

The Catholic Record.

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

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, MARCH 23, 1912

1744

The Lament of The Lad From Logan

Alas! alas!
The meadow grass
May wear its dewy gems till noon;
They'll not be shaken from its soon
By those brown feet that used to pass
So light to market or to Mass—
The light feet of my brown-eyed lass,
Mu Roon, Mu Roon!

Mu Vrone, Mu Vrone!
The heather has not turned to gray,
The wild rose has not withered a way,
Only my heart is overthrown,
Only for me the joy of day
Comes nevermore, Mu Vrone, Mu Vrone!

I did not think the sun or moon
Could shine in heaven when she was
gone,
Nor flowers bloom in June;
O they are faithless to you, dear,
But I am quenched, O I am here,
The night of time has fall'n upon
My heart, A Roon, A Roon!

Note.—Mu Roon, my beloved; Mu Vrone, my
grief. A Roon, O beloved.

SISTER CANDIDE IS NOT A NUN

A press despatch was printed in the daily papers recently to the effect that in Paris a Sister Candide was sentenced on a charge of embezzlement and abuse of confidence to fifteen months imprisonment. Sister Candide, the press despatch said, had been engaged for many years in an elaborate scheme of charitable work, and was arrested on May 20, 1910, at the instance of a firm of jewelers from whom she had borrowed great quantities of jewelry ostensibly to sell on commission. She is alleged to have embezzled \$100,000.

Naturally the ordinary newspaper reader believes that this woman is a nun of the Catholic Church. But she is not. As we pointed out at the time of her arrest, "Sister Candide" was repudiated by the Archbishop of Paris. These facts about her were published in America of May 28, 1910.

"Mlle. Forestier, the so-called 'Sister Candide,' whose financial transactions threaten to involve the French government in scandals similar to those of its Church property liquidations, has no right to the name or garb of a nun. She seems to have belonged to a Sisterhood more than eighteen years ago, but left or was expelled from the institution. She must have been a pushing percentage, for she was at once taken up by the Government, which, while persecuting the Sisterhoods of the Church, took under its protecting wing 'Sister Candide' and her 'Nuns of Ormeson.' It authorized the lotteries she attempted to defray the expenses of her pretended charities. President Loubet presided as honorary chairman over one branch of her enterprises, M. Casimir Pécier over another and Premier Waldeck Rousseau decorated her with the Red Ribbon of the Legion of Honor. M. Monod, Supervisor of Charity, under the Ministry of the Interior, lost his position because he refused her authorization to receive one legacy until the Government had examined her accounts. In eighteen years \$5,000,000, of which only \$200,000 was expended, is said to have passed through her hands. Her Secretary-General has committed suicide, and the husband of her bank or lottery has disappeared. The Government that lionized her and fostered her operations is characteristically trying to lay the blame of her defalcations on the Church from which she is a renegade."

ROBERT EMMET

Monday, March 4, was Emmet's birthday. We saw the hero who dared so much and taught the lesson of hope and bravery to a suffering people. The name of Robert Emmet has ever been an inspiration to Irishmen. His death was the nation's life. Ireland has never once abated in her heroic struggle for right, since her children read the magnificent speech of her patriot in the dock. That speech is the rude and unpolished gem of her history. It is the history of mankind there never was such an oration made, and such unique conditions in the making. We have often asked ourselves the question why Emmet's name has not only lived gloriously through all the trials of a persecuted people, but has taken on new lustre as the years retreat from the tragedy of his death? There are many reasons entwined about his condemnation that will ever live in a nation essentially grateful, as is every land marked with the scars of persecution.

Emmet was young, only twenty-five years of age, when with the young nineteenth century his life went out. He was in love with one of Erin's fairest daughters, and truly has Emerson written, "mankind loves a lover." He made his glorious oration in the shadow of the gallows facing bloodthirsty judges who grossly insulted him in his bitter hour, and attempted to retrench the rights that even condemned felons have to answer why judgment should not be rendered. The ever-present desire to give his name to obliquy and thus placate Dublin Castle and the English Government and hide the iniquity done him—all these ambitions have brought down from the depths of Erin's heart pity for the wrong, admiration for the bravery, sympathy for the suffering and pride in the towering talents that shone in the dying words of her martyred lover.

When we think how difficult it is at some time to make a speech, we can form some idea of what it is to mount to sub-

limity with a heart already chilled by the hand of the executioner—to proceed through constant and cruel interruptions—to voice itself correctly when there was made ever patent thirst not only for his blood but for the death of his great name and wonderful deeds.

What exquisitely-turned phrasing in that mighty expression of Ireland's great though young Washington! Hear this period from the lips of a dying man:

"If I stand at the bar of this court and dare not vindicate my character, what a farce is your justice? If I stand at this bar and dare not vindicate my character, how dare you calumniate it? Does the sentence of death which your unhalloved policy inflicts on my body, also condemn my tongue to silence and my reputation to reproach?"

What a sweeping train of logical and grand thoughts are here! Equally as good is his rejoinder to Norbury, as brilliant in conception as it was stinging in its concision:

"I do not fear to approach the Omnipotent Judge to answer for the conduct of my whole life; and am I to be appalled and falsified by a mere remnant of mortality here—by you, too, who, if it were possible to collect all the innocent blood that you have shed in your unhalloved ministry, in one great reservoir, your Lordship might swim in it."

Emmet still lives as a grand example for Irish youth to emulate. He has survived his traducers who shranked from attributing ambition as the reason of most self-sacrificing and most patriotic purposes. His name, in truth, was never on the sepulchre of death, but has been deeply engraved in the character of the land he loved and whose martyr he proved.—Buffalo Union and Times.

IRELAND AND HOME RULE

Mr. Bernard Shaw, Irishman, Socialist and non-Christian, is busy denouncing "Rule Britannia" and "maudlin sing-ers of 'Rule Britannia'" in Ulster, nor 'nor' east.

Mr. Shaw wants Home Rule, so that the present Home rule may end. "There is one Rome, and one only, that Rome cannot face, and that force is democracy. In democratic America Irish Roman Catholics desert their Church by tens of thousands. In oligarchic Caste-ruled Ireland the bitterest enemies of the priests would die rather than desert in the face of the enemy. In France the Roman Church cannot get even common justice. In Italy the Pope is a prisoner in his own palace. In Spain priests and nuns are in how many, it is hard to determine—and in the breasts of some Catholics too. These latter may not be anticlerical in a very miserable sense; but they may be suspicious of the clergy, or enthusiastic for social reform, or ignorant of the issue at stake even in the natural order.

It may be understood clearly, however, that Protestant acceptance of the Home Rule idea means, sometimes, a hope for a more secularized state than under England. Ireland now is, with priest or minister, manager of the "Public school," and appointing and dismissing the teacher on his own responsibility, as far as the law goes; and with his wisdom, prudence, or justice of individual ecclesiastics. Though indeed, when we come to such matters, it is our own Catholic affairs, we may say. And those who do not realize that the Church of Rome's power lies in the fact that she knows how to make herself loved as well as feared, will never understand the attitude of her children, said even that far outsider, Matthew Arnold. Still, though some of those democratic non-Catholic Home Rulers may be disquieting their souls needlessly as to the amount of priestly tyranny they suffer under, they are Home Rulers, and under, they are what I want to impress on my readers.

And I want to impress this also. That many—I think, many—Catholic ecclesiastics, who reflect, and who watch with anxiety the socialistic longings, hopes, enthusiasms, of the masses—in Dublin, in the ally of Ireland's Home Rule Movement; these ecclesiastics I say, in private speech and letter, wonder if really good will come of Home Rule; discuss whether the Catholic people are prepared for it and doubt if they will use their freedom so as to be themselves wiser, better, happier. Continental democracy has not made such men happy in their minds at this crisis. And Cardinal Lough publicly notes—surely with cause—that the Irish Catholic members of Parliament, as such, make no indignant protest against these abominable, palaces, lived to see himself upon the throne of St. Peter and to see the emperor grown to manhood humbly submissive without the gate.

Most Catholics are nationalists in Ireland still. But there is another class who, while nationalist in name and by tradition, must as a matter of course be now averse from change, and in the broad sense, Conservative. To be sure it is a mere accident that a Home Ruler should, in these wide senses, be either Conservative or Radical, of necessity. Once Home Rule is achieved, then the farmers, the class spoken of above, will be a naturally Conservative country party, like the Bauern of Bavaria; and many of the Irish farmers, having bought their land, are already the French peasants, prudent, saving, canny enough, and, even—say their enemies the young Gallic enthusiasts of the towns—unpatriotic, if that is implied in the farmers' fear and hatred of self-sacrifice. Doubtless the charge may be truly laid at some farmers' doors. They have fought and won; and some of the disbanded soldiers are fine fellows, and some are mean rascals. Ireland, too, inherits from Adam and Paradise Lost. But men are not wholly to blame when, in the normal days of peace, they act relatively to self-interest. The new Ireland will not have such causes to fight for, nay, to die for, as had the old. You can't help that.

"Peace hath her victories no less renowned than war."

If comfort brings corruption, you can't help that either, among the children of Adam. Because the United States and Canada know what "graft" is—the word, anyway, is still unknown in Ireland—there is no reason for grumbling your time away as if you could catch a benevolent despot and substitute his fancied perfect way for the sad imperfections of responsible government.

New Ireland's parties will out and divide, according to occupations and localities. That country conservative party will, doubtless, have a large clerical support. Yet the radical party of the towns, specially Belfast—I put it first as now the largest town in Ireland—and Dublin, will also surely, have its young clerical chiefs, struck by the miseries of our industrialism, when, in Leo XIII's words, the state of the workers is often worse than in slavery itself.

And the clergy who face the new problems will ever have to be applying Leo XIII's principle—explicitly adopted by his successor—as the wise alternative of social reform, against the proposal of the socialistic revolution.

Sympathy with the restlessness and struggling of the towns, settled farmers, little found among settled farmers. Fancy proposals which would out down their private pulpits! Fancy the great-est such would get in farmers' new built houses; nay, in laborers' new laid out cottage gardens. What a change over the face of Ireland, these thousands of comfortable, if small, and, as I ugly stated, in the schools, redeemed by their creators and flowers, indeed, in their appearance, by roadside and on hill.

How much more steady and enduring, and how much more homelike and well kept they are than thousands of wooden huts on waste unplanted hillsides in Canada and New England. But Irishmen ever talk of what is their world, and shrug their unperceiving shoulders and press blue ruin. I remember that we'd teach such preachers flying, in the confident-mouthed new world.

But this Ireland, too, is a new world; et qui vivra verra.

By E. F. P. STOCKLEY.

University College, Cork, Feb. 1912.

THE CHRISTIAN NATION WITHOUT CHRIST

Father Bernard Vaughan preaching recently in Inverness (Scotland) gave a dark picture of the present condition in England. A quarter of a century ago or more, he said, they were sowing godless education and to-day, they were reaping the result of their labors. We have been trying, he continued, to run an empire without God, and we cannot run a child in a nursery without God.

The school where I am today from God, and if they rejected the Law-giver they were snapping their fingers at the law, and when they ignored the teacher they would despise the teaching. We call ourselves a Christian nation without Christ; we have taken Christ by the scruff of the neck and taken Him out of the school where He ought to be Headmaster. Do you think I am exaggerating? I am grieved to say I cannot exaggerate. Common authority is gone. Where in England is authority in religion? Where in England is authority in political life? Where is authority in the industrial ranks? Truth to tell, when God is not given His right to everybody else is in His wrong place. And consequently it is that we as a nation have got out of hand. We cannot control it. The Church of England cannot control, the non-Conformists cannot control, political leaders cannot control, strike leaders cannot control. There is no respect for authority, from whom authority, comes. A quarter of a century ago, he said publicly at Manchester that things would come to this. There was no guarantee that England might not become a democracy with the King as President. He appealed to them to teach character without God; they could not have character without some ideal and some aim in life—some original whose features they must copy. Men had shifted their centre of gravity; they were being taught to day without ideals, without aims, without ambition.

The man who thus describes England and therefore not likely to speak with prejudice. He proclaims the truth even though it tells against his own country.—The Missionary.

THE HARBINGER OF A LEGION OF CONVERTS

America has been brought close to the heart of the great Mother Church of Christendom by the creation of the three new Cardinals. So kindly have the American people taken the great honor that has been extended to them by the elevation of three of their favored sons to the highest pontifical office in Christendom. Father been felt outside to extend a Christmas greeting to all, non-Catholics as well as Catholics. To our thinking there is a wonderful significance in this attitude of friendliness on the part of Rome, to America, and the reciprocal on the part of America toward Rome—the harbingers of the coming of the Church of a legion of converts. Converts are not made all ways by logic, and very few come by the severe processes of reason. Sentiment brings many; kindly feelings lead others to study; still others are drawn by the attractive features of the Old Mother Church. The good will of converts comes to "men of good will."

"The Latin races," says the Holy Father, "are assailing the Mother that gave them the civilization they possess," and the love of His heart is concentrated on the Western people beyond

the Sea, and He has placed the hopes of the future largely with the English-speaking peoples.

Never have the Vatican halls rung with such unalloyed statements as were made by Pius X. in the public Consistory in which He conferred the Cardinal's hat. The Pontiff recalled the Scriptural warnings in regard to the inevitable persecution of the Church, but he declared that the Church will last to the end of the world, and even during its tribulations consolations are not lacking. Thus the new Cardinals would share the Pope's sorrows and His joys, and would strive with Him to serve the Church. Alluding to England and Holland, the Holy Father referred to the rejoicing in those countries over the Cardinal's journey and Van Rossum, which, he said, filled him with "the hope that the non-Catholics of both countries would return to the true Faith." Then in a louder voice, which was broken with emotion and indicative of the profound conviction of the Holy Father he said: "This hope is increased when I think of you who come from distant America, of the enthusiasm there over the news of your revelation to the Cardinalate, of the demonstrations of all classes of citizens, of the acclamations accompanied with blessings, and affectionate greetings on the occasion of your departure from New York and Boston, and your triumphant journey across the ocean. Protected by the Papal blessing I hope that your return will multiply the fruits of your apostolic mission and that they will spread over your hospitable country which welcomes the peoples of the world. Wherever our freedom contributes to the general welfare, there surely God will reign."

"It is encouraging to all of those that believe in republican government and who want to believe that this nation, properly managed, can endure to realize that the greatest, oldest, most powerful organization in the world is the great Catholic Church, based spiritually upon the rock, St. Peter, and materially upon a republic form of government, a true democracy, recognizing no hierarchy, no aristocracy, that of intellect, character and devotion."—New World.

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LOOK AT THE CATHOLIC CHURCH AND LEARN

A LESSON FOR TORONTO PREACHERS

Tribute to the greatness of the Roman Catholic Church of an order unusual from a Protestant pulpit, was paid on a recent Sunday in Newark, N. J., by the Rev. Henry R. Rose, the pastor, in the Church of the Redeemer. With his subjects, "The Growing Power of the Catholic Church in America and its Lessons for Protestants," Mr. Rose asserted it to be at once an inspiration and an example and declared that N. J., by the Rev. Henry R. Rose, the pastor, in the Church of the Redeemer. With his subjects, "The Growing Power of the Catholic Church in America and its Lessons for Protestants," Mr. Rose asserted it to be at once an inspiration and an example and declared that N. J., by the Rev. Henry R. Rose, the pastor, in the Church of the Redeemer. With his subjects, "The Growing Power of the Catholic Church in America and its Lessons for Protestants," Mr. Rose asserted it to be at once an inspiration and an example and declared that N. J., by the Rev. Henry R. 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