

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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THE FAULT-FINDER

One of the greatest arguments against the advance of civilization is the habitual fault-finder. For him the progress of the ages, the transmuting of aspiration and thought into achievement, the examples of saints and sages have no meaning, and he is immune to either warning or criticism. He lives amid gloom and the dank, noisome emanations of a diseased imagination. His mission is to go about seeing flaws in every plan, deriding every work, spitting out venom on all things and persons. And all this is done in the name of religion. His insinuations are but the exhalations of a saintly spirit and his calumnies but the proofs of his zeal for good. He works always in the dark, for your fault-finder is always the meanest kind of coward, willing always to stab in the back, but too fearful to ply his devilish trade in the open. He is a moral desperado urged on by a perverted mind to harry and wound, to disseminate gossip and scandal, to collect and to scatter tittle-tattle—in a word, to be the incarnation of all that is unlovely and un-Christian. He could and would be stamped out if Catholics refused to allow themselves to be receptacles of what he fishes out of dark places. If we were always mindful of our duty the fault-finder would be left alone to gloat over his miscellaneous collection of scandals.

GOOD WORK

We are glad to learn that the Catholics of Halifax, N. S., are taking up a work that is not only of the highest importance but one absolutely necessary for their development and progress.

True, indeed, that they have always manifested an interest in education, but they feel that their efforts should be redoubled in order to give the Catholic student every opportunity to enter life well equipped and able to compete with others. They see things as they are. They are not contented with the reading of the pages that chronicle the sacrifices made by our forebears in the faith for education, but they mean to emulate their example, and to show that they also are not unwilling to give of their time and substance for the upholding of our educational traditions. To this end they purpose to begin a campaign to enlarge and to place St. Mary's college on a sound financial basis. This is a work which needs no commendation of ours. The diocese that maintains a college has ever at its disposal a store of light and efficiency. It may not be able to boast of magnificent shrines, but it can take a legitimate pride in a clergy well trained and in laymen grounded in the principles of Catholic philosophy, alert, competent and confident in their ability to contribute their quota to the moulding of public opinion.

A college stimulates ambition. It lifts us out of the rut of conservatism that clogs and blinds. It encourages us to keep step with all that is of value in modern progress, garners and develops talents that would otherwise be unused for the good of the community and God's glory. But it is not built in a day. When, however, the project receives sympathy and support it requires no vivid imagination to see in the future a goodly structure dedicated to the cause of education. When the idea that a college is necessary takes root in the hearts of Catholics it is bound to germinate and to bring forth fruits of self-denial for its attainment. Some of us we think have been remiss in this matter of education. While the non-Catholic has been concentrating his efforts upon giving his children every advantage, we have been supinely inactive, careless with regard to the future and unconscious that we were drifting into a back water. We are not niggardly in support of charity, but we forget that education is of paramount necessity and a potent factor in the development of all things that can redound to the good of a diocese. A college is our greatest asset, and wise are the people who remember the fact. We congratulate the Catholics in the movement. They may have to give

time and toil. Even the fruition of their desires shall be visible, but perseverance and fidelity to ideals never yet went unrewarded.

Not far from them they can see in St. Francis Xavier's a proof of what determined and united effort can accomplish. That college is to-day in the highway of prosperity, splendidly equipped, influential, guided by erudite and earnest professors, but its golden present was preceded by years of work, by constancy in face of obstacles of all kinds. Its walls are red with the blood of a faithful people who read aright the signs of the times, and its stones are cemented together with the devotion and love that saw in a college a well-spring of good to the Church and of efficiency in every department of human activity. We feel sure that their brethren of Halifax will emulate their example. The Irish Christian Brothers, who are to take charge of St. Mary's in September, have an enviable record as educators. In the old country and in Canada they are known as scholars of repute, and teachers of acknowledged ability.

THE REMEDY

We hear complaints about our boys who drift into the Y. M. C. A. and other Protestant clubs. Snobbery may have something to do with it, because some Catholic boys, thanks to worldly and foolish parents, believe that membership in these organizations is a passport to social and business success. They are too purblind to see that they are admitted on sufferance only, and the blood moves too sluggishly in their veins to allow any resentment at their anomalous position. They prate about the non-sectarian character of the Y. M. C. A. while the world knows that it is Protestant in method, policy and aim. Not a few Catholic lads, however, join the Y. M. C. A. on account of the gymnasium. With regard to these it is obvious in our opinion that the average boy, associating with mainly Protestants, living for a few hours each week in an atmosphere of Protestantism, spoken to by ministers who are engaged in the work of making bodies healthy and cities beautiful, may be troubled as time goes with the disease of weakening of the backbone. We do not think that complaining will remedy this matter. We may stand by looking at our boys going into Protestant clubs and waxing doleful about it, but the boys will not be deterred by our melancholy. What we should do is to build our own gymnasium. Let us give our boys the opportunities offered them elsewhere and we shall be doing something besides agitating the atmosphere with futile reprimands. Let us train the children to organization, surround them with safe-guards and sympathy and they will be responsive to our efforts. We remember that a prominent churchman said, referring to boys who have left school: "They are lost, not through Protestant efforts, but through our neglect." We endorse these words. It is not enough to give advice, which can be dispensed generously by the most selfish, but we should try to demonstrate that these boys are our brethren. If we wrap ourselves up in our little schemes, blind to our manifest duty, we are but pitiable Catholics. Organization that is up to date is the barrier, to our mind, to the drift into Protestant clubs.

POPE PIUS X. AND AN OLD GREEK BISHOP

The following is taken from a recent letter received by us from an English student at Beda College, Rome (formerly an Anglican clergyman): "The Bishop of Salford (Dr. Casartelli), who is staying here, was up in the common room for recreation recently. He told us he had been conversing with a Greek Bishop now living in Rome. The Bishop was a Greek schismatic and made his submission to the Holy See. He is a very old man—ninety-two years of age. He was blind in both eyes and paralyzed in one arm and side. When he went to the Pope he asked him to breathe upon his eyes and to lay his hand upon his arm. The Holy Father did so, and the aged bishop came away healed. This happened a year ago; he told Bishop Casartelli about it himself. The bishop heard the old Greek bishop say Mass. He resides at the Convent of the Cobnaeum.—The Lamp.

THE NEW CATECHISM

(Suggestions and criticisms are to be addressed to Rev. H. J. Canning, 5 Earle St., Toronto.)

Lesson Thirteenth

The second commandment forbids all acts that are contrary to the respect that we owe to the holy name of God. God is the Creator and Sovereign Lord of all things. He is the King of kings, and His name is above all things. We should pay the highest honour to His name. "The Lord will not hold him guiltless who takes His name in vain." This is what God himself says. We owe special love and honour to the holy name of Jesus, because it is the name not only of our God but of our Saviour as well, who so loved us as to die for us on a cross. The Apostle tells us that at the name of Jesus every knee should bow in heaven, on earth, and under the earth, and every tongue should confess that He is most high in the glory of God the Father. To abuse the holy name of Jesus is a crime and a shame. If we hear anyone do it, we should try to make amends for it by piously calling upon His holy name and praising it.

XIV

THE THIRD COMMANDMENT
What is the third commandment of God? Remember that thou keep holy the Sabbath day.
Do you keep the Jewish day of rest? No; we keep the first day of the week, Sunday, or the Lord's day.
Who changed the Jewish Sabbath into Sunday? The Catholic Church.
Why? Because our Lord rose from the dead and the Holy Ghost came down on that day.
How do you keep the Sunday holy? By hearing Mass devoutly, and doing no servile work.
Are any other days kept holy? Yes; holy days of obligation.
Which are they in this country? They are Christmas, New Year's Day, the Epiphany, Ascension Day, All Saints' and the Immaculate Conception.

What does the Immaculate Conception mean? It means that the Blessed Virgin was conceived without original sin.
Lesson Fourteenth
Sunday is the Lord's Day. It is set apart, one day out of the seven, for the worship of God. The great act of public worship is sacrifice. Hence our one great duty on the Lord's day is to assist at the Lord's sacrifice, which is the Holy Mass. We must never stay away from Mass, unless there is a serious cause. A serious cause would be if one is sick, if the weather is very bad, if the distance is very great. Besides hearing Mass, we should try to sanctify the Sunday in other ways, by going to Holy Communion, hearing instructions, learning or teaching the catechism, reading good books, assisting at Vespers and Benediction of the Blessed Sacrament. Sunday is also a day of rest. Both man and beasts need one day of rest in the seven. We are bound to rest from servile work, that is, bodily work, such as is usually done for hire. Only works of necessity and charity may be done on Sunday.

XV

THE FOURTH COMMANDMENT
What is the fourth commandment of God? Honor thy father and thy mother.
What does it bid you do? Respect and obey our parents and all who are placed over us.
Why are they to be obeyed and respected? Because towards us they hold the place of God.
Who are over you in the Church? The Pope, Bishops, and priests.
What did our Lord say to them? "He that heareth you heareth Me." (Luke 10:16.)
Who are placed over you in the State? Kings, governors, magistrates, police.
What if those that are over us are bad men? We must still obey them, but not follow them to do evil.
What reward does God promise for keeping this commandment? A long and happy life.

Is this reward always given in this world? No; under the New Law the promises are mainly of happiness in the next world.
Lesson Fifteenth
After God, we owe most to our parents. We are bound to love them, to respect them, to obey them, and to

help them when they need our help. In this, as in all things, our Lord set us an example. He was subject to His Virgin Mother and to St. Joseph, though He was their Lord and their God. God will bless the children who honor their parents. On the other hand, we read in Holy Scripture: "Cursed be he that honoreth not his father and mother" (Deut. 27:16). It is our duty also to obey all who rule over us. "Let every soul," says St. Paul, "be subject to the higher powers, for there is no power but from God, and the powers that be are ordained of God. Therefore he that resisteth the power resisteth the ordinance of God, and they that resist purchase to themselves damnation." (Rom. 13:1-2). We should pray for all who have authority over us, whether in the Church or in the State.

XVI

THE FIFTH COMMANDMENT
What is the fifth commandment of God? Thou shalt not kill.
What is forbidden by this commandment? All wilful murder, all fighting, quarrelling, anger, hatred and revenge.
Must you forgive your enemies? Yes, or else God will not forgive us.
What is the sin of killing the soul called? Scandal.
What is this? Leading others into sin.
Is cruelty to animals a sin? Yes; the good man cares for his beast, but the heart of the wicked is cruel. (Prov. 12:10.)

Lesson Sixteenth

Murder is one of the sins that cry to heaven for vengeance. It brings the curse of God upon the earth. It springs for the most part from anger, which is allowed to lodge in the heart, and to harden into hate. "Ye have heard that it was said to them of old 'Thou shalt not kill, and whosoever shall kill shall be in danger of judgment,' but I say unto you that every one who is angry with his brother shall be in danger of the judgment." (St. Matt. 5:21, 22.) Put away from you all feelings of anger as quickly as you can. "Let not the sun set on your anger" (Sph. 4, 26.) It is a sin against the fifth commandment to expose oneself to serious danger without good reason; also, to injure one's health by eating or drinking to excess. Drunkenness is a degrading vice, which brings ruin on soul and body. The sure way to guard against drunkenness is not to taste intoxicating drinks.

XVII

THE SIXTH COMMANDMENT
What is the sixth commandment of God? Thou shalt not commit adultery.
What does it forbid? All sins against purity in word or deed.
Is impurity a very great sin? Yes; and no sin is more shameful.
What must you do to keep yourself pure? We must remember that God always and everywhere sees us, pray earnestly to the Blessed Virgin, and shun whatever leads to impurity.
What is it that most often leads to impurity? Idleness, bad company, bad books and papers, bad dances and plays.
What does our Lord say of those who keep themselves pure? "Blessed are the clean of heart for they shall see God." (Matt. 5:8.)

Lesson Seventeenth

Purity is the angelic virtue. It makes men like the angels of God. There is no telling how much God loves the clean of heart. On the other hand, God hates impurity, and punishes it with hell-fire. Even in this world men suffer for it. Because of it the deluge came upon the earth, and the cities of Sodom and Gomorrah were wiped out by fire from heaven. This sin saps the health of the body, darkens the mind, weakens the will, and makes one a slave to the devil. There is no other sin that brings so many souls to hell. We have to fight hard against it, shun bad companions, call upon Jesus and Mary when we are tempted, and go often to confession and Holy Communion. Without the grace of God we cannot be pure, and we get His grace through the sacraments. The Blessed Sacrament is called the Bread of Angels, because it fosters in those that receive it the growth of the angelic virtue.

ROBERT EMMET

JUSTORUM MEMORIA IN ETERNUM MANET

"Such souls are rare, but mighty patterns given. To earth, were meant for ornaments to heaven."

Robert Emmet was born in Dublin during the turbulent period of 1778, and was executed in the year 1803, as a Revolutionist by the British Government.

In his earlier years he was a student attending Trinity College. Through his assiduous literary and scientific pursuits, he soon gained notoriety and considerable distinction, and as early as 1788 had already obtained three gold medals awarded by the Historical Debating Society, for his able and learned treatises on historical as well as forensic topics.

Much time did not elapse until Emmet's superiority of powers and his exceptional gifts caused him to become the foremost figure of the Association, as also the most conspicuous adherent to the Revolutionary party, which was being formed in Ireland at that epoch.

Having soon gained the esteem and creditable recognition of all his associates, Emmet was accordingly chosen for the Leadership of the Irish Reform Party. The youthful leader became immediately imbued with the prevailing spirit of the times and at the very outset eagerly enjoined in the spirit of this newly organized association, lending his whole hearty co-operation and sincere interest to the furthering and final attainment of that praiseworthy object—Irish Independence.

Although Emmet clearly perceived that the two most indispensable qualifications to true patriots were valor and magnanimity, and though convinced of the fact that his loyal followers were none others but the staunchest possessors of these virtues, still, it did not escape his observant mind, that these grand and noble sentiments could be but most easily overpowered; that their good results might not be obtained, if an equivalent amount of power and strength did not constitute their main support.

Ireland was, at this time, contending with an influx of critical affairs, and consequently, could not possibly lend profitable or yet efficient aid to meet the oncoming crisis. In view of these circumstances Emmet made speedy preparations to procure the assistance of their neighboring nation—France.

Not a few commentators on this period of Irish History have in vain sought for an adequate justification of this supposedly "very rash and imprudent step." Many reasons may be undoubtedly advanced to uphold this opinion; but many may also more appropriately be offered that would likely explain the situation to better advantage. We must not overlook the fact that very little aid, and more probably, none at all could come from any other source save from France. Since the moment that any power took steps to advance the Irish Cause it would immediately have (ipso facto), entered into an inimical relation with Great Britain; likewise involve itself amidst serious political complications, and, at the same time, possibly incur an immediate counter-action from other sources; we can likely conclude that few nations were then very desirous of placing themselves in such a position. None were anxious to risk or forfeit their prosperity merely for the sake of aiding others in attempting to regain Independence, since war would seem to be the inevitable issue for the settlement of the dispute.

This motive led to an interview with Emperor Napoleon and the Diplomat Minister Talleyrand; this unfortunately resulted entirely unsuccessfully, thus offering an immediate and incontrovertible proof that Ireland's independence was the ideal of the Irish people and certainly not of the perturbed French, and that Ireland's Freedom could only be obtained through the untiring efforts and unceasing struggles of his loyal followers. Emmet foresaw that the complete attainments of Ireland's rights and the re-establishment of just laws could only be wrested from the mailed hand of its Oppressor through the adoption of violent measures and that the Oppressed could be rescued only through the blood of those faithful subjects who espoused his cause.

The call to arms was quickly heeded; it came to the brisk ears of the Irish youth like "the shrill notes of the clarion or the echoing horn" that arose from their deep sleep, none were too old, none too feeble, to grasp a sword in Freedom's cause. Many soon flocked to his standard and devoutly adhered to the noble initiative which their magnanimous leader had unfolded.

Emmet now fostered the hopes of succeeding in storming the Dublin stronghold, thus striking the first blow at the very heart of the enemy—Dublin—that was the keystone to put in progression the inaugural movement of the Revolution, and at

the same time furnishing an incentive to arouse the whole Irish community, inciting their indignation and strong abhorrence to British Sovereignty in Ireland, which to their mode of thinking, was nothing else than synonymous with "tyranny and persecution."

Unquestionably the noble ideal that was always present to young Emmet's mind was the final separation of his country from English dominion and rule, and his sole life desire was to attain the complete freedom of his people. He failed signally in attaining the fulfillment of his hopes, sealing his ill-success with his own blood on the scaffold. He welcomed the thought of death as heartily as he would cherish the dawn of Ireland's resurrection from thralldom, but the cruel fates would not permit that he should offer a satisfactory vindication from the load of false accusations cast upon his irreproachable and blameless character.

The alleged false imputation with which he was charged, namely: "That he was a French Emissary" formed the basis of his condemnation, and appropriating this accusation as the professed crime of the prisoner, the British Law would willingly cleanse itself of having dealt so unmerciful, so inhuman, so incomparable a sentence; a sentence that would not have fallen upon the head of the vilest criminal. In less than four hours the head of Robert Emmet was impaled and then held to the gaze of the awe-stricken populace. "Behold the head of Robert Emmett!!!"

With the death of Robert Emmet the revolutionary spirit was quickly quelled, and the Irish people fell anew in their deep, lethargic mode. They were in need of a leader and none better could result from their choice than young Robert Emmet. He possessed all the essential qualifications as well as all the distinctive marks of a great general and statesman; and there is no doubt that he would have punctually answered all and every promising indication to a great career, if he had not been plucked in his immanence, and a fair and just trial had been his lot when convicted of high treason. But it seems—"Dis aliter visum"—the gods deemed it otherwise.

The character of this great Irish hero has become the subject of much comment and the victim of a great deal of criticism that was totally uncalled for, and immensely rash and untrue, and we are at loss to find an instance which could possibly serve as constructive material for the foundation of the deep-rooted, prejudicial statements rendered by Attorney-General Plunkett in the course of his speech addressed to the jury. Nothing but the grossest bigotry, linked with a vast narrow-mindedness could have given expression to such rank mis-statements and groundless arguments.

There is no doubt that Plunkett, in the position of Crown Prosecutor, was quite within the boundaries set by law and the legal profession, but he unquestionably went far beyond the limits that a man of honor, a man of conscientious uprightness would have, in all cases respected, and if necessity demanded, dispensed with all such legal technicalities, with such professional, or better yet, Machiavellian tactics.

The life of Robert Emmet forms one of the grandest and most pathetic episodes in all Irish literature. The gentle and delicate romance that envelops the persons of Robert Emmet and Sarah Curran, is, beyond all doubt, one of the truest specimens of sincere love that has ever engaged the noblest sentiments of the human heart. This romance has attracted the pen of a Washington Irving, who treated this model case of sincere affection, with incomparable delicacy, in the sketch of "The Broken Heart."

It can be said with all assurance, and without the least shade of improbability, that it would be a difficult task indeed, if not a useless one, to find an equal to Robert Emmet; one who could possibly compare with all the noble accomplishments of his nature, one, who entirely free of any moral strain, free of any political corruption, free of any miscreancy that could possibly mar his purity of conscience or vary his correctness of purpose.

Notwithstanding the fact that Robert Emmet did not live to see the realization of his project, nevertheless we must not be wrongly impressed that owing to his singular failure he is, consequently, not entitled to our esteem or veneration, but on the contrary, we owe to him the greatest gratitude for his exceptionally great sacrifice for his country's cause; he offered his own life; what greater or nobler deed could possibly be wrought?

All depends upon the spirit of the age, and the way that an age receives a great man; that is the pivot whereon revolves the success or downfall of a man; the immense antagonism that has always buffeted the doings of the great geniuses can always be accredited to the intrusion of some or other exoteric element. The true genius has always been fully equipped to execute his mission, but the times and customs of the age have seldom been prepared to welcome him rightly; misappre-

hension and misguided criticism are the two inseparable and implacable enemies to all true greatness.

No age or clime will ever wither the laurel leaves of immortality that have crowned the brow of Robert Emmet. His memory will serve as a hidden scintilla beneath an ignitable mass which, "better times and better men" will some day set aglow.

His aim was indeed great and noble; for what greater or nobler motive could excite the most powerful sensibilities of our nature than that which has been so beautifully expressed by the gentle Latin poet, Horace—*Dulce et decorum est pro patria mori*—It is certainly an honor and an envied lot to die for one's country.

No further seek his merits to disclose, Or draw his frailties from their dread abode, But there in trembling hope repose, In the bosom of his father and his God.—(Gray.)

SERAFINO C. CASTRUCCI.

CATHOLIC NOTES

The date of consecration of Bishop elect O'Leary of Charlottetown has been set for May 22. The consecrating Prelate will be the most Reverend Archbishop Stagni, Apostolic Delegate to Canada and Newfoundland.

While the Scottish pilgrimage was at Lourdes, the Marchioness of Bute (who is Irish born) in white, with a mantilla of black lace, followed the banner of St. Patrick leading the Children of Mary in procession. Her husband, Lord Bute, served the Mass, besides carrying the umbrella over the Bishop during the blessing of the sick.

Within the past three months, two Jesuits (one from France and the other from Poland) have died as lepers in the colony at Ambatolampy, Madagascar. Father Dupuy, S. J., was pronounced a leper, about a year ago, while Father Bryzin, S. J., the other victim, has been suffering since 1904. Both were buried in the leper cemetery among those for whom they had lived and died.

For the first time since 1560, when the monks were expelled, Restenneth priory, Forfarshire, Scotland, has passed into Catholic hands. Miss Charlotte Louisa Hawkins Dempster of Dumfrieh, is a Catholic. She has just succeeded to the estate of Dumfrieh, Restenneth and Auchter for far, and has hastened to address a petition to the Holy See to give consent to her possession of the Church lands of Restenneth and to remove all her disabilities.

According to an article contributed to a Hildesheim paper by Herr Heinrich Gamel, who formerly edited a Danish journal, and is now secretary to Bishop Von Evert, of Denmark, having become a convert to the Catholic Church, the Danes are singularly free from religious prejudices, Catholic priests are often invited by Protestant associations to deliver addresses on subjects directly or indirectly concerning the Catholic religion.

The laureate of "The Maiden City," (Londonderry, Ireland), Mrs. Tonna, who under the name of "Charlotte Elizabeth," wrote a good deal in prose and verse in support of ultra-Protestant views and the conversion of Ireland to those views, was, an Irish paper says, a grand-aunt of the Rev. Henry Browne, who is a distinguished member of the Irish province of the Society of Jesus and Professor in the National University.

Winnipeg, Manitoba, February, 8.—Word was received from Rome, at Winnipeg, Man., on Feb. 8, that Right Rev. Emile Joseph Legal, O. M. I., D. D., Bishop of the Diocese of St. Albert, has been appointed Archbishop of Alberta. Archbishop Legal is a native of Brittany, and came to Canada in 1879 as a missionary to the Blackfoot Indians. He was consecrated Titular Bishop of Poggia on June 17, 1897, and took possession of the See of St. Albert, June 3, 1902.

Gertrude Sans-Souci Toomey, perhaps the most promising of all our younger Catholic musical composers in America, passed to her reward on the 19th ult. She studied chiefly under Moskowski in Berlin and was one of the two women musicians, out of ninety-eight performers, who was engaged to play the tremendous organ at the St. Louis exposition. Her songs are to be found in the repertoires of Gadske, Schumann, Heink, Melba, Farrar, McCormick, Bispham, Ludwig and most of the other grand opera celebrities. Her memory deserves well of the music-loving world.

Monsignor De Becker, the noted theologian and canonist of Louvain university, and one of the most prominent figures in the Catholic Church to-day, is now visiting in this country. At present he is the guest of Bishop Metz in Denver, where he also has many former pupils. Monsignor De Becker is a Bulgarian nobleman and is reputed to be one of the greatest ecclesiastical jurists in Europe and is president of the Louvain university. He is on tour of the United States and is visiting as many of the Louvain former students in this country as he can reach.