

Catholic Record.

Christianus mthi nomen est Catholicus vero Cognomen"-(Christian is my Name but Catholic my Surname.)-St. Pacian; th Century.

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LONDON, ONTARIO SATURDAY, FEBRUARY 16, 1907

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be easier to extinguish the sun in the The Catholic Record heavens than to extinguish the Church LONDON, SATURDAY, FEB. 16, 1907. of Christ.' "

THE FACT AS IT IS.

Morgan J. O'Brien, former presiding Instice of the Apellate Division of the Supreme Court of the State of New York, says:

York, says: "Removing from our minds all thought of spiritual things, basing a simple ethical proposition upon the belief in the right and wrong, common to all classes of American citizens, I ask if this is not a fair condensation of the question at issue in France to day? I take presention of your promethy separation. In some quarters, of course, the title "liberal" is bestowed on men who know neither nonor nor decency in their revilement of God. Time was, when Pius II., at the sight of the Tarks menacing civilthe question at issue in France to day? I take possession of your property during a period of public disorder and sell it. Later on I sign a contract agreeing to pay you a fixed annual sum, provided that you do not contest my title to your property. After some years I say to you : 'I cancel that centract. You have kept your agree-ment, but I am tired of paying. I shall retain the property I took originally and conflacate all you have since ao-quired : and, in addition, I shall take every penny you have earned : every ization, could cause the swords of Europe to leap from their scabbards. Tc-day, however, justice and right are unchampioned by the world : the force of money operates the pens of hired liars and the powers of hatred still the voice of sympathy : but Pius X. has the admiration and love of his children, and can say, as did Pius VI., on his way to prison :

quired : and, in addition, i shah take every penny you have earned : every legacy willed to you; every gift that you have received since we entered into our original agreement." " How vividly do the early ages o the Church now recur to my mind-the ages of her triumphs."

In other words, the French Government is a thief. To our esteemed con-The Bishops held a meeting, and, to

temporary, The Christian Guardian, this stealing is a reasonable measure, but the non Catholic, who is not blinded by prejudice, can see the difference between right and wrong. OLEMENCEAU AND THE GAM. BLER. We are informed that M. Clemenceau

is waging a bitter war on gambling, not only in the clubs in Paris, but the casinos in the mineral spring resorts are under the ban.

When the smoke of battle disappears we may have occasion to record the victories. The crusade may be one way of diverting attention from the game of spoliation. Or it may be to give a breathing spell to the individuals who are weary with driving Christ out of France and of blasphemies, which would, we venture to say, shock any gambler. While Clemenceau is bunting the baccarat and roulette players, the lawmakers may run down a Separation Law that is workable.

THE VIRTUOUS SCRIBES.

We are also informed by papers that were silent when the religious were expelled from France, and their property confiscated-that had no protest against blasphemy, and seized upon any and every pretext to justify M. Clemenceau in his warfare against religion-these papers declare that there is a certain arbitrariness in the decree which may create difficulties for the Government. Vichy, for example, belongs to the State, which has leased the casino to a company. In the contract fided, this has hardly ever been the case is a clause authorizing certain games of with the Church and her Head. How unchance. Cancelling that authoriza. like soever to one another the Popes praised because live men do not abuse tion may involve the State in litigation might be in temperament, mind and the dead. He is referred to as "a poor ver a breach of contract. apacity, their policy was ever firm, the Concordat was anulled by the uniform, immutable, although, in the French Government, the scribes lifted death of every Pope the personal chain up their voices in praise of the statesof succession to the throne was broken manlike abilities of M. Clemenceau. and, with every new Pope, was pieced No allusion was made to a breach of afresh, although no throne in the contract. A QUOTATION.

Such as this was the fate of the Pope-

dom. It had been buried under the

great inundation ; but the foundations

had remained unshaken."and when the

waters abated, it appeared alone amid

the ruins of a world which had passed

away.

In The Messenger, the Rev. Father Wynne, S. J., tells us " that the un-

expected has happened in France. The THE AMATEUR PROPHETS. Government has not been able to apply We were told that the liberal prethe law of separation of Church and lates of France would enlighten their State. It has virtually abrogated the reactionary brethren as to the best law by declaring that a previous one, means of complying with the law of the law of 1881, quite sufficiently provides for the present emergency. There is no civil war. The clergy are united. Not one association for which the Briand law provided has been formed by a French priest in good standing or by any Catholic layman, except the fanatic Houx. Clemenceau and his supporters are overburdened with law. The Radicals, who are clamoring for the expatriation of the clergy, will embarass him. He is worried at the attitude of the downtrodden Catholics. The Church in France is free ; and from its union with the Pope, the unanimity of the French Bishops, the patience of the priests, and the self restraint of the people, we can confidently look for, what was on all sides unexpected in a struggle against such odds, a renewal of Catho

THE UNEXPECTED.

AN EXPERT'S OPINION.

licity in France that will give a much-

needed renewal of life and spirit to the

Mr. William Muldoon, once a noted vrestler and now in the business of patching up mental and physical wrecks, attributes failure in life to rum and tobacco. He knows the destructive properties of both and speaks from a study of men of every age and condition. Some of our readers may not agree with Mr. Muldoon's dictions respecting tobacco, but rum has conquered many a man and wasted his powers and harried him ofttimes to ruin and disgrace. The "water wagon " may be slow, but it is safe. The man who journeys in it saves money and is not likely to become many kinds of an idiot. He who thinks that he is on the planet for the benefit of the drink dispenser, whose plan of a good time is not complete without whiskey, is likely to find himself among the jobless ones. It is certain that fuddling one's brains is not in the repertory of the successful man. Even the moderate drinker is playing

with fire. BRILLIANT-BUT.

In every community there are men who, to all seeming, are paragons of popularity. They are hospitable and honorable, and versatile and talented, but-they are addicted to liquor. They are sots, and because they are not in the way, they are "popular." The still, from the personal qualities of man who is a worker, who plays the game with head and heart, must earnestly bear his share of criticism and opposition. The sot is He is indeed noor in every ellow." thing that denotes manhood. But he is rich in selfishness that destroys homes and desolates hearts. Anent brilliant drunkards, Charles D. Warner says "that it is sometimes almost painful to think what a surplus of talent and genius there would be in the world if the habit of intoxication should suddenly cease ; and what a slim chance there would be for the plodding people who have always had tolerably good habits." The fear is only mitigated by the observation that the reputation of a person for great talent sometimes ceases with his reforma-

From The Tablet. VENERABLE BRETHREN THE CARDINALS, ARCHEISHOPS, AND BIS-HOPS OF FRANCE AND TO THE FRENCH CLERGY AND PEOPLE.

POPE PIUS X. Venerable Brethren And Beloved Sons, Health And Apostolic Benediction.

POPE PIUS X. TO FRANCE.

Once again the serious events which Once again the serious events which have been precipitated in your noble country compel us to write to the Church of France to sustain her in her trials, and to comfort her in her sorrow. When the children are suffering heart of the Father ought more than ever to go out to them. And so, now that we see you suffer, from the depths of our fatherly heart floods of And so, tenderness break forth more copiously

than ever, and flow to you with the grater comfort and sweetness. These sufferings, Venerable Brethren and belowed sons, now find a sorrowful echo throughout the whole Catholic Church ; but we feel them more deeply still and we sympathize with a pity which grows with your trials and seems to increase day by day. But with these cruel sorrows the Master has, it is true, mingled a con-

solation than which none can be dearer to our heart. It springs from your unshakable attachment to the Church, from your unfailing fidelity to this Apostolic See and from the firm and Apostolic See and from the firm and deeply founded unity that reigns amongst you. On this fidelity and union we confidently reckoned from the first, for we were too well aware of the nobleness and generosity of the French heart to have any fear that on the field of battle disunion would find its way into your ranks. Equally great is the iny that we feal at the magnifi-

is the joy that we feel at the magnificent spectacle you are now giving to the world and with our high praise of

the world and with our high praise of you before the whole Church. We give thanks from the depths of our heart the Father of mercies, the Author of all good. Recourse to God, so infinitely good, is all the more necessary because, far from abating, the struggle grows fler-cer and expands unceasingly. It is no longer only the Christian faith that they would uproot at all costs from the hearts of the people; it is any belief hearts of the people; it is any belief which lifting man above the horizon of this world would supernaturally bring back his wearled eyes to heaven. Illusion on the subject is no longer possible. War has been declared against everything supernatural, be-cause behind the supernatural stands God, and because it is God that they want to tear out of the mind and heart of man.

The war will be bitter and without The war will be bitter and without respits on the part of those who wage it. That as it goes on harder trials than those which you have hitherto known await you is possible and even probable. Common prudence calls on each of you to prepare for them. And this you will do simply, valiantly and full of confidence, sure that however flercely the fight may rage, victory will in the end remain in your hands. in the end remain in your hands. The pledge of this victory is your

union first of all amongst yourselves, and secondly with this Apostolic See. This twofold union will make you in-vincible, and against it all efforts will break. Our enemies have on this been under

no misapprehensions. From the outset, and with the greatest clearness of vis-ion, they determined on their objective; ion, they determined on their objective; first to separate you from us and the Chair of Peter, and then to sow dis-order among you. From then till now they have made no change in their tao-tice; they have pursued their end without rest and by every means; some with comprehensive and catching formulas ; others with the most brutal cynicism. Specious promises, dishonorable bribes offered to schism, threats and violence, all these have been brought into play and employed. Bat your clear sighted fidelity has wrecked all these attempts. Thereupon, thinking that the best way to separate you from us was to shatte confidence in the Apostolic See they have not hesitated, irom the tri bune and in the press, to throw discredit upon our acts by misrepresent-ing and sometimes even by calumniatng our intentions.

occupier without any juridical title or ious war least of all. To affirm the contrary is an outrageous calumny. NO PERSECUTION.

Nor has she any desire for violent persecution. She knows what perse-cution is, for she has suffered it in all

cution is, for she has suffered it in all times and in all places. Centuries passed in bloodshed give her the right to say with a holy boldness that she does not fear it, and that as often as may be necessary she will be able to meet it. But persecution is in itself an evil, for it is injustice, and prevents man from worshipping God in freedom. The Church then cannot desire it, even with a view to the good which Provid-ence in its infinite wisdom ever draws ence in its infinite wisdom ever draws out of it. Besides, persecution is not only evil, it is also suffering, and there we have a fresh reason why the Church, who is the best of mothers, will never seek it.

This persecution which she is re-proached as having provoked, and which they declare they have refused, is now being actually inflicted upon her. Have they not within these last days evicted from their houses even the Bishops who are most venerable by their age and virtues, driven the seminarists from the great and small seminaries, and entered upon the expulsion of the cures from their presby-The whole Catholic world has teries? The whole Catholic world has watched this spectacle with sadness, and has not hesitated to give the name which they deserved to such acts of violence.

CHURCH PROPERTY.

As for the ecclesiastical property which we are accused of having aban-doned, it is important to remark that this property was partly the patrimony of the poor and the patrimony, more sacred still, of the dead. It was not permissible to the Church to abandon or surrender it; she could only let it by taken from her by violence. body will believe that she has delib erately abandoned, except under the erately abandoned, except under the pressure of the most overwhelming motives, what was confided to her keeping, and what was so necessary for the exercise of worship, for the maintenance of sacred edifices, for the instruction of her elergy, and for the support of her ministers. It was only when perfidiously placed in the posi-tion of having to choose between mawhen perturbasive proceed in the posi-tion of having to choose between ma-terial ruin and consent to the viola-tion of her constitution, which is of divine origin, that the Church refused, at the cost of poverty, to allow the work of God to be touched in her. Her property, then, has been wrested from her; it was not she that abandoned it. Consequently, to declare ecclesiastical property unclaimed on a given date unless the Church had by that time created within herself a new organism ; to subject this creation to conditions in rank opposition to the divine con-stitution of the Church, which was thus compelled to reject them; to transfer this property to third parties as if it had become sans maitre, and finally to assert that in thus acting there was no spoliation of the Church but only a disposal of the property abandoned by her—this is not merely abandoned by her—this is not merely argument of transparent sophistry but adding insult to the most cruel spolia-tion. This spoliation is undeniable in spite of the vain attempts at palliat-ing it by declaring that no moral person existed to whom the property might be handed over; for the State has power to confer civil personality on whomsoever the public good demands that it should be granted to, establish-ments that are Catholic as well as

power to perform any acts of adminis-tration," there has been imposed on ministers of religion in the very exer-cise of their ministry a situation so humiliating and vague that under such conditions, it was impossible to accept the declaration.

THE NEW LAW.

There remains for consideration the law recently voted by the two Chambers. From the point of view of ecclesias

tical property, this law is a law of spoliation and confiscation, and it has completed the stripping of the Church. Although her Divine Founder was born in a poor manger, and died poor on the Cross, although she herself has known poverty from her cradle, the property that came to her was none the less hers, and no one had the right to deprive her of it. Her ownership, indisputable from every point of view, had been, moreover, officially sanction-ed by the State, which could not con-sequently violate it. From the point of view of the exercise of worship, this law has organized anarchy, it is the consecration of uncertainty and caprice. Uncertainty whether places of worship, always liable to be diverted from their purpose, are mean-while to be placed, or not placed, at the disposition of the elergy and faithful; uncertainty whether they shall be reserved for them or not, and for how long; whilst an arbitrary ad-ministrative regulates the conditions ministrative regulates the conditions of their use, which is rendered emi-nently precarious. Public worship will be in as many diverse situations as there are parishes in France; in each there are parishes in France; in each parish the priest will be at the discre-tion of the municipal authority. And thus an opening for conflict has been organized from one end of the country to the other. On the other hand, there is an obligation to meet all sorts of hearer charges while to the same time is an obligation to meet all sores of heavy charges, whilst at the same time there are draconian restrictions upon the resources by which they are to be met. Thus, though but of yesterday, this law has already evoked manifold and severe criticisms from men beloag-ing indiscriminately to all political parties and all shades of religious belief. These criticisms alone are suffisient judgment of the law.

suffisient judgment of the law. It is easy to see, Venerable Brethren and beloved sons, from what we have just recalled to you, that this law is an aggravation of the Law of Separa-tion, and we cannot therefore do other-wise than condemn it. The vague and ambiguous wording of some of its articles places the end pursued by our enemies, in a new light.

pursued by our enemies, in a new light. Their object is, as we have already pointed out, the destruction of the Charch and the de-Christianization of Charch and the de-Christianization of France, but without people's attending to it or even noticing it. If their enterprise had been really popular, as they pretend, they would not have hesitated to pursue it with vigor raised, and to take the whole responsibility. But, far from assuming this responsibility. lity, they try to clear themselves of it and deny it, and in order to sacceed the better, fling it upon the Church, their victim. This is the most striking of all the proofs that their evil work does not respond to the wishes of the

country. It is in vain that after driving us to the cruel necessity of rejecting the laws that have been made-seeing the evils they have drawn down upon the country, and feeling the universal re-probation which, like a slow tide, is country, and feeling the universal re-ments that are Catholic as well as others. In any case it would have been easy for the State not to have subjected the formation of associations culturelles to conditions in direct opposition to pon us. Their attempt will not suc-

ONE WITH THE HOLY FATHER.

the dismay of the amateur prophets, nation." who seem to have a quarrel with their God, re affirmed their loyalty and obedience to the Vicar of Jesus Christ. Reactionary-but they are the successors of those who suffered and died rather than admit the principle of State omnipotence. We remember, also, that another Pius V. said, on the triumph of Lepante : "Thy cause, O Lord! has triumphed." These words are even true.

THE SAME POLICY.

The policy of Pius X. reminds us of what the German historian, Schiller, said of the course pursued by Alexander III. in regard to the Emperor Frederick Barbarossa : " From traits like this may be recognized the spirit which animated the Roman court and the inflexible firmness of the principles which every Pope, setting all personal considerations aside, saw himself following. Emperors and kings, illustrious states men and stern warriors, were seen to sacrifice their rights under the pressure

of circumstances, to prove false to their principles and to yield to necessity." This seldom or never happened to a Pope. Even when he wandered about in misery, possessed not a foot of land

in Italy, not a soul that was gracious to him, and lived on the compassion of strangers, he still held firmly to the prerogatives of his See and the Church. If every other political community, at certain times, has suffered and suffers those to whom their government is con-

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world changed its master so often and was so tempestuously assailed. Yet was this the only throne in Christen-"The Arabs have a fable that the dom which never seemed to change its great pyramid was built by the antidipossessor : because only the Popes died, luvian kings, and alone of the works of but the spirit that animated them wa men bore the weight of the flood." immortal.

> ANTI-OLERICALS AND NON-CATHOLICS' ESTIMATE OF POPE PIUS.

Some writers would have us believe that the Holy Father is weak and

vacillating. The Philadelphia Press opines that the Pope, in rejecting the HISTORY REPEATED. cheme of the French Government, has When the aged Pius VI. was hurried but done his duty. "In policy, in off to the prison of Valence, he said to principle, and as a stroke of statecraft, a priest whom he had asked to accom. he is right." Even the anti clerical pany him : " Have you courage enough faction admits that the Holy Father has to accompany us to calvary." Tc-day, given proof of possessing ardent initia another Pius sees his Bishops united tive power and a practical mind. "He owes," it says, " some recognition to with him and ready to go with him to Germany, but he is certainly incapable calvary. And the words written of yielding in any way, except he bewhen Pins VI. was in captivity, and lieves it to be for the interest of Chris evil triumphant, have not lost their import. " It will occasion surprise to tianity. Rigorous and devout, warlike many," says the author, " that I and disinterested, he resembles, in some respects, Gregory the Great." should, at the present moment, speak

and write of the triumph of the Holy See, whilst the Pope

AN OPINION.

is a prisoner, and the princes of Dr. Emil Reich says in his book, the Church are dispersed and all sa-"Success in Life :" "To the present cred things are overthrown in every day nine hundred and ninety nine out part of Italy and throughout the of a thousand Englishmen will speak greater portion of Europe ; yet I pursue this course because all these with deep conviction of the "thorough " things only serve to prove of how little German and the " brilliant, but superavail are the utmost efforts of the ficial," Frenchman." The simple fact enemies of God, and how true are the is that French scholars are very much words of St. Chrysostom, ' that it would more solid than German.



Rev. J. T. Roche in "The Ought-to Bes." The older a priest grows the less patience he has with that class of Catholics known in the common par-lance of the country as bad pays, or by the more significant and more opprobrious title "dead beats." They are, as a rule, the most consorious an the most exacting. They are the first to insist that everything in connection with the Church be kept in the best possible shape; that it be well lighted, heated and ventilated, and that it be an eminently respectable place of wor-ship. They insist, at the same time, that a priest be a gentleman, a scholar and a saint, and especially the latter, for the saints have acquired a reputation for living on meagre annual allow-ances. It is this more or less intan-gible element known as "gall" which confronts the priest at every step in his dealings with this common brand of cheap Christianity, and which makes him lose patience and occasionally give public utterance to unpalatable truths. All that the Church asks and ex-All that the Church asks and ex-pects is that people contribute accord-ing to their means; no more, no less. Yet if it ever becomes a question be tween the soul of a penarious person

THE CHURCH NOT SEEKING RELIGIOUS

WAR. The Church they said, is seeking to arouse religious war in France, and is summoning to her aid the violent persecution which has been the object of her prayers. What a strange accusation! Founded by Him Who came to bring peace to the world and to recon-cile man with God, a Messenger of peace upon earth, the Church could only seek religious war by repudiating her high mission and belying it before

the eyes of all. To this mission of patient sweetness and love she rests and will remain always faithful. Besides, the whole world now knows that if peace of conscience is broken in France, that is not the work of the Church but of her enemies. Fairminded men, even though not of our faith, recognize that if there is a struggle on the question of religion in your

beloved country, it is not because Church was the first to unfurl flag, but because war was declared against her. During the last twenty-five years she has had to undergo this warfare. That is the truth; and the proof of it is seen in the declarations made and repeated over and over again in the press, at meetings, at Masonic congresses, and even in Parliament, as well as in the attacks which have

the divine constitution of the Church seed.

which they were supposed to serve. And yet that is precisely what was done in the matter of the associations cultuelles. They were organized under the law in such a way that its dispositions on this subject ran directly counter to those rights which, derived from her constitution, are essential to the Church, notably as effecting the ecclesiastical hierarchy, the inviolable base given to His work by the Divine Master Himself. Moreover, the law conferred on these associations powers which are the exclusive prerogative of ecclesiastical authority both in the matter of the exercise of worship and matter of the exercise of worship and of the proprietorship and administra-tion of property. And lastly, not only are these associations withdrawn from ecclesiastical jurisdiction but they are

made judicially answerable to the civil authority. These are the reasons which have driven us in our previous Encyclicals to condemn these associa tions cultuelles in spite of the heavy sacrifices which such condemnation in

volved. We have also been accused of prejudice and inconsistency. It has been said that we had refused to approve in France what we had approved in Germany. But this charge is equally lacking in foundation and jostice. although the German law was blamable on many points, and has been merely tolerated in order to avoid greater voiested in order to avoid greater evils, the cases were quite different, for that law contained an express re-cognition of the Catholic hierarchy, which the French law does not do. THE ANNUAL DECLARATION.

As regards the annual declaration demanded for the exercise of worship. it did not offer the full legal security it did not one' the full legal security which one had a right to desire. Nevertheless — though in principle gatherings of the faithful in Church have none of the constituent elements proper to public meetings, and it would in fact be odious to attempt to assimi-the them the Church could in order late them-the Church could, in order tween the soul of a penurious person and his money, she solemnly adjures him to keep his money and save his soul, i. e., if such a soul can be saved which is, to say the least, very doubtful. Weit as in the de autacks which have into the management to a woid greater evils, have brought directed against her. These facts are make away with them. The Church then does not wish for war, and relig-

As for ourselves, we have accom plished our duty, as every other Ro-man Pontiff would have done. The high charge with which it has pleased Heaven to invest us, in spite unworthiness, as also the Christian faith itself, which you profess with us, dictated to us our conduct. We could not have acted otherwise withcould not have acted otherwise with-out trampling under foot our con-science, without being false to the oath which we took on mounting the chair of Peter, and without violating the Catholic hierarchy, the foundation given to the Church by our Saviour Jesus Christ. We await, then, without fear the verdict of history. Hisout fear the verdet of history. His-tory will tell how we, with our eyes fixed immutably upon the defence of the higher rights of God, have neither wished to humiliate the civil power nor to combat a form of government, but to safeguard the inviolable work of our Lord and Master Jesus Christ. It will say that we have defended you, our be-loved sons, with all the strength of our great love : that what we have demanded and now demand for the Church, of which the French Church is the elder daughter and an integral part, is respect for its hierachy inviolability of its property and liberty; that if our demand had been

granted religious peace would not have been troubled in France, and that, the day it is listened to, that peace so much desired will be restored in the country.

And lastly history will say that be sure before hand of your magnani-mous generosity. We have not hesit-ated to tell you that the hour for sacrifice had struck, it is to remind the world, in the name of the Master of all things, that men here below should feed their minds upon thoughts of a higher sort than those of the perish-able contingencies of this life and that the supreme and intangible joy of the human soul on earth is that of duty supernaturally carried out, cost what it may, and so God honored, served, and loved, in spite of all. Confident that the immaculate Vir-CONTINUED ON PAGE FIVE.