

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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OF YOU

There is within my heart
A little corner set apart
Where only thoughts of you may dwell,
And all the long day through,
As I am swept about
By throngs that crowd the street,
A little thought slips in and out,
A little tender thought, too sweet
For this poor speech to tell,
Of that safe corner set apart
Within the fastness of my heart
Where I may think of you.

—The Echo

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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CONTINENTAL PRESS WAKING UP

The continent and the continental press are slowly waking themselves up to the horrors that are being enacted in Ireland. Since the European War began—and still more since it ended—the continental countries have cultivated a slavish fear of England. So effectively did she put the screw on them, both politically and economically, whenever they did not obey her behest, both during and since the War, that they have reached a state where it takes extraordinary courage on their part or extraordinary provocation to induce them to risk offending the world's master. So up till recently the continental papers that dared to blame England for her actions in Ireland, were indeed rare. But the happenings in Ireland recently are forcing many of them to find their tongue. The wonderful martyrdom of MacSwiney has undoubtedly been the chief factor in forcing the continental press to break its criminal silence. And now a great many of the leading papers have begun to express themselves frankly on the subject of the English atrocities in Ireland. This applies not only to the press of Spain, Italy, Switzerland, France, but even to that of little Belgium—which was supposed to be so inured to atrocities that nothing more could shock it. But now even the Belgian press confesses itself shocked. The acting of the Italian despatch, moreover, in beginning to debate the Irish atrocities, openly, in the Italian Parliament, is shaming some of the other countries out of their silence—more so soon. Even the most conservative of the French press, which, like some of our leading journals in America, were making themselves echoes of London, are now speaking out in protest.

TWENTY-SIX MURDERS IN ONE MONTH

The Irish Bulletin, the official organ of the Dail Eireann, gives us a list of the killings in cold blood by the English military and police in Ireland during the last month. The many young men killed in fair fight, in encounters between Republican forces and English forces, are not of course included. Twenty-six is the number of unarmed persons who have been murdered in cold blood in the course of the month—almost one per day. These twenty-six include the innocent young, and the tottering old, include also women as well as men. There was one woman murdered (together with her unborn child); there were three old men bordering on seventy years old deprived of their lives—and one little lad of fifteen years. One of the boys murdered had been guilty of the crime of refusing to lead the murderers to where they could find his brother. Two fathers were shot dead for refusing to guide the murderers to the hiding-places of their sons. Even of those killed were dragged from their beds in the dead of night, dragged out of their houses, and shot dead outside. Four more were shot dead in their houses.

HAVE BECOME INURED TO SUFFERING

The fearfulness of the atrocities that are now greeting Ireland, and the thickness and rapidity with which they are occurring, so as to take the people's breath away, is due to the fact that the Junker party of England, growing tired of the slow progress being made in Ireland, began demanding the worst at once, in order to "have it over with." It was not only in conversation and on placards that the British Junkers thus expressed themselves, but even in the newspapers. So at length the Government had to consent to the intensive campaign of horrors. They calculated that one month of intensified horrors would do one of two things, either completely break the people's spirit and leave them begging for mercy, or else, goading them to madness, make the unarmed populace rise up in frenzy and annihilate themselves by an open dash against the powerfully equipped great English army, which is spread in a net-work over the country, with all their aeroplanes and all their tanks, and their tens of thousands of machine guns, just waiting the word to completely annihilate the manhood of Ireland. Instead of one month many months of the fearful horrors have now been imposed on

FAITH IS SAVING POLAND

AMERICAN COMMISSIONER PAYS HIGH TRIBUTE TO CHURCH

By Captain Charles Phillips, A. R. C. (Written for The N. C. W. C. News Service)

Warsaw, Oct. 15.—"It was the Catholic religion that made Poland a democracy in the beginning—and it is the Catholic religion that is saving Poland today from Bolshevism."

The speaker was Lieutenant Colonel George D. Whiteside, American Red Cross Commissioner to Poland, the man who headed the great American relief organization through the Polish crisis of the past three months, and who is now busy perfecting plans for its work during the coming winter.

Dr. Whiteside, who knows Poland and the Poles as do few Americans, is enthusiastic ever the new Republic and believes that, in spite of all its present hardships and sufferings, it will "come out on top" and be yet one of the first nations of Europe. His knowledge of Polish life and character has been gained through long connection with the Polish population of Southern Wisconsin, during his service as a member of the Legislature of that State.

"The Poles," Dr. Whiteside declares, "have qualities that insure their winning in the end, and one of those qualities which cannot be lost sight of, and which shines out now like a light against the dark road of anarchy riven Russia, is their Catholic faith."

TRIBUTE TO CATHOLIC FAITH

"I am not a Catholic," said Dr. Whiteside, in touching on this phase of Polish character. "But I would be blind indeed not to see what the Catholic religion has done for Poland and the Poles. We know, of course, from history, that it was the introduction of the Latin faith into Poland that saved this people to Western civilization in the beginning. Well, in my opinion, it is the same faith that is saving the Poles today from going Bolsheviki. These people are anchored firm in a sound, reasonable faith from which all the wild horses of the Red armies cannot take them."

Dr. Whiteside is a native of Newark, N. J., but for the last fifteen years has been a resident of Stevens Point, Wis. After finishing his medical course at the University of Vermont some years ago, he devoted much time to the study of public health problems, and naturally takes a special interest in the medical phase of the work carried on by the American Red Cross in Poland. Before coming to Poland he served in the Red Cross Commissions of both France and Belgium.

500,000 GET AMERICAN AID

"Never in any other country, however," he says, "have I seen such distress and misery as there is in Poland at the present time. There are at least 500,000 homeless refugees to be cared for, and among these groups alone there are 50,000 orphans. Half a million children are being given American food, but there are a million and a half in need of it."

The misery of the little children of Poland according to Dr. Whiteside's description, is terrible. "There are 2,000,000 children in Poland in need of surgical and medical aid. Thirty-five per cent. of the child population is orphaned. Twenty per cent. of the children of Poland are defective, deformed or tubercular from malnutrition," he declares.

"Orthopedic surgery, through lack of supplies, has practically disappeared from the land. The whole future of the Polish nation, as represented in her unfortunate children, is at stake."

Dr. Whiteside has nothing but the warmest praise for the work of the Catholic charitable institutions of Poland. "Over 90% of the institutional relief given by the American Red Cross in Poland goes to Catholic homes, orphanages, etc.," he says, "so we are well able to judge the work of Catholic charities here. I would need to be a poet or an orator," he went on, "to pay the tribute due the Polish religious orders for their work for the poor, the sick, the aged, the orphans."

NOBLE SERVICE OF SISTERHOODS

"Words can never tell the story of the Catholic Sisterhoods of this country. We have often found them starving themselves in order to save food for the children in their charge. Their order and cleanliness have become proverbial among us Americans here. Their empty cupboards and bare floors are invariably scrubbed white as snow. They may have no blankets on their beds but the beds are always neat and tidy. Their windows may be bare, but they shine. And always there is their little shrine of Christ or the Virgin Mother, before which they and the children pray for us Americans in the same breath that they pray for their own beloved country! Who could resist such faith and love as these Poles have!"

"Poland faces the most terrible winter in her history. She is the bulwark of civilization against the

Red hordes of the East. If she is to be saved, she must be saved now. And while of course it is inevitable that the part played by the Catholic faith in fortifying these people against the wreckage of revolution and Bolshevism be recognized, still we must remember that sick, hungry or dead Catholics cannot do much to keep a country going."

ENGLISH CATHOLICS

THEIR ATTITUDE TOWARD IRISH FREEDOM DISCUSSED BY NOTED ENGLISH AUTHOR

(By N. C. W. C. News Service)

New York, November 5.—Theodore Maynard, the English author who is in the United States to deliver a series of lectures under the auspices of the Lecture Guild, and who, though an Englishman and the son of a Protestant minister, is a Sinn Feiner, describes the attitude of English Catholics toward Irish independence as ranging from one of downright hostility among a few to one of enthusiastic approval among a great many. Mr. Maynard became a Catholic in 1913.

"The English Catholics are mainly made up of three distinct sets," said Mr. Maynard to a representative of the N. C. W. C. News Service. "First are the old English Catholics, the families who have retained their faith since pre-reformation times. These are very conservative. The late Duke of Norfolk was this type of English Catholic. He was bitterly anti-Irish."

"Then, there are English Catholics who are not English at all, but transplanted Irish. Naturally they are either Sinn Feiners or Nationalists. Finally there is the type of English liberal Catholics, highly intellectual and sympathetic toward Ireland, and, generally speaking, radical in their attitude toward politics and economics."

"Of the English people not Catholic all those who might be called intellectuals are sympathetically inclined toward Ireland. Not many are Sinn Feiners in the full sense that I am a Sinn Feiner, but at least they want to see justice done to Ireland, though they are not always able to perceive that the only effective justice that can be done is the granting of full independence."

GOVERNMENT'S ATTITUDE CONDEMNED

"What the present British Government is seeking in Ireland is to provoke the people to a new rebellion. The various actions of the Government are not to be explained except upon that theory. They are deliberately designed to provoke the Irish to rebel and then they mean to put down the rebellion in such a way that the spirit of the Irish will be broken forever; in other words, to drown Sinn Fein in blood."

"The Irish naturally a hot-headed race, have shown marvellous self-restraint and this too, is a high testimonial to the authority which Sinn Fein has succeeded in establishing. They know well what the actions of the British Government are intended to bring about and most of their energies are directed toward keeping the people from revolting and so serving the ends of those who are trying to provoke revolts and provide themselves with an opportunity and an excuse for massacre."

"The demand for Irish independence is not a mere pretext for a lot of lawless men to use as a justification for their raids, destruction of life and property and a general shattering of the peace and public welfare of England and Ireland. It is a philosophic demand of a kindly people, determined and courageous, placing their lives between aggression and the perfectly rational, functioning Government they have established and are maintaining."

"They understand exactly the propaganda sent from England depicting them as everything that is cowardly and non-dependable, hardened and the tools of agitators. It naturally angers them to be so misrepresented, but they have to submit to it, and do so because there is neither time nor opportunity now to offset it."

ENGLISH OBJECTION TO IRISH SEPARATION

"Probably, as far as Englishmen object to Sinn Fein at all, they disapprove of it because they believe that military independence of Ireland would be a cause of weakness to England, but they could have no argument possible against Sinn Fein if it were proposed that Irish independence went with an offensive and defensive understanding between the two countries on equal terms."

"This alliance, however," continued Mr. Maynard, "has never been seriously proposed. The vast majority of Englishmen are well disposed toward Ireland. They do not understand Irishmen, but they like them. If the Irish question had been left in the hands of Englishmen it would have been settled long ago. Unfortunately, the present British Government contains but a few Englishmen. It is mainly made up of Scotchmen, Welshmen and Jews."

"As far as Belfast objection to Sinn Fein is concerned, it is chiefly kept alive by the large employers in order to prevent their workmen from looking too closely into their own economic condition. As long as they can be kept busy shouting 'To hell with the Pope,' their minds haven't time to dwell on their own hell, the hell in which they live."

THE HOLY SEPULCHRE GUARDIANS

VIRTUALLY PRISONERS OF THE TURKS

(By N. C. W. C. News Service)

Washington, D. C., November 15.—Though Christian armies conquered Jerusalem and forced the Sultan's troops to an unconditional surrender, and though a Christian commander upon entering the Holy City became trustee and protector of the Sacred Places of Christianity, the Holy Sepulchre, for the recovery of which the Christian world has made so many sacrifices and endured so many hardships, is still in control of the Turk.

"The keys of the Basilica of the Holy Sepulchre have been returned to the followers of Mohammed—to the conquered—and those who rightly own this great church that marks the Saviour's tomb, the Sons of St. Francis, are virtually prisoners within its walls. This is the astonishing information that comes to Washington from the Holy Land."

MONKS PAY TRIBUTE TO TURKS

Whenever the Franciscans wish to have the Basilica of the Holy Sepulchre opened, they are compelled to pay a tribute to the Turks, to whom the Christian deliverer has entrusted the keys. This tribute consists of money or of sugar, coffee, coal or other commodities. The Basilica is locked twice daily—at noon and in the evening. Sometimes the intervals of closing are quite long, and on such occasions nourishment is passed in to the Monks through a small opening in the main door of the Basilica.

The conditions under which the Franciscans have been obliged to live while fulfilling their sacred trust to Christianity for seven hundred years (under Turkish domination) baffles description. Their quarters are the foulest, with never a ray of sunlight, while in the winter months their couches are often drenched with rain. Life in a prison could hardly be worse.

If the Friars go in pilgrimage to the Cenacle they must pray standing, because the Turks in charging forbid Christians to kneel, though Mohammedans themselves kneel when at prayer. Yet the Cenacle, by every test of justice and law, belongs to the Franciscans.

TURKS REWARDED FOR CRIMES

The Christian commander who authorized this continuance of Turkish control based his decision, it is explained, on a "firman," or grant, bestowed by Saladin, the first Ayyubite Sultan of Egypt (1188-1193), who wrested the Holy City from the Christian Crusaders. Instead of punishment for their crimes, the Turks are receiving privileges; instead of reparation for sufferings and sacrifices, the lot of the Franciscans is imprisonment and humiliation.

"Mohammed over Christ! Disgraced is the Tomb of Our Lord," say Christian observers of this strange policy.

At the time of the occupation of Jerusalem in 1917, the members of the Custody of the Holy Land comprised Americans and Cubans, Cypriots and English, French, Italians and Portuguese—all of them of the Allied nationalities. England's intransigence cannot be, it is urged, to decide in favor of the conquered at the cost of offending the most sacred feelings of those who fought, suffered and sacrificed themselves side by side with her.

In the year 1227 the Sultan Malek confirmed in a "firman" the possession of the Holy Places to the Brothers of the Cord (Franciscans). In 1309 the Sultan Bihars II. renewed this confirmation in regard to the possession of the Cenacle on Zion, as well as of the Holy Sepulchre and the Grotto of Bethlehem. From the thirteenth down to the nineteenth century the Franciscans were the sole representatives of the Christians of the West at the Basilica of the Holy Sepulchre in Jerusalem, of the Nativity in Bethlehem and of the Annunciation in Nazareth.

The Franciscans erected schools, colleges, orphanages, free dispensaries and other similar institutions. Until 1847 they alone upheld public worship; alone guarded and reverently maintained the Holy Places; alone dispensed the truth of salvation to the faithful.

The question of the Holy Sepulchre is a distinctly Christian question; it is not a question of a mosque or a minaret. It is easy to imagine what would be said if, for example, the keys of the Mosque of Omar were to be delivered into the hands of Christians. And yet the conquerors of Jerusalem could have done this conveniently and without the violation of any Turkish right or even the disregard of a justified sensitiveness.

BUILT BY CHRISTIAN EMPEROR

The Basilica of the Holy Sepulchre is of a specially Christian, of a specifically Catholic—Roman Catholic—character. Its builder, the Emperor Constantine (A. D. 325), was truly devoted to the Holy See in Rome. Truly devoted to the Holy See also was Modestus, the restorer of the Basilica, in 614, after its destruction. Equally devoted to the Holy See were all the Bishops who presided in the Holy City until their expulsion by the Saracens in 1187. Faithful devotees to the Holy See were the Crusaders, and their successors, the Franciscans.

Jerusalem holds the ashes of many of the Christian knights who went from Europe to free the Sacred Shrines of Christendom from the Mohammedans. It is the resting place of King Godfrey of Bouillon and of King Baldwin I., whose graves are at the foot of Calvary. The Knight Philip of Aubigny, tutor of Henry III. of England, is buried in front of the portals of the Holy Sepulchre. These valiant Crusaders, too—all of them Sons of the Poverty of Assisi—have been deprived of their rights and ousted by the restoration of Turkish jurisdiction over the Holy Places.

ENGLISH HIGH COURT BENCH

HEARS MASS IN WESTMINSTER CATHEDRAL

(N. C. W. C. News Service)

Westminster.—The damp fog of October had crept up through the streets of Westminster and found its way into the Cathedral which lay shrouded in gloom until the blaze of the electric lights lit up the dark corners, and showed a great congregation gathered to beg the Divine blessing on the judicial term about to be opened in the royal courts of justice.

It is some years now since the red Mass of the Holy Ghost was first instituted at Westminster, almost on the very spot where the last Catholic lord chancellor of England, Blessed Thomas More, was condemned to death for his loyalty to the Catholic Faith. But between that day and this the fury of persecution has exhausted itself, and the tide has long turned, and the Catholic leaders of the English bar once again inaugurate the legal term in prayer before a Catholic altar.

A powerful automobile purrs faintly outside in the street, and then comes the sound of the great western doors of the Cathedral being thrown back slowly and heavily. The sound of measured footsteps is heard down the vast length of the Cathedral, and a procession makes its way up the central aisle, to the seats that are prepared at the foot of the sanctuary. First in solitary state, is the dignified figure of Lord Justice Russell of the high court, son of the late lord chief justice of England (Lord Russell of Killowen).

Following him come, in pairs, the Catholic leaders of the bar, king's counsel, in silk gowns, court dress of silk breeches and stockings with silver-buckled shoes, and full-bottomed wigs. After the counsel follow the juniors of the bar, in their bombazine gowns and little wigs with only three rows of curls—for there is legal etiquette, even in wigs.

Following the Mass there is a prayer for the king, the pontifical blessing, and the procession passes out from the choir, and again the judge of the high court kneels to receive the blessing of the prince of the church, Cardinal Bourne.

Less than 300 years ago the same high court condemned an Irish Archbishop to death, principally because he was a Catholic. And within sight of the Cathedral tower of Westminster, one may actually stand on the spot where the martyred prelate, now St. Oliver Plunket, met his death at Tyburn. The church that was persecuted then is now held in honor, while a judge of the same court is seen, in his official capacity, beginning his judicial labors in prayer at Mass.

JOHN RUSKIN'S TRIBUTE TO THE IRISH PEOPLE

In a letter written to a London paper, a few years before his death, the late John Ruskin said:

"In your recent articles on the Irish question you have taken no notice of certain peculiarities of the Irish race which, I imagine, you know as well as I do, and yet, by unlucky chance, you hitherto ignore them. Would it not be well to take some account of the following ineradicable virtues of theirs in our schemes for their management?"

"First, they are an artistic people, and can design beautiful things, and execute them with indistinguishable industry."

"Secondly, they are a witty people, and can by no means be governed by a witless one."

"Thirdly, they are an affectionate people and can by no means be governed on scientific principles by heartless persons."

CATHOLIC NOTES

Two important Congresses of Catholic Indians belonging to tribes in Montana and in North and South Dakota were held recently, bringing together some thousands of men, women and children for spiritual and educational benefits. Six tribes were represented in the Congress. Pope Benedict sent to these faithful Indian children of the Church the Apostolic blessing.

Rome, Nov. 6.—Pope Benedict, in the course of a farewell audience given to Mons. Karl Joseph Schulte, Archbishop of Cologne, today, handed the German prelate a half million lire for relief work among the children of Central Europe. It is confirmed that Mons. Schulte will be made a Cardinal at next month's Consistory, when Mons. Francisco Sagones, Apostolic Nuncio at Madrid, will also receive the red hat.

St. Louis, Nov. 11.—St. Louis University's wireless station has been accepted by the United States Postal Service for use as one of a chain of such plants which are to be established at intervals from the Atlantic to the Pacific Ocean. They are to operate in connection with the aerial mail service of the post office department. St. Louis was one of the few links still missing in the chain until St. Louis University put its apparatus at the Government's disposal.

There has recently been placed on sale in England a place which recalls some interesting history. It is the ancient Friary of Liebfeld, which belonged to the Grey Friars. It was founded about 1229 by Alexander Stavenish, Bishop of Coventry and Liebfeld. It is believed that there was a religious foundation on this spot as early as the year 896. The Friary was destroyed by fire in 1291, and the present structure was erected in 1545.

St. Paul, Nov. 8.—Gifts amounting to \$75,000 have been made to various St. Paul Catholic institutions in the will of the late Michael H. Foley, pioneer St. Paul grocer and lumberman, who died in Los Angeles last month. It has been announced here. St. Thomas College will receive \$40,000, St. Paul Catholic Orphan Co. \$10,000 and the St. Vincent de Paul Society \$25,000. It is understood that the Knights of Columbus have also been named among the beneficiaries.

The spread of the retreat movement during the past five years has been a great thing. The number of men who will participate in such retreats before the season is over is estimated to run into the tens of thousands. The invitations sent out point to the fact that "in America, perhaps as nowhere else in the world, does the Catholic man so need this annual refreshment of his soul, jaded as it necessarily becomes from the ceaseless struggle imposed upon it by the conditions of work and business life."

The ruins of the old St. Mary's mission, the birthplace of Catholicity in Kansas, were rediscovered in the thick of a wood near Centerville recently by a party of three priests and a guide, including Father Kincaid, of Paola, who is writing a history of the Faith in the eastern part of the State. The discovery was the result of a request from Father G. J. Garrigan, S. J., of St. Louis University, who was interested in locating the origin of the Jesuit college now at St. Mary's, Kans., and also of the desire of Father Kincaid to place a marker on the spot.

The reinsertion of "All Souls' Day" in the calendar of the Church of England at the recent York Convention has aroused considerable comment among both Anglicans and Catholics. The proposal was carried by an overwhelming majority, despite the vigorous opposition of the Protestant Bishop of Liverpool. In his speech he declared his belief that it would open the door wide to Masses for the dead and other practices entirely alien to the Church of England and would therefore cause great distress among a very large number of the best and most loyal churchmen, who would be disturbed, indeed, if the Church of England reverted to pre-Reformation days and practices. Only eight votes were cast against the measure.

St. Louis, Nov. 8.—Julius S. Walsh, chairman of the board of directors of the Mississippi Valley Trust Company, has contributed \$50,000 to the centennial endowment fund of St. Louis University, thereby bringing the total contributions to nearly \$1,000,000, according to an announcement made by the committee in charge. Mr. Walsh graduated from St. Louis University in 1884, and his sons are also included among the alumni. The campaign, which is for \$3,000,000, has been in progress since June, but no intense solicitation of funds has as yet been undertaken. It is planned to start an intensive effort in business and industries this month. Mr. Walsh's contribution is the second of \$50,000 made to the endowment fund, a gift of a similar amount having recently been made by Edward R. Stettinius.