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## The Catholic Record interpreted privately to the exclusion

LONDON, SATURDAY, MAR. 2, 1907.

LOW ART.

How a Louis Veuillot would denounce these dirty messes called problem stories! He would give no quar ter to critics who detect a beauty in the staguant pools of impurity, and praise the art that grows on the dunghill. When at Venice, for instance, he refused to echo the praises of Byron. To him the poet was a poor thing of perverted instincts, warring against morality, which is of more value than fine verses. Take from Byron his pose-his horses and mistresses -everything that belongs to him as well as to those who sully a noble name, and he is but the sorry slave of passion, proud of the chains that bind him to all that is dishonorable and corrupt. He, as they who imitate him, talk about problems, which to their pagan ignorance are insoluble. Virtue is but a creature of environment: vice, they give it a prettier name, is more to be admired than to be blamed. They prate about the human heart, but they cannot read it because they have no religion. And they put between covers painted words, redolent of the flesh and the devil. and seek to prove by them that our happiness is in sensuality. The hired reviewer dilates upon the beauty of the diction-but we do not swallow poison because the bottle has a pretty label. Verbal toggery is no excuse for the glerification of sin. Men and women are not all depraved and morbid and are not so lost to all sense of decency as to look upon elopements and adultery as eccentricities. The tainted female is not the rule. And the man who believes in himself and God looks upon these erotic productions as, to quote Carlyle, the "Devil's hornbooks."

AN OFT TOLD TALE.

We notice in the Christian Guardcannot be refuted." ian, which designates the efforts of the atheist to drive Jesus Christ out of France as "extreme but reasonable measures," an article headed " French Evangelization," by Rev. W. T. Halfpenny, B. A., B. D. The rev. gentleman says that the time seems opportune to discuss our duty as " an evangelical Church towards our French Catholic citizens in Quebec." We cannot say that the "discussion" does more than to relieve the mind of the writer. His diction, how ever, is not marred by unsightly epithets: in fact he is in this respect, "Chesterfield " or a " Sunny Jim." The work of evangelization should be carried on in a kindly manner and, as with the writer that the issue is old : as an object lesson of this manner, he it has come adown the centuries, and says that among the most influential will be always an issue whenever we possible without a sacrifice of the Faith, day are if anything too naive in the classes of French Canadians there is a considerable number of ardent ad- than God. The assumption that there mirers of modern France. He goes to the grave of ex-Mayor Beaugrand and eites him as an example of this type. He fails to say that the ex mayor sought peace and courage for his last voyage from the Church. But he cannot answer this reverened gentleman; and so may be dragged from his grave to make a Methodist holiday. He does not mention the names of the in-Auential living Canadians, because there is not a Christian worthy of the name who approves the actions of atheistic buccanneers. The Christian Guardian does, we know, chuckle over the persecution of French Catholics, but this paper represents, we like to believe, but an editor who sees nothing reprehensible in blasphemy-nothing to condemn in outrages against God, and who, in his deplorable attempt to buttress the cause of the atheist, asperses the fair fame of Catholic monks and nuns. One thing unnoted by the writer is that anti-clericalism does not necessarily make a man a fit subject for the ministrations of the Methodist evangelist Assuming that he has lost the faith we should not infer that he has lost his reason. Such being the case, he may have doubts as to the correctness of the reverend gentleman's interpretation of the Word of the Lord. The French Canadian's interpretation may be hopelessly at variance with that of Mr. Halfpenny, and yet cannot, with any consistency, be denounced as false. Why, then, should he try to foist his particular views upon French Canadians. He may echo the dicta of divines, but these, also, came within the domain of private interpretation. Mr. Halfpenny cannot prove that the Bible is, in all its parts, divinely inspired: he cannot prove that the Bible is to be

French Canadians and asks them to stake their hopes of salvation on his interpretation of the Bible which he accepts blindly as the word of God. It strikes us that, for a question of such momentous import, the word of a manthe preaching of doctrines which the

Methodist judgment approves as the teaching of Christ-is not enough. Moreover, since the French Canadians must be evangelized they are entitled to the benefits of true Protestantism. Is the Methodist brand truer than that of the Presbyterian and the Baptist and the Anglican? Again, must French Canadians renounce their faith in order to be saved? John Wesley, the founder of Methodism, answers: "What wonder is it that we have so many converts to Popery and so few to Protestantism, when the former are sure to want nothing

and the latter almost to starye."

NOT HISTORICAL. The statement of the writer anent the principles of individual liberty and responsibility, which form a part of the message of the Reformation," would not find favor in the eyes of the reformers who denied free will, taught the doctrine of total depravity and rejected good works as helpful to salvation. But this is an old subject; and so we leave Mr. Halfpenny to the non-Catholic Hallam, who says: " The adherents of the Church of Rome have never failed to east two reproaches on those who left them: one, that the reform was brought about by intemperate and calumnious abuse, by outrages of an excited populace or by the tyranny of princes: the other, that after stimulating the most ignorant to reject the authority of their Church, it instantly withdrew this liberty of judgment and devoted all who presumed to swerve from the line drawn by law to virulent obloquy, and sometimes to bonds and death. These reproaches, it may be a shame to us to own, can be uttered and

CATHOLIC SUBSCRIBERS NOT

The Times Magazine, one of those publications which comes to us via New York, makes a curious bid for the Catholic subscription. It poses as being liberal and shows its liberality by a narrow mindedness that would make glad the heart of the editor of The Christian Guardian. Referring to the French crisis it says "that the real issue is the old one long since disposed of by England, America, etc., whether sovereignty resides in the Church or the secular political State." We agree are called upon to obey man rather is similarity of conditions in the United States and in France may be aculous change has been effected. For either a manifestation of ignorance or a the first time in the annals of the Galcontribution to misrepresentation. To begin with, the Pope is not averse to a fair separation from the State, such as exists in the United States. In the United States the Catholic is free to worship God according to the dictates of his conscience; in France, his worship must be subservient to the orders of the State. In the United States the right of the Church to govern itself on all that pertains to worship is recognized: in France it is not recognized. In this country religion is neither reviled nor is the individual the tool of the State: in France the State is supreme in all things. Well does the New York Evening Mail, January 28, say that the course of the French Government masks a socialistic attack upon all religion : that the "freedom" it offers is a fraud, and its "separation of Church and State" a scheme to spoliate and subordinate and not to emancipate.

Will Become Priest Instead of Rabbi. Solly Patrick Gottlief, a Russian Jew, was christened in the Catholic Church in North Adams, N.J., recently, and intends to study for the priest hood Gottlief, who is twenty-three years of age was born in Russia, of Jewish parents and has been in this country five years. He had been studying for four years to become a Jewish rabbi when he went to work for a Mr. Patrick Cooney. He told Mr. Cooney of his ambition and the latter presented the tenets of the Catholic faith to him since tenets of the Camonic fath to him so successfully that he decided to become a Christian priest instead. He has since heen pursuing his studies under the direction of Rev. Father Van Rensselaer, of St. Francis Xavier College. New York.—Latermountain Cath lege, New York.—Intermountain Cath-

stand that French Christianity is making against the principle of "atheism by establishment" (to quote Burke's immortal words) embodied in the French Separation Law. The effect is preceptible in the Chamber of Deputies where legislators seem in hot haste to begin the journey to Canossa by ties where legislators seem in hot haste to begin the journey to Canossa by pulling down one at least of the legal barriers by which they have sought to bar the path of loyal Catholies to the sanctuaries of the faith. It is visible also in the columns of the Times newspaper, which on Monday rendered a tardy justice to the "lofty principles and unshaken faith" that inspire the Pone's protest against the attack on the existence of organized Christianity in France. This recognition of the beauty of reighteousness is well. Unfortunately the Times goes on to argue whose form could be one which was personal of expensions of the constitution which the constitution would not be repugnant to Catholic principles, and whose form could be one which was personal effort to propagate partic whose form could be one which was propagate partic plant and the propagate plant and the plant and the propagate plant and the pl that on grounds of expediency the Pope and the French Church should submit Law. By a majority, the council deto the inevitable; in other words sired not that such Associations should should sacrifice what they deem the divine constitution of the Church to gain a few year's respite from spoila-should be submitted to the Pope. It gain a few year's respite from spoilation and persecution. That more than a respite could be purchased by such a surrender no one can believe who understands the French Jacobinism and remembers the fate of those of the religious orders that were spared by M. Combes. And if the Times has for gotten the fate of the orders, the Pope, as Mr. Ward in his brilliant article in the current Nineteenth Century, rethe current Nineteenth Century, reminds us, remembers it. The truth is that if there is to be peace the French Ropublic must restore the Concordat or give to French Catholicism liberties similar to those that all conforming one or other of these steps is taken, any concession by the Church would only subject her more hopelessly than ever to a State governed by the apostolic successors of the Jacobinism of 1793, who as Burke clearly devined even in the early days of the French Revolution, would never tolerate any religious establishment, except one that was intended only to be temporary and preparatory to the abolition of all forms of the Christian religion. M. Clemenceau and his colleagues are animated by a fierce anti-Christian fanaticism. Before such an enthusiasm for the Faith as the Pope's appeal has evoked in the hearts of French Catho

lies they may draw back. Our flabby compromisers then will triumph. Why — for the last thirty years the French Church has folyears the French Church has fol-lowed those councils of expediency which the Times or Le Temps still preach to her. And the fruits that she has reaped have been spoilathat she has reaped have been spoilation and persecution. Our regret is
that the inevitable struggle between
Christianity and Atheism was not
fought to a finish in the days of Gambetti. We recognize, however, that
even from a religious standpoint strong
arguments might formerly be urged for
a policy of compromise when ne vital
issues were involved, and we feel further that the Church has no right to
jeopardise lightly her revenues, which,
as the Pope observes in one of the most
pathetic passages in the encyclical, are
"partly the patrimony of the poor, and
partly the patrimony, more sacred still,
of the dead." Still the fact remains
that when a further surrender was im that when a further surrender was im and the Pope and the French Church opposed to the intolerable demands of an atheistic state, the non-possumus of the purest of Christianity, almost a mir lican Church the whole body of her clergy from the Cardinal Archbishop to the students in the seminary, rallie between the curia and the Fren State; and never since the day or which the Scotch Free Kirkers under Chalmers forsook homes and incomes for what they deemed the "crown rights of Christ," has Europe witnessed so impressive a spectacle of the abandonment of all earthly goods for the sake of Faith as she has seen in the acceptance by the French Bishops and

priests of expulsion from their palace and preshyteries. If we admitted, which we do not for t, that Pius X. and the French siderations of expediency, the remarkable success that she has already at tained in the stand for principle eem to show that in this case at least the path of honor is also the path of safety. And as to the complaint that the Encyclical contains no detailed clergy to follow, he must be a fool him self who imagines that the Pope, face to face with a malignant enemy, would be such a fool as to enter into details to show his plans to the Times cor respondent in Paris for instance? Bishops will know what to do, will not tell their enemies either in

France or England. In the Encyclical the Pope explains why he was unable to sanction the Associations Cultuelles. They were, he tells us, organized in such a to run counter to the whole basis or which the constitution of the Catholic Hierarchy rests. We believe that any colesiastical lawyer or theologian ecclesiastical lawyer or theologian, Roman or Anglican, who understands the question, would endorse the Pope's view. Unless the Pope was prepared to accept as theologically correct the proposition that the rulers of the Church by divine law are tax payers and householders, that the bishops and priests are their subordinates, and that

ference, have willingly enrolled the faithful in the semi-Presbyterian, semi-Voltairean established Church of the Separation Law. The truth is that the Bishops at the meeting on the 31st May condemned the insulting and accurate to state that the majority of the Episcopate favored the modification rather than the rejection of this insulting proposal. What happened was this. Some Bishops at the Council and some newspaper canonists outside do believe that legal dexterity might.

We are often abroad, but in emigration of Protestants from church habits," Dr. Laidlaw continued. "At bringing back the unchurched the Catholics succeed far better than we do."

SPECIAL DEVOTIONS.

We are often abroad, but in emigration of Protestants from church habits," Dr. Laidlaw continued. "At bringing back the unchurched the Catholics succeed far better than we do."

SPECIAL DEVOTIONS. technically legal under the Separation dissuading the French Episcopate from any such attempt to juggle with the plain meaning of the Republic's law. M. Briand's circular of 1st September showed conclusively that the attempt would have failed. At the best the device of a smart attorney would have been a poor defence for the Christian Faith. We have dwelt at some length on the dead issue, because it is necessary to show that between the Pope and the Episcopate there has never and the Episcopate there has never been any real difference in matters of principle. The attitude of the Bishops at their meeting this week is a further proof that the French prelate who desires to accept the Republic's law is the brother of the Jesuit of fiction.

The Encyclical repudiates the charge that the Pope has wilfully counted war

that the Pope has wilfully courted war and persecution, or that he desires to combat the French Government. No one who knows the modern history of the Papacy could credit an accusation of so silly. Though our newspapers talk with weary reiteration of the hostility with weary reiteration of the hostility of the Papacy to the Ramphile, the of the Papacy to the Republic, the charge so far as the history of the last century goes is absolutely void of foundation. Tories and churchmen irdeed may hold that in times past the principle of authority throughout Europe has been seriously weakened by the disinclination of the Papacy to in-terfere in the internal affairs of France, a disinclination by the way which England has not always shown. At every critical stage of French history, from critical stage of French history, from the date of the Concordat to the present time, the Holy See has invariably struggled to keep the French clergy in obedience to their de facto rulers. Though it may not always have succeeded, and English Churchmen who cherish the tradition of the non jurors can hardly blame in some French
priests a lingering attachment to the
"impossible Loyalities" of the past.
That the bulk of the French clergy to trustful submission to all things lawfu to their rulers is proven by the re-markable speech of the Abbe Lemire this week in the Chamber. It is well for the French Republic that it has not had to face a Swift or an Atterbury.

Are English Christians going to per-sist in callous indifference to the per-secution of Christianity in France at the hands of politicians who talk of "their noble father satan," or brag of their desire to make an end of the idea of Christianity? If in this matter they condemn Pius X. they pass judgent also on Baxter and Chalmers. To genuine churchmen, however, a stronge oppeal may be made. The Gallican Church has been the one portion of the Papal Communion where from the days of Bull to the days of Lightfoot, Augli can theology has been respected. There are therefore sentimental grounds for sympathy. Apart however from sentiment the one principal which has obliged Anglicans to resist the Eras tian tyranny of the Privy Council, de-mands that they should protest against the infinitely more shameless Erastian-ism of the French Separation Law. Here is a field upon which the reunion of Christianity may be practically advanced. The old Tractarians would have hungered for such an opportunity to prove their Cat olicism. Can it be that their successors out of anti-Papal prejudice are ready to pass by without a word of sympathy the church of S. Louis and Bossuet when she is suffering

THE CATHOLIC CHURCH.

VIEWED BY PROTESTANT STUDENTS, New York, January 30 .- Rev. Dr. tive secretary of the Federation of Churches and Ohristian Organizations in New York city, talking at the federation's annual meeting in Calvary

Episcopal Church yesterday said:
"We can fairly say that the Roman
Catholic Church is the most efficient in reater New York ; that the Protest ant churches are twenty-five per cent inefficient, and that the Jews their faith by attending special feasts rather than by regular appearance at

the synagogue."

Dr. Laidlaw explained that this was Progress.

FRENCH CHRISTIANITY AT BAY.

From The London, Eng. Saturday Review Jan. 19th.

The Epiphany Encyclical of Pius X. is an impressive vindication of the stand that French Christianity is making against the principle of "atheism Epiphany exception of the stand that French Christianity is making against the principle of "atheism Epiphany exception of the stand that French Christianity is making against the principle of "atheism Epiphany exception full of figures to church based on Associations Cultural less. This self evident truth has lately in 1906. In Brooklyn, he said, it is not unusual to find forty different forms of Protestantism represented among four hundred people in a single block, that might have been written by one of the don't by establishment" (to quote Burke's ference, have willingly enrolled the yet forty per cent of them don't go to church at all. Every-where in the city except Brook-lyn there are relatively fewer Pro-testants than there were fifty years ago. "And the difficulty is not in immi

The great truths of our faith are so important, yet withal, so imperfectly understood, that we believe the state-ment of them and their necessary ex-planation to be of more value to the average Catholic than the inculcation of particular devotions that may or

may not be useful.

And what is true of the truths of faith is true also of the practice of religion. There are certain things that a Catholic is obliged to do. It is not a matter that is left to the choice of the individual. He may satisfy his taste or his convenience in choosing the particular devotion he will cultivate, if he wishes to practice any, but he is not free to say that he will attend Mass on Sunday or not, just as he chooses: that he will drink to ex-cess or not, as it suits his taste. These are matters in which his duty is spe-cifically determined for him and it is a matter of conscience for him to fol-

low it.

Special devotion to St. Anthony or Special devotion to St. Anthony or to any one of the saints is very well in itself. Pilgrimages to some shrine where the devout or the afflicted gather are, in their way, very laudable. The Church encourages, within limits, such special devotions, provided the essentials are not lost sight of. But the substance of religion does not consist in such manifestations of piety. They are like the delicate bloom on the peach, or the carving on the pillar—ornaments of religion that the pillar—ornaments of religion that presuppose the essentials.

We are told that in France special

devotions are very popular. Pilgrim ages to shrines never want numbers. Yet these things did not save thou-Yet these things did not save thousands in France from loss of their religion. While attending to the accidentals they forgot or neglected, the essentials of religion.

Until we become proficient in all that is necessary to know and to practice in religion it is as well to be active the energy given to special decidents.

devote the energy given to special devotions to the more solid things. We need to know our religion better and to practice it more faithfully. Then if we have time or inclination, we may enjoy a little spiritual recreation in lighter devotions.—The True Voice.

## OPPORTUNE SUGGESTIONS.

Having reached the midway point between the beginning and the closing of the holy season of Lent, it might prove of profit to ask ourselves, what have we accomplished? Have persevered in our effort to observe the fast and abstinence prescribed by our Bishops? Or, if discharged from this obligation, have we substituted other meritorious acts in its stead? These are important considerations at this time.

Those who have been faithful in

their observance of the Lenten regula tions now fully understand how easy is the task. In addition they doubt less also feel how beneficial it has been to them not only spiritually but also physically. With this experience they require no words of encouragement to continue to the close. To all such the remainder of the journey is along most

Then as to those who have failed Let them set themselves again to the task. Time yet remains that they may turn to their profit. In their future effort they may find consolation and encouragement in the Way of the Cross. If they will only make frequent spiritual journeys from the house of Pilate to the heights of Calvary their dangers of again lapsing will be re-moved. They, too, will then feel the spiritual aud physical benefits. Most of us fail because we enter upon the task heedlessly or with faint heart Failure is the inevitable result of all who are not honest, earnest and de

Lastly it is opportune for those who have been discharged from the obligations of Lenten regulations to consider what of value they have substituted. Have they multiplied their acts of mortification? Have they gathered rewards from numerous self-denials? Have they augmented their acts of charity? In a word, what have they done to comply with the law of the Church in so far as they are able? These are all opportune considerations.
Where there has been failure, there has been no profit. But ample time yet remains to share in the rich re wards. Let those, therefore, who have been delinquent, set themselves to securing the same with double dilig-ence. Then, indeed, will they be real participants in the glorious resurrecfor their victory over sin. - Church

course, write with fuller understanding and express himself somewhat differently—appears in a series of articles con-tributed to the Westminster Gazette by Mr. H. W. Nevinson, a well-known English author and journalist. According to this gentleman, "the real source of the Church's power lies in that pitiful and considerate attention to the Christian soul in all the great and small events of life, so that the soul is lonely, never unprotected or oned." He thus describes the abandoned." He thus describes schools which the political party supported by the paper for which he writes has been doing its best to de-

stroy:
"As you pass within Catholic walls from the common streets, you may understand the curious surprise with which a Greek of the second century, wanton a Greek of the second century, or a savage worshipper of Thor, came upon some early Christian home in the midst of a cultured city or haunted wilderness. There at last he found a peculiar peace, a confident serenity, an almost womanly consideration for wants and weaknesses of mankind. He perceived that from the hour of birth to its final departure upon the long but hopeful journey to God, the Christian soul was comforted and encouraged by words and ceremonies of a plain and beautiful symbolism. A guard had been set at every path by which the unseen powers of covetousness, presumption, sloth and despair might break in and assault the human Spirit. To every phase of common life a kindly sym-pathy was extended and to the very uttermost the living soul was never ex-cluded from the hope of victory in the

cluded from the hope of victory in the long spiritual contest of existence.

"It is the same in the Catholic school. From morning till evening the children are surrounded by the plain and beautiful symbolism of protecting and merciful powers. The crucifix hangs upon the wall; the Virgin, with flowers round her feet, watches them like a mother more beautiful and considerate than their own. Three times siderate than their own. Three times a day their prayers go up, and three times a day they are instructed in the definite teachings of the Church, so reasonable and satisfying that I think reasonable and satisfying that I children everyone would wish them to be true. When you see the children beat their breasts at the words Through my fault, through my fault, through my breasts at the words 'Through my fault, through my fault, through my fault, through my most grievous fault'; when you hear them repeat the 'Hail Mary,' and remember that the first part of it was made by the Angel Gabriel, and the second by the Church so long ago; when you hear them instructed that the conversion of the record is one of the the oppression of the poor is one of the four sins that cry to Heaven for ven-geance—it is not difficult to understand why the ancient Church has maintained its hold upon humanity, and in most European lands always continues to be the Church of the poor. For the poor do not reason more than other people, but they suffer

of the teaching, the children are given of the teaching, the children are given not only the doctrines of sin and prayer and forgiveness: they are given a rule of life and a form of daily exercise. They are taught, for instance, not only that the sacrament of matrimony gives a special grace to enable those who enter into it to bear the difficulties of after their night prayers to observe due modesty in going to bed, and to begin the day by making the Sign of the Cross and saying some short prayer such as 'O my God, I offer my heart and soul to Thee!' Thus the child passes on into life, believing himself to be attended by powers and defenders which most children, I think, would like to have with them, and many grown-up people too.

Thus does an outsider write. yet Catholic persons are to be found who oppose our parochial schools and harshly criticise them for imperfect equipment, inferior methods, etc. happily, all grounds for reasonable fault finding are fast being removed; and the time is evidently approaching when the great good influence exerted by Catholic elementary schools will be generally recognized, and the justice substantially acknowledged .-Maria.

A Quickly Built Church.

They do things swiftly in the West even to building churches. When Father Ryan of Salt Lake paid his first visit to the mining camp of Rhyolite, Neb., of which he had been appointed pastor, he met with a warm reception rom non Catholics as well as Catholic With his customary zeal, Father Ryan began a canvass of the parish. The result was that he was able to erect, within fourteen days, a church, costing \$3,000. Three Masses were celebrated on Christmas Day, which were well attended by the mem

Be grateful, for gratitude nourishes and sustains kindness ; pardon injuries, for vengeance perpetuates hatred; do good to him that may insult thee, that thou mayest show thyself to be greater than he in the eyes of God, and may make of thine enemy thy friend.—Golden Sands.

God is at the end of all things, says a provert. Look, then, beyond the material horizon that limits thy view, and behold this good Master pleased and touched by the pains thou takest to do His will.