

The Catholic Record.

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

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1770

LOCHLEVEN

By John Reade

"We passed Lochleven, and saw the Castle on the Lake from which poor Queen Mary escaped."—The Queen's Journal.

I.

Sweet words of pity! Oh! if thou couldst rise,
Fair Queen, from out the darkness of the tomb
And thy old beauty light again thine eyes,
And thy persuasive lips no more be dumb,
If thou, in all thy charms, shouldst thus appear,
How thy full heart would throbb! With what surprise
And rapture thou wouldst watch thy gentle peer,
By sad Lochleven, as, with tender sighs,
She mourned thy fate—"Poor Mary wandered here."

II.

This vengeance Time hath brought thee; and thy foe,
Should she, too, rise with envy in her breast,
Would see thee throne with mercy in the best
And purest heart that ever beat below.
The priest of a Queen, whose veins are warm
With the self-same blood that gave the beautiful glow
To thine own cheeks. In her still lives the charm
For which, in spite of all, men worshipped thee
Refined by honor, truth and purity.

"THE LAW OF CHARITY"

THE CONTRAST IN IRELAND'S NORTH AND IRELAND'S SOUTH

Preaching at Drogheda, Ireland, recently, on the parable of the Good Samaritan, Father Coleman, O. P., made a pointed application of it to the outrages in Belfast. Their hearts had been filled with just indignation, at the savage and un-Christian treatment of two thousand of their fellow-Catholics in Belfast, who had been deprived of their work and deprived of their means of livelihood in the name, principally, of religion, for whatever might be said of politics, religious bigotry was always at the bottom of the trouble in the Northern city. Many of the victims of this recent outpouring of fanaticism were at the present moment lying in a hospital mutilated beyond recognition. The families of these honest and inoffensive workmen had been kept from starvation only by the operation of widespread charity. All honour, then, to the priests and Catholics of various parts of the country who have been doing the part of the Samaritan. "Spreading oil and wine" into the wounds inflicted on them by those who, as bad as highway robbers, had been depriving them of at least £2,000 per week. Nothing struck him more as a great proof that the Catholic Church was the Church founded by Christ than the sublime example of true charity to the neighbour. On which side, he would ask, had the real spirit of Christianity been blazoned forth? Which side at the present moment failed to show the sign of the true disciples of Christ?

"By this," said Jesus Christ at His Last Supper, "shall all men know that you are My disciples, that you have love one for another." Had that sign been shown by these so-called ministers of the Gospel who preached inflammatory sermons year after year to Orangemen coming to Church in their regalia for one or two Sundays before the Twelfth of July—the only occasions, in fact, on which most of them were ever to be seen in the house of God? Had it been shown in any marked degree by the Freemason Protestant Prime and some of his fellow Protestant Bishops, who, by their presence, at least, had aided and abetted the speeches that had roused ignorant and bigoted men to a fanatical fury? If since then they disapproved of the crimes against humanity that were making Belfast a by-word over the civilised world, why had they not raised their voices against them? Was it not reasonable to construe the silence of these Prelates as a proof that they were secretly gratified by what had taken place? Had by some inconceivable change of tone and sentiment the Catholic workmen of Dublin were to maltreat and drive from their work two thousand of the Protestants, the whole country, Catholic as well as Protestant, would ring with denunciations of such dastardly conduct; Catholic Bishops would make pious pronouncements; and priests would publicly admonish the people on the great law of charity. And if a relief fund were reopened for the sufferers, we might be sure that abundant streams of Catholic money would flow in to augment it. It was true, said the preacher, that during the present crisis one or two large-minded ministers and four or five Protestant laymen had protested against the outrages; and a few Protestants, mostly anonymously, for fear of offending their fellows, had subscribed to the fund; but what were these among so many? They were but solitary voices calling in vain for the Protestantism of sullen silence. So many political pronouncements had been made of late by Protestant Bishops that their silence at the present moment was a shameful dereliction of duty. Referring in general to the great law of Christian charity, as explained by the parable, the preacher said he thought that Irish Protestants, who had very few poor of their own religion to look after, and were surrounded by a mass of the Catholic poor, should try to bring it home to themselves. They could not in conscience neglect the claims of charity because they were alien in religion to the poor, any more than the good

Samaritan, who was alien in race and religion to the robbed and wounded Jew, could neglect to succour him on that account. Yet how often did it happen that the Irish Protestant refused to help the Catholic orphan because he was in a Catholic institution and was being educated in the faith of his deceased parents, or to help the aged and infirm because they were in Catholic institutions and were being helped to die in the faith they had professed through life. Such false and unjust discrimination was the great strength of proselytism. If it was against their conscience to extend the hand of charity in such cases and to such institutions their conscience and was leading them astray, and the sooner they set it right by reading and studying the Scriptures, which they professed to revere so greatly, and taking its lesson to heart, the better for themselves and their eternal salvation. They ought to bring it home to them that the words addressed by Christ to the lawyer were applicable to every one of them: "Go and do thou in like manner."

THE ORANGEMAN'S "RELIGION"

Once upon a time it used to be contended that Orangemen was a synonym for religious fervor; but that illusion—because it has many times been shown and proven to be an illusion—is finally dispelled, and it would require the accompaniment of more tangible illustrations than Sir Edward Carson's famous tears to get the most glibly man in the street to accept the contention now. The metamorphosis was, of course, inevitable. As Lincoln well said, you cannot fool the whole of the people all the time.

The Orangeman no longer is the religious paragon he was said to be; and an inquisitive world would be anxious to learn the story of his downfall. But the fact is the Orangeman has never, at heart or in his bones, been what his public ostentations led simple minded folk to think he was. We have it on the authority of an Anglo-Irish clergyman's son, Mr. Begbie, who was recently detailed as a special correspondent by the London Daily Chronicle to investigate the social conditions of Belfast simply because it "means money" to him; that it is Mammon, not God, he worships; otherwise, possibly, he would never enter the portals of that religious building.

In referring thus to Orangemen our intentions must not be misconstrued. There are, of course, Orangemen and Orangemen. Let us illustrate the point. A short time ago a member of the Independent Orange Lodge, County Grand Master J. H. Doherty, made the remarkable, but true, declaration that there is no civil and religious liberty in Belfast for Catholics, and that even the Orange Order is a "denied civil and religious liberty." The County Grand Master continued to say: "On last Sunday night they saw what we never before witnessed in Belfast, when a body of Protestants, going to a Protestant service, were mobbed, booed, and jeered."

It is not a rare occurrence to read the pulpits utterances of honorable Protestant ministers directed towards the religious indifference of supposedly responsible public men. These men, said a Presbyterian clergyman recently, can find spare time to attend drilling, marching, and rifle practices, but they are always too busy to practise the requirements of their religion. Perhaps, after all, this clergyman was unconsciously wrong when he stated that; those Orangemen do attend to "their religion"—that "religion" which is propounded from the Belfast Custom House steps on Sunday afternoons by some insane demagogue, or by the mouth of the Pope of Rome, as he is like effect as a red herring upon an infuriated bull; whose shibboleths, "To hell with the Pope!" and "Down with the Papists!" are not the least extraordinary "religious" utterances of his bestial vocabulary. These are the persons who, on September 23, shall invoke the sacred name of the Almighty in the anti-Home Rule oath they will solemnly subscribe to! And the Orangeman does it all because he is inspired by love for Religion and Patriotism!

WHAT WILL TORY CATHOLICS DO?

(Special Correspondence N. Y. Evening Post.)

London, Aug. 31.—It is rumored, on good authority, that if an attempt is made to carry out the Bonar-Law policy in Ulster next month, the powers of the Crimes Act of 1887 will be used to suppress it!

This will, indeed, be a turning of the tables. The Act was brought in, and carried by a Conservative Ministry, when Arthur Balfour was the Secretary for Ireland.

It was part of the extraordinary machinery devised to crush the Irish Nationalist Propaganda. It gave the executive drastic powers in dealing with actual or prospective disorder. It authorized the Lord Lieutenant to "proclaim" any association which was "encouraging or siding persons to commit crimes, inciting to violence or intimidation, or interfering with the administration of the law." It also enabled him to "proclaim" any district in which there was reason to anticipate disturbances of this kind. Persons charged with offenses under this Act were to have the benefit of a jury as the executive might think proper.

When this measure was under discussion in Parliament, a proposal was made that its operation should be limited to three years. The Conservative majority, however, was determined to be "through," and the amendment was "voted down," the Act being thus made a standing instrument of the government of Ireland. Nobody dreamed at the

time that the Unionists were thus preparing a rod for their own backs. It is many years since the late Lord Lieutenant utilized the powers thus at his disposal; but the Crimes Act has all the time remained on the statute book, ready to be enforced on occasion.

DORMANT WEAPON REVIVED

If this dormant weapon is now revived, the Conservatives themselves will be the last persons who should object. As a Liberal paper reminds them, those who forged it to deal with a serious menace to public order in the rest of Ireland cannot reasonably complain if they find it used against their own leaders and their followers in Ulster, when similar serious crime, or crime still graver, is contemplated there. The act represents their standard of public order at a time when they were law-abiding and the lengths to which they were prepared to go in settling aside normal legal forms in order to preserve that standard. It is by their own standard they are to be judged, and it is their own methods that are to be used to force them to meet it.

The appearance of the name of Lord Hugh Cecil on the list of the speakers who are to address the Ulster demonstrations next month is a rare absurdity. In Ulster itself the Orange lodges are the backbone of the anti-Home Rule agitation. The movement is ultra-Protestant or it is nothing, and this side of it will be emphasized in the character of the demonstrations themselves, in which a series of religious services will be a prominent feature. Now Lord Hugh is a devoted member of that section of the Church of England which regards Protestantism with intense aversion. With the possible exception of Lord Halifax, he is the most prominent of those Anglican laymen who are striving to make extreme ascetical theories paramount within its borders. But politics make strange bedfellows, and Lord Hugh Cecil if he fulfils his mission will be openly linking himself with a faction which, in this very struggle, has "No Priestly Domination" for its watchword.

People are wondering, too, whether the Duke of Norfolk will support in Belfast the police he applauded the other day at Blenheim. The illustrated papers show him in the front row of the platform in the immediate neighborhood of Bonar Law, Sir Edward Carson, and F. E. Smith, when the Conservative leader was making his now notorious speech. His Grace is the most distinguished representative of the Catholic Church in the English peerage. Is he, too, prepared to march shoulder to shoulder with the Ulster Orangemen? Really, the climax will have been reached when we see the Duke of Norfolk walking at the head of a Belfast crowd that is zealously vociferating "To Hell with the Pope!"

ACTS OF THE HOLY SEE

MOTU PROPRIO

ON CATHOLIC EMIGRATION

(Cum omnes Catholicos). The Church embraces with motherly care all Catholics, but with specially loving solicitude she looks after those who have left their native land to earn their living by their labour or to improve their position in foreign parts where too often, it is to be feared, they make woeful shipwreck of their eternal life while seeking to better their moral life. Many acts both of Our illustrious Predecessor and of Ourselves bear witness to the great seal shown by the Apostolic See in fostering societies established by good people for the welfare of emigrants and in ensuring that nothing be left to be desired in the pastoral activity of the Bishops in this grave matter. But now when, by reason of the more abundant facilities of travel and many other causes, the number of emigrants is being daily and vastly increased. We realize that it is consonant with Our office to devise some provision for helping all these children of Ours in their necessities. We are indeed greatly moved by the very serious dangers accruing to religion and moral conduct among so many people who are for the most part ignorant of the country and languages of their new home, and who without priests of their own are unable to provide themselves with the requirements of their spiritual life and cannot hope to have them adequately supplied by the Ordinaries or by their associations, which have been established for the purpose. On the other hand the means that have been devised for remedying all these great drawbacks are not as a rule successful, because the praiseworthy efforts of the persons who labor in this cause are unequal to the magnitude of their task or frequently fail to secure co-operation and unity.

We, therefore, deeming that the time has come for providing permanently and in a stable way for the necessities of such a great multitude of people, after having summoned in council the Cardinals of His H. R. C. belonging to the Sacred Consistorial Congregation, do, of Our own Motion and from the plenitude of the Apostolic authority, institute in said Congregation a new Office or Department for the spiritual care of Emigrants. It shall be the function of this Office to investigate and make provision in all matters necessary to better the condition, as regards the salvation of souls, of the emigrants of Latin rite, without however touching on the rights of the Sacred Congregation of Propaganda Fidei over emigrants of Oriental Rite, for whom this Congregation is to make suitable provision according to its scope. And this same Office shall have exclusive care of emigrant priests—to which effect We therefore call their attention to the prescriptions laid down on the subject in the Decrees of the Sacred Congregation of the Council.

Wherefore the Sacred Consistorial Congregation, aided by the Sacred Ordinaries whose authority over the non-comers it shall confirm and foster, and supported also by the associations in aid of emigrants, the benevolent activity of which is still direct as circumstances require, shall have authority, by divine office, to ascertain the necessities of the emigrants according to the various regions, and to apply such remedies as may seem most suitable for existing evils. And We trust that all who cherish the Catholic faith will, each according to his means, help by prayers and offerings this most holy work instituted for the salvation of the brethren, especially when they must know for certain that the Supreme Pastor and Bishop of our souls will give a most rich reward in heaven for their charitable offices.

Given at Rome at St. Peter's on the 15th day of August 1912 in the tenth year of Our Pontificate.

PIUS PP. X.

EFFECTUAL EDUCATION WITHOUT MORAL TRAINING

IT IS TO EDUCATION WHAT THE AEROPLANE, DECLARES PRESIDENT DONLON OF GEORGETOWN UNIVERSITY

By Rev. Alphonsus J. Donlon, S. J., President, Georgetown University.

Few terms in any language have taken on a larger variety of meanings or been more belauded with confusion of thought than the term "Education." Much of that confusion arises, no doubt, from the total neglect of some of those elements that go to make up the content of education, or from the undue emphasis of some in preference to others. Education, viewed passively, embraces not only the subject to be educated, but also the various means by which the latent faculties are to be developed—science and art and literature—it embraces the imbibing of knowledge and those principles—that discipline by which the mind is to be fashioned. Add to these the various methods devised for carrying out the process of education and there is room enough for much of the confusion that surrounds this term.

It is not the purpose of this paper to investigate the many different definitions of education that have been advanced—that were a task much too long—but rather to direct attention to some of those elements within the content of education that give it its real efficacy and chiefly constitute its worth.

It is clear, I take it, that merely to impart knowledge, no education; neither is the best educated man who knows most about most things. Knowledge, it is true, must be imparted in the course of education—knowledge of facts, knowledge of laws and principles, and, while it is only one of many means, only a preliminary in true education, still it were utterly futile to neglect its value. The methods best suited to convey this knowledge may be the subject of honest doubt and discussion, but seldom has its value been wholly set aside.

Who loves not knowledge? Who shall rail Against her beauty? May she mix With passive land to cease her fix Her pillows? Let her work prevail.

Still—
A higher hand must make her mild If all be not in vain; and guide Whom she would lead, and make them wise; With wisdom like the younger child; For she is earthly of the mind, And mortal of the soul.

Again, no system that specializes on one particular faculty while neglecting the others can lead to true education. Thus, the memory is an important faculty; the imagination, too, both needing careful cultivation, but falling far short of true education when developed alone. Even the training of the intellect, the goal and boast of modern science, leaves yet much to be desired—for education means the development of the man, and there can be no such adequate development when the wrong training and disciplining of the will do not keep pace with the intellectual evolution. And any system that does not bring to their due portion the material faculties and the intellectual qualities latent in the individual falls far short of the perfect system of effectual education.

Education, then, taken in its full sense, must mean the due and harmonious development of all the latent faculties in a human being. In that sense there is place in the curriculum for gymnastics, or if you please, athletics, to develop the material or bodily faculties of the student. The old saying of "Mens sana in corpore sano," while glaringly defective as expressing a goal for education, was not wholly in error. Still, we cannot doubt that between the two the material faculties and those proper to man's rational nature, education must deal most especially with the latter. Now, the faculties flowing from man's rational nature are chiefly two—the cognitive, intellect or mind, and the appetitive, or the will; and the history of education, if read aright, will show that most of the divergence as to means and methods, and as for the very effectiveness of education itself, arises from the undue emphasizing of one or other of these two. At times it was the will—the heart that was cultivated at the expense of the intellect, but more frequently it was the intellect that was left to go untended and untrained.

The reason of this difference brings us face to face with another source of that confusion and variety of doctrine that surrounds the term "Education." Not only from the multifold variety of its content, but as well from its manifold ideal, has this confusion arisen. Education must always have an ideal to be striven for, and that ideal or changing or brightening or darkening his

given rise to much of that varied meaning which is attached to this term. Education in its very essence is a preparation for life. Herbert Spencer calls it "a preparation for complete living." And therefore this ideal depends necessarily on the purpose of life, the goal to be reached by the individual. It must differ in the different views we take of life. It must grow and brighten with the larger, holier views of life; it must fall and darken with a narrower view. And it is just here that we find the fundamental difference between pagan and Christian education. In the East education emphasized a limited moral code that carried with it no discipline to enforce action.

In Greece right good citizenship was the goal of education, but the notion of what that good citizenship was suffered change not only in the several States but for changing conditions. Certain it is, though, that Athenian education lifted a moral exalted ideal of education leading to a "complete living," still the State was always the goal. "Education must be adapted to the peculiar character of the State," and while moral precepts were inculcated and virtue practiced, there was lacking the grand sustaining power of a deep religious conviction to carry these precepts into living deed. Among the Romans a more serious view of education prevailed. It looked more to training of the will than to the intellect, and while preparation for life was the goal of education, yet that life was chiefly the life of the State, and fitness for the rights and duties of citizenship was still the dominant note. Briefly, pagan thought at its best, had hit upon the idea, true in itself, that education is a preparation for life; but the highest purpose of life was service to the State.

The individual was merged in the state, and while a meagre science and a noble literature had been produced to cultivate the mind, while virtue was inculcated and principles of conduct formulated, there was lacking that force which alone could actuate those principles—the strong discipline of the moral nature, the sustaining influence of a deep and true religious conviction that could have given permanency to the best of pagan thoughts and achievements.

Jesus Christ was the great emancipator in education as in every worthy phase of human life. From the dawn of Christianity there is a revolution in educational ideals; a thorough correction of ancient misconceptions. "You shall know the truth and the truth shall make you free." That education was a preparation for life was not denied; but that truth was uplifted, ennobled, and glorified in the sublime meaning and purpose of life as revealed in the teaching and character of the great model and teacher, Christ Jesus. Henceforth it is the individual that is to be cared for, and that life is to be measured not by and for its eternal destiny. The individual is not for the state, but the state for him; just as he is not for the home, but the home for him, and not for the Church, but the Church for him. The very sacraments are for men. All things are yours, you are Christ's and Christ's is God's.

This is an element of essential difference between Christian and pagan education; and that difference must be recognized if the training of the future generation is not to lapse into sheer paganism. With the advent of the Master Teacher, there is a new light arisen in human life to guide the feet that stumble, to sustain when reason falters—the bright, strong light of faith, and a new force springing up in human life—the grace, the strength of heaven flowing to us from Christ even as the sap flows from the vine into its branches, a power enabling a man to "do all things in Him Who strengthens him."

Pagan virtue—natural virtue—is not degraded, but is enhanced in wondrous ways by the new and supernatural motive that calls us to action. And while the individual is emancipated from a false submission to the state patriotism, love, loyalty to the native land, is no whit diminished, but is increased immensely. Indeed, the grand, deep foundations of civic virtue are their true meaning and their full force nowhere but in Christian education. A mere glance will show this. Reverence for civil authority is one such foundation of civic virtue, of all those relations that exist between rulers and subjects. Now make that authority the offspring of mere social compact, make the worth of the citizen's consent to the state the most of the strong—make it the inexorable outcome of some evolution, and it can have no binding force for me.

There is nothing lovely or to be revered about it. Take any of those shabby systems and you sanction, you approve, all the wildest dreams of all those wild "isms" with which this age of ours is accursed—anarchism, socialism, nihilism, and the rest. Set beside these the noble teaching of Christ himself. Here is her voice that the authority to which I owe and pay my allegiance is a thing divine—that it is God's authority invested in his creatures—that it is come down from heaven with the beauty and strength of heaven about it, not risen from the hideous spectre from the craven knees or the forceful compacts of men. "Be obedient to them that are your temporal lords; not serving to the eye, as it were, pleasing men, but doing the will of God from the heart." And again: "Let every soul be subject to the higher powers, for there is no power but of God." In like manner it is plain to see that that other fundamental principle of good citizenship, the spirit of fraternity that safeguards the mutual relations of citizens has little meaning outside of the teaching of Christ—there is no brotherly love as it is preached as a force, no insularism or some mere humanitarianism. It must be built upon the brotherhood of God and the brotherhood of man before it can be the helpful thing it should be. Finally, a third principle

sustaining civic virtue is a clear and true recognition of the manhood of man. The ideal citizen does not lose his identity, is not merged into a common being, cannot afford to miss one bit of the personal dignity that is his own. This is clearly a basic principle in the life of every good citizen. Kill a man's self respect and you kill his virtue, civic as well as personal; deceive him, blind him to the worth of his manhood and you close his eyes to all the ways of virtue; teach the manhood of this land that it is the chance result of blind forces, the outcome of inexorable evolution, the higher ape and kinsman to the brute, and you destroy forever all sense of manly dignity. Take its fashioning out of God's hands and you have nothing higher than material force for its origin, nothing nobler than mechanical energy for the inspiration of a man's virtue. You shall find no true dignity in human kind until you go back to the fundamental doctrine of Christian faith and ethics—that man was made by God, made for God—to know, love, and serve Him here, and so possess Him forever in heaven.

Now these principles in their deepest import, their inspiration, their energizing influence, pagan education did not, could not know; and the poor substitute that took their place made that education powerless for the higher good intellectual.

To summarize, the content of education embraces many elements, but it were fatal to try to eliminate from it the moral and the religious training of youth. The fully developed, strong moral nature is as necessary to a man as a rudder is to the aeroplane. It is in sure a safe journey through life; it directs and keeps under control the powers of intellect and imagination that would take flight and soar whithersoever they listed—much as the aeroplane tossed about by every gust of wind.

But that guiding faculty cannot be brought to its perfection without developing in man a strong moral character—a recognition of right, a true valuation of right so that when temptation comes and he is called upon to make his choice between the expedient and the right, there may be no faltering, no halting, no holding back if, perchance, pursuit of the right carries with it some hardship, some sacrifice.

And back of this strong moral character that will stand the test of all times and under all conditions must be a deep religious motive—the permeating and sustaining influence of religious conviction. Religion alone can develop the sacred sense of duty, can give meaning and force to the magic words "I ought" to do what I ought, to do it when I ought, to do it because I ought is the crowning result of effectual education. Hours spent in a laboratory will not give me this, because we find not this moral and religious element by microscope, scalpel, reagent, or balance. Mathematics do not give it for they appeal to the reasoning faculty alone; they tell not of right or wrong, carry in their conclusions no moral obligation, and give no moral claims to a laboratory will not give me this, because we find not this moral and religious element by microscope, scalpel, reagent, or balance. 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