chinese, English, Malabarese, Armenian, Persian, vernacular Chaldean, Irish, Italian, Astoric, Albanian, and Latin."

The *Central Catholic* calls the late Mr. Daniel J. O'Donoghue of Toronto "one of the most remarkable men in Canada." He was an acknowledged authority on the labor question, and as member of the Ontario legislature did much for the benefit of the workingman. On one occasion he embodied the whole of Leo XIII's Encyclical on the Condition of Labor in an official report to the Ontario Government. When the Federal Government organized the Labor Department, Mr. O'Donoghue was appointed Fair Wages Officer and travelled over Canada settling disputes. It was during his visit to Fernie, B.C., on such a mission as this that he contracted the illness of which he died. May he rest in peace.

The *London Times* says of the late Miss Agnes Mary Clerke that "her keen insight into the true significance of observed physical facts was as wonderful as her fluency and command of language, so that both from the literary and scientific standpoints she must be ranked as a great scientific writer. . . . She will be missed at the meetings of the Royal Astronomical Society, at which she was a constant visitor even before her election as an honorary member, and where her clear judgment was at times called upon to determine the value of some new suggestion in the domain of celestial physics. . . . her death leaves a gap that will be hard to fill." Miss Clarke was born in Ireland on February 19, 1842, and died in London on Jan. 20, 1907. May she rest in peace.

In his *Nineteenth Century* article on "The Pope and France" Mr. Wilfrid Ward reminds his readers how the English press condemned the religious orders who left France refusing to seek authorisation from the government, and praised those who made the required application to remain. This obedience, said the English journalists, would have its reward. The reward was that their application was refused and the information which they had furnished the Government used against them. As Mr. Ward puts it: "The schedules drawn up by the orders, as to their numbers and their property, demanded in their own interests, in order that they might have legal standing and protection, were employed as useful documents to ensure not a monk escaping nor a farthing of his money from being saved." The English press has conveniently forgotten this, but Pius X has not, and he bases his opinion of the good faith of the French Government upon it.

A writer in the *London World* vouches for the following incidents having occurred lately in France:

"At the interment of Mme. des Vosseaux, a well-known and respected lady who lived near Sens, her son, Colonel des Vosseaux, acted as chief mourner, and, surrounded by numerous friends, followed the cross-bearer who preceded the coffin. When the funeral cortege left the Cathedral the Commissioner of Police accosted the Colonel who was at the moment overcome with grief, and desired him to remove the cross which was being carried in the procession. The Colonel refused to do this, upon which the police stopped the coffin and prevented the son from following his mother to her tomb. The second incident took place at Montreuil, near Calais. The gendarme lost his little boy of four. Notwithstanding the tears of the mother and the indignant protests of the father, the authorities forbade the latter, on pain of *deportation* and forfeiture of his pension, to bury his child with religious rites. Their pretext was that, the curé having refused to make a declaration *sur les réunions publiques*, the burial of a child was an undeclared public meeting, and as such an illegal affair."

Another London paper, the *Morning Post*, seems to be coming to the view that the Pope is not entirely in the wrong in his combat with France. The Paris correspondent of that journal answers the question why Catholics cannot accept the new law as well as Jews or Protestants, by explaining that it is subversive of the Catholic religion:

"Whether that cult be considered ridiculous, antiquated, and narrow, or whether it be respected as a still living force in France, it is obviously absurd to talk of concessions which start out with facilities for worship only open to those who choose to become in their own eyes, schismatics. . . ."

"One result of the present struggle and its Anti-Clerical legislation may be the creation of a bitter alienated minority in the land, which will grow to be as great a difficulty and an embarrassment as the alienated Irish Catholic became in the British Empire, as the Polish Catholic has become in Russia. . . . A France divided against itself in factions drifting wider and wider apart seems to be the goal of the fourth decade of the Third Republic, and the driving of the Church into permanent irreconcilable opposition to the State is not one of the least fruitful factors tending towards that consummation."

*Facilis descensus Averni*—it is easy to slip down the path to perdition. A few weeks ago we told the Sydney *Post* that the man who tries to stir up strife between two persons who are at peace, by reminding one of them of what the other said about him at some previous time when they quarrelled, is guilty of a species of talebearing more malignant than slander. Its refusal to accept this view of the matter showed lamentable ignorance of the ethics of honorable journalism. Now, its lack of moral sense is seen in the admission to its columns of an article containing sentiments which, to all those who believe that the Jehovah of the Old Testament is the God whom Jesus Christ called Father, and they are presumably nine-tenths of the readers of the *Post*, are nothing less than shocking blasphemy. Such an article might fitly find a place in a journal professing to be an organ of what is euphemistically called free-thought. We expect such a journal

to be a purveyor of blasphemy, and we are not surprised. But if the *Post* is going to be, even occasionally, such an organ, its readers should take cognizance of the fact at once.

Renewing a new edition of Coventry Patmore's poems, the *Spectator* says: "The Angel in the House" is, if ever poem was, the poem of an age; but the spirit of that poem, with a wise prevision, the poet himself condensed into certain "Preludes," some of which, for the perfection of their workmanship, should be for all time. Mr. Raskin once quoted in a lecture, with a admirable effect, one of these, the stanza called "Unthrift," lavishing upon it the praise which he generally reserved for the great masters of poetry; but two which precede Canto VIII. are even finer. They are at these:—

"THE REVELATION.  
An idle poet, here and there,  
Looks round him; but, for all the rest,  
The world unfathomably fair,  
Is duller than a whittling's jest.  
Love wakes men, once a lifetime each;  
They lift their heavy lids and look;  
And, lo, what one sweet page can teach  
They read with joy, then shut the book,  
And some give thanks, and some blaspheme,  
And most forget; but, either way,  
That and the Child's unheeded dream  
Is all the light of all their day."

"THE SPIRIT'S EPOCHS.  
Not in the crises of events,  
Of compass'd hopes, or fears fulfilled,  
Or acts of great consequence,  
Are life's delight and depth reveal'd.  
The day of days was not the day;  
That went before, or was postponed;  
The night Death took our lamp away  
Was not the night on which we groan'd.  
I drew my bride, beneath the moon,  
Across my threshold; happy hour!  
But, oh, to walk that afternoon,  
We saw the waterlugs in flower!"

The *Saturday Review* represents one school of thought in the Church of England; the *Spectator* represents another. The former admires the Encyclical of Jan. 11 because the Pope declares therein that the Catholic hierarchy is a divinely constituted form of government; the latter condemns the Papal letter precisely for that declaration. The *Spectator* says that "among the things which the laity at least have as a birthright accepted that new view," namely, that Christ never established any priesthood, but that every man is a priest unto himself. "The laity," it says, "are everywhere grasping all power, and with the new education, and the spread of what is called 'science,' the laity will not be the friends of ecclesiasticism." Here we see the hinge on which the whole question between the Pope and France turns: Who has the right to rule the Church, the clergy or the laity? The French Government says, the laity has the right; and in this contention they get the support of practically all the Protestants of the world. Those who tell us that the Church of France should have accepted the *Associations Cultuelles* do so on the assumption that the laity ought to govern and that the clergy should be subject to them. The Pope and all Catholics answer that this would be a complete subversion of the system established by Christ.

"MacDuff," of the Sydney *Post* of January 19, agrees with Count Leo Tolstoi in that "he does not believe that the Church is an organization indispensable to religion." He should turn back in the files of his paper and read Pensive Peter's remarks on creeds and dogmas in the issue of January 5. Creeds and dogmas are indispensable to religion, and a Church is needed for the guardianship and promulgation of creeds and dogmas. "MacDuff" says Christ was not a Church worker in the modern sense. True enough, just as it is true that "the king is not a subject." Christ was a great deal more than a Church worker; He was a Church founder. Has "MacDuff" forgotten the words, "On this rock I will build my church?" Has he forgotten that those who refuse to hear this Church are to be regarded as heathens? Has he forgotten the powers conferred in the words: " whatsoever you shall bind upon earth shall be bound also in heaven?" Christ scourged the Pharisees with his tongue, not with cords, but at the very time he was using the severest language concerning them he reminded his hearers: "The Scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their

works do ye not: for they say, and do not." If the Jewish Church had accepted Him, it would have been the centre of His religion. Because it did not accept Him, it was moved from its place, but not to give reign to religious anarchy. A new hierarchical system was substituted for the old, and the Apostles selected by Christ selected other bishops "to rule the Church of God." "MacDuff" refers contemptuously to the "ritual and paraphernalias" of the Jewish Church. If he believes in the Bible he must believe that these things were given by divine command, and where will he find a word between the covers of the New Testament indicating that such accessories to worship were never to be used again? God has no need of them, just as He has no need of temples built with hands. But man has need of temples, and also of what "MacDuff" is pleased to call "gaudy trappings" or "tinsel equipment." Thoughtful men acknowledge that a nation's laws are more respected where they are administered with great pomp and circumstance than where they are not. The human heart clamors for pageantry, and if it does not find it in the Churches it must have it in the lodge-rooms of secret societies. Prayer is a lifting up of the soul to God, and though there are a few choice spirits who feel no need of ceremonies to help them to this elevation, the multitude cannot do without such assistance. Moreover such things are an affirmation of the truths of religion which the most ignorant can understand. At a Pontifical Mass, the bishop is arrayed and waited on like a king. The people see it, and then they see him in all his splendor prostrate himself at the foot of the altar, thereby declaring in most emphatic tones that the King of Kings is there.

### Regulations for Lent.

1. Every week day of Lent the faithful are obliged to fast on one meat.

2. The Church excuses from the obligation of fasting that of abstinence from flesh meat, except in special cases of sickness or the like the infirm; those whose duties are an exhausting or laborious character; women in pregnancy or nursing infants; those whose age is less than twenty-one years or more than sixty; and, in general, all who by fasting would be incapacitated from discharging their duties or would injure their health. Whenever doubt exists as to whether one is exempt or not from the law of fasting, one must either fast or consult one's Pastor and abide by his decision.

3. The fast is not broken by taking in the morning about two ounces of bread, with a cup of tea, coffee, chocolate, or other beverage.

4. The fast is broken by making an entire evening meal, that is, by taking more than eight ounces of food, or by eating such food as is forbidden on days of abstinence.

5. It is not allowed to use fish with flesh meat at the same meal in Lent.

6. A custom of this diocese tolerated by the Church permits the use of eggs, butter, or cheese, provided the rules of quality prescribed by the fast are complied with.

7. In virtue of an indult of His Holiness Pope Leo XIII, bearing the date of the 28th December, 1901, the use of flesh meat is permitted on all Sundays more than once, and once only (that is at the noon repast) on all Mondays, Tuesdays and Thursdays, as also on all Saturdays except the second and last. In like manner it is permitted to use for cooking purposes fat of any animal whatever on all days of abstinence throughout the year except Ash Wednesday, Good Friday and Christmas Eve. While graciously granting the special dispensation hereinbefore mentioned, the Holy Father earnestly exhorts the faithful to compensate for the omission of these penitential observances proper to the Lenten season by other pious works, and especially by generous almsdeeds to the poor.

8. Persons exempt from the fast may eat meat at all three meals on days when meat is allowed.

9. The time appointed for complying with the Easter duty extends from Ash Wednesday to Trinity Sunday inclusive; but in order that the penitential season may be passed in a state of grace and bear fruit worthy of penance, the faithful are most earnestly exhorted to begin it with a good confession.

10. The admirable devotion of the *via Crucis* on all Fridays, and the Benediction of the Adorable Sacrament on all Sundays of Lent, are, where practicable, warmly recommended to all.

The foregoing regulations shall remain in force until annulled by competent authority.

JOHN CAMERON,

Bishop of Antigonish,  
Antigonish, Feb. 7, 1907.