

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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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE PRESENT GREAT CRISIS

The present great crisis is a time of doubt, hesitation, confusion and conflict amongst Irish people, abroad as well as at home. Owing to the momentousness of the issue, it could hardly be otherwise. But, profiting by many bitter experiences of the past, everyone of us should make an effort to ensure that both our brother who accepts the Treaty and our brother who opposes it, are really striving for the same goal. Both of them are determined to work out Ireland's ultimate independence—but while one of them believes that to pause in the fight is fatal, the other just as surely believes that Mother Erin is too exhausted to toil onward along the bloody path without taking the opportunity now afforded to rest and gather the strength needed for winning her goal. We are really all one in mind; and, consequently, there is no reason why we should not settle the matter sensibly and sanely. By way of setting an example, I, holding a very strong and decided opinion on the subject, refrain from thrusting it upon my readers. Let brotherly love and God's wisdom prevail.

GROWING SOLIDARITY

Meantime, there is comfort and joy to be got from the fact that the Anglo-Irish minority throughout Southern and Western Ireland—that part which, being of British descent, is Protestant—is, with astonishing rapidity projecting itself into real Irish nationalism. This is one of the biggest and most remarkable things in Irish life today—and one that is most reassuring for the solidarity and the growth of a new Ireland.

The Irish papers are full of evidence of this new trend of the Anglo-Irish toward Irishism. Here at my hand is an account of a reception given by the Irish Guild of the Protestant Church to President De Valera, whereat De Valera was received and lauded with the greatest enthusiasm and fealty pledged to him. If anything were needed to increase an Irishman's pleasure at this news, it is supplied by the fact that this Protestant Church Guild has taken a Gaelic name—and that its leading members are cultivating the Gaelic language. They evidently want no half-way house—but, after centuries, these Anglo-Irish are, thank God, coming to realize that Ireland, not Britain, is their nation. The Chairman welcomed De Valera in a Gaelic speech. Then the President of the Guild, Canon Willis, a neighbor and schoolfellow of my own, from among my own hills of Donegal, joined in the welcome and outlined the objects of the Guild, namely, the promotion of Irish national ideals in the life and action of the Protestant Church.

Having spoken in Irish, President De Valera expressed in English his delight at the invitation enabling him to meet again so many old friends, and to make the acquaintance of new ones. He was sure that, whilst the work of the Guild was fairly well known in Ireland, there would be quite a number abroad who would be surprised when they heard of the existence of such a body of Protestant opinion as this Guild of the Church of Ireland working for the National ideals. To foreigners it was made to appear as if the political differences had their origin in religious antagonisms. All those present knew that that was untrue, but it was difficult to convince the stranger of its untruth.

He came there to demonstrate his own appreciation, and the appreciation of his colleagues, of the work of the Guild.

He could not express more concisely what their ideals were than to say that they were the ideals of Thomas Davis—a Protestant, as they knew. If they wanted to realize the emotions and the hopes of those charged with guiding the present National movement in Ireland, they had only to read the writings of Davis. Their ideals were also, as they knew, the ideals of the Gaelic League from its foundation, and he was glad to see one of the founders of the Gaelic League and its former President, Dr. Douglas Hyde—also a Protestant—sit with them there.

MORE PROTESTANT TESTIMONY

A couple of weeks ago I gave in this column much testimony from Irish Protestant sources of the tolerant and brotherly spirit with which the Irish majority in four-

fths of Ireland regarded the Protestant minority. In pursuance of our subject this week—the new readiness of the Anglo-Irish Protestant minority to become national and join loving hands with the Irish Nationalists in working for an Irish nation—I give some further eloquent voluntary testimony, with which leading Protestants, bishops and otherwise, have come out.

The Right Rev. Dr. Day, Protestant Bishop of Ossory, speaking at a meeting of the Diocesan Synod in Kilkenny, said, on October 20th, 1921: "The members of our Church in the South of Ireland are but a minority of the population. In some parts they are very few and scattered. But they are real Irishmen, with just as strong and patriotic love for their country as any other portion of the community. They have a big stake in the country, and a real contribution to make to its welfare; and they want some kind of assurance that they will be allowed to live in peace and quietness where their forefathers have lived for centuries before them. That is all they ask. They ask no favor and no preferential treatment. They only ask to be given a fair chance, as they have been given it in the past, and to be allowed to use their brains and their energies, for their own livelihood and for the good of the country in general."

The Right Rev. Dr. Dowse, Protestant Bishop, speaking on October 20th, 1921, at a meeting of the Synod of the United Dioceses of Cork, Cloyne and Ross, said: "We thank you for the recognition that throughout our diocese so many Churchmen and Roman Catholics live side by side on terms of friendship and goodwill. As we look out into the future we have grounds for hope. We have never desired a change of rulers. But if change does come, then, whatever be the form of government established in the future, and under which we must live, we believe without any conceit or pride, that the contribution we can bring will be necessary if our country is to reach its highest level. . . . We want to know that we shall be able to attain whatever position in the State our talents and abilities fit us for, without suffering any disability, either because of our religion or of our politics. We are glad to hear so many assurances from the dominant party in Ireland that these are the principles on which they desire that the civil and political life of the country will be conducted. . . . None of us want partition. We are too small for it. Our hope lies in unity. . . ."

The Right Rev. Dr. Sterling Berry, Protestant Bishop, speaking at the Clonfert and Kilmacduagh Synod at Ballinasloe, Co. Galway, on October 25th, 1921, said: "To attempt to solve national problems by a resort to force is as irrational as it is certain to be unsuccessful. Coercion can restrain outward manifestations of ill-will, but coercion can never win the hearts of the coerced—nay, it only serves to deepen animosity and accentuate bad feeling. . . . Anxiously, but trustfully, we await the outcome of what is now taking place. Confidently, we anticipate the coming in the near future of a settlement that will bind Great Britain and Ireland into a union which no Act of Parliament could ever bring about. . . . And if the settlement comes, what is our attitude to be to the new order of government in this land. . . . Most earnestly I would plead for loyal support of the new order of government that would follow a settlement, and for hearty co-operation to the utmost of our power. . . . His Lordship added: "The future of those who are already forecasting for us troublous times in this part of the country."

Mr. Henry J. Walker, Athlone, Co. Westmeath, writing under date October 21st, 1921, to the Irish Times, says: "Always excepting some inhabitants of a limited area in North-East Ulster, few Irish men will quarrel with Dr. Gregg's 'Protestant Archbishop of Dublin' exposition of the rights of minorities. . . . Dr. Gregg has, no doubt, in mind the practical proof of sympathy given by Mr. De Valera whose hearty support of proportional representation evidenced a devotion to principle not common amongst politicians—Sinn Fein, as the majority, not standing to benefit by the change, but quite otherwise. And he, doubtless, contrasts this disinterested action with the very different course pursued on that occasion by the Belfast political guides. . . ."

"The Archbishop also recollects that, during the long history of the national movement in Ireland, the leaders whom the people most delighted to honor living, and whose memories are held in most tender affection, belonged to the religion of the minority. He knows that the favorite political teacher of Irish Nationalists is the Protestant Thomas Davis, whose doctrine was summed up in the words: 'Start not, Irish-born man, if you're to Ireland true,

We heed not class nor creed nor clan, We've hearts and hands for you.'

"And the Archbishop reflects with well-founded certitude that the religion of Emmet, of Mitchell, and of Parnell will not suffer persecution in Ireland. As an eminent Irish priest and patriot, the late Monsignor Kelly, said on a memorable occasion: 'The Irish Protestant patriots are the canonized saints of Irish nationality. . . .'"

"Dr. Gregg has also, one may feel sure, noted with pleasure that in the Ministry of Dail Eireann (though but a small body in number) there are two of his own religion, and that among the representatives of our people at the present Conference there is a distinguished Irish Protestant, while both the secretaries to the Irish Delegation are of that faith."

SEUMAS MACMANUS,
OF Donegal.

COLLINS' GRASP OF REALITIES

IRELAND AS THE PIVOT OF A LEAGUE OF NATIONS

By Michael Collins in Manchester Guardian

For centuries England strove to reduce Ireland to the position of an English province. Irish civilisation was to be blotted out, the Gael was to go, Irish lands were to be given to aliens, Irish industries were to be destroyed, Irish development was to be prevented. Ireland was to be utilized according to the colonial policy to feed and enrich England. A paper in the Record Office, dated 1726, says:—

All advantageous projects for commercial gain in any colony, which are truly prejudicial to and inconsistent with the interests of the mother country, must be understood to be illegal, and the practice of them unwarrantable, because they contradict the end for which the colonies had a being."

This policy was first applied to all the colonies, including the American Colonies, but it broke down over the American Colonies. Though they were founded by English colonists and peopled largely by their descendants the colonists were not willing to exist solely for the purpose of feeding and enriching a mother country, and they fought for and won their independence. England learnt a lesson, and in the nineteenth century the idea of freedom grew up.

The other colonies by peaceful growth have developed into practical independence, and are now only willing to be associated with Great Britain in a free and equal partnership. "We have received a position of absolute equality and freedom, not only among the other States of the Empire but among the other nations of the world." General Smuts, September, 1919. "The indomitable spirit of Canada made her incapable of accepting at the Peace Conference, in the League of Nations, or elsewhere, a status inferior to nations less advanced in their development, less amply endowed in wealth sources and population, no more complete in their sovereignty." Sir R. Borden, September, 1919.

Ireland has never been a British colony. She has been a separate nation kept subject by a more powerful neighbour for that neighbor's own advantage, but she has never ceased to fight for her freedom, and now, after centuries of political struggle and armed conflict, she has won independence.

The British people hardly realize the change which has come and the nature of the new era which is dawning, not only for the two islands, but for the whole world. All former phases of the Anglo-Irish struggle—the independence of Grattan's Parliament, extorted under pressure of the Irish Volunteers during England's period of danger from Europe and America, the Act of Union revoking England's pledged promises, Home Rule Bills representing merely the exigencies of British party politics—these are now seen to have been but incidents in the English claim to dominate Ireland and to control Irish destinies in England's interests. England has now in substance renounced that claim, and the business of the Irish Conference is to shape the form of the partnership or alliance in which two peoples of equal nationhood may be associated for the benefit of both.

The problem is not now to define a sort of provincial autonomy for Ireland such as was contemplated in the Home Rule Bills, but to agree on a method by which the international concerns of the two countries—foreign affairs, defence, trade, and communications—may be dealt with for their mutual security and advancement. Home Rule Bills may have been "practical politics" before the recognition of the independence of the Colonies. With that recognition they are now out of date. While Anglo-Irish relations have taken on this aspect with an apparent suddenness which is almost bewildering to the ordinary British mind, it happens that at the

same moment the relations between Great Britain and the Dominions have, by a different process, reached a stage in which the finding of a solution is almost as urgent in the interests of British security and world-peace. The history of Ireland as an ancient independent nation, which is now at last receiving recognition, is utterly different from that of the Colonies, who have gradually outgrown the tutelage of their mother country, but though their relation to England differs so widely Ireland and her Dominions present now to England an immediate problem containing the same elements in essence. The Colonies, as full-grown children, are restive under any appearance of parental restraint, though willing to co-operate with the parent on an equal footing in regard to all family affairs. Ireland as a separate nation would be also restive under any control from the neighbouring nation but equally willing to co-operate in free associations on all matters which would be naturally the common concern of two nations living so closely together.

The problem on both sides can only be solved by recognising without limitation the complete independence of the several countries, and only on that basis can they all be associated together by ties of co-operation and friendship. The only association which will be satisfactory to Ireland and to Great Britain and to the Dominions for Ireland to enter will be one based not on the present technical legal status of the Dominions, but on the real position which they claim and have in fact secured. In the interest of all the associated States, in the interest, above all, of England herself, it is essential that the present *de facto* position should be recognised *de jure*, and that all its implications as regards sovereignty, allegiance, constitutional independence of the Governments should be acknowledged.

An association on the foregoing conditions would be a novelty in the world. But the world is looking for such a development, and it is necessary if the old world of inter-ethnic conflict is to emerge into the new world of co-operative harmony. For such an association would be the pattern for national co-operation on a wider scale, and might form the nucleus of a real League of Nations of the world. Great Britain has now the opportunity to lay the foundations of such a new world-order in the relations to be established between the nations of the British Commonwealth. In such a real League of Nations there would be no inequality of status. Oaths of allegiance from one nation to another would become meaningless and would be quite unnecessary, where there would be real allegiance of all to the common interests. The creation of such a League is the best, indeed the only possible way for England to obtain the permanent security which she needs. The only bond by which the British Commonwealth of Nations can be kept together is that there should be no bond inconsistent with the freedom and equality of any of the nations included in the group. General Smuts has given warning that South Africa will be restive in any association which is not a League of Free Nations. The colonies can only be kept if they are themselves on a free and equal footing and if such a footing is also conceded to Ireland, as a free partner in the group. If Ireland were free all the component nations of the group would be bound firmly together.

Into such a League might not America be willing to enter? By doing so America would be on the way to secure the world ideal of free, equal, and friendly nations on which her aspirations are so firmly fixed. Ireland's inclusion as a free member of this League would have a powerful influence in consolidating the whole body, for Ireland is herself a mother country with world-wide influences, and it is scarcely to be doubted that were she a free partner in the League as sketched the Irish in America would surely wish America to be associated in such a combination. In that League the Irish in Ireland would be joined with the Irish in America, and they would both share in a common internationality with the people of America, England, and the other free nations of the League. Through the link of Ireland co-operation and understanding would arise between England and America, and would render unnecessary those safeguards which England wishes to impose upon Ireland and which by preserving an element of restraint might render less satisfactory the new relations between the two countries.

If America were able to enter such a League a further move would be made towards world-peace already begun by the agreement to be arrived at in the Washington Conference in regard to the scrapping of warships, and in addition would lead through the improved relationship to a condition of financial accommodation and stability. Without real and permanent co-

operation between Britain and America world-peace is an idle dream. With such co-operation war would become impossible. The possibility of such a League and the need for it would be more clearly understood if it were more fully recognized how far the claim of the Dominions to Independent Statehood has matured and the progress which has been made in finding ways in which independent nations may act in concert.

Mr. Lloyd George's invitation to the Irish representatives to consider how association with the nations of the British Commonwealth can best be reconciled with Irish national aspirations makes it necessary to consider how far the members of the group have attained to independent nationality and what further steps should be taken to declare and secure such a standard of independence. The possibility that America might be willing to join such a League of Nations gives further urgency and importance to these questions.

MICHAEL O'COILEAIN

"IT WAS NOTHING" AS MODEST AS HE IS BRAVE, IS JERRY DRISCOLL

N. Y. Times, Dec. 22

Jerry Driscoll of 122 Henderson Avenue, New Brighton, fires an engine on the Staten Island Rapid Transit Railroad between St. George and Arlington. At the end of his run last evening he hastened home to his wife and three children, refusing to talk about a little incident in the day's work that he described as "nothing." This is the "nothing" he hid:

Poising himself an instant between swaying locomotive and tender of his speeding train, without so much as a word to his companion in the cab, he dived into Bodine Creek, ten feet deep, rescued a drowning boy who had been tossed, injured and helpless, into the icy water, went back to his engine cool and sopping and finished his run.

The boy was William Alexander, a high school student, fourteen years old, of 20 Trinity Place, West New Brighton. He was taking a short cut to his home over the railroad trestle when the train came along behind him. The lad became frightened and confused as the engineer sent blast after blast to warn him. Instead of stepping to the opposite track he remained directly in the path of the train. It was going a good clip when the pilot struck him a glancing blow and sent him sailing through the air into the creek.

The tide was running in from Staten Island Sound, the water was swift and high and the boy landed almost unconscious with an injured head and both arms hurt. Even while the engineer with his emergency brake set was trying to stop the train, Driscoll saw the boy go down and knew that he would be drowned if he waited until the train had halted some distance away. There was no one else in sight to try the rescue, so Driscoll jumped without stopping to reckon his chances.

A few strokes brought him to William's side and the boy came up after his first immersion. Jerry swam with him to the bank as passengers from the rear coaches of the train which had stopped a little way ahead came hurrying back to shake his dripping head. William was speeded to St. Vincent's Hospital in an ambulance. He died soon afterward from his injuries.

Before the boy reached the hospital Driscoll, eager to escape the plaudits of those on the train, had hurried back to his cab, mentioned the advisability of "letting her go" to the engineer, and was busy with his shovel.

PASSIONIST PRIESTS ON WAY TO CHINA

Chicago, Ill., Dec. 28.—Five young Passionist priests and a lay brother of the same order, passed through Chicago Monday on their way to Hunan province, in Central China, as pioneers of the Passionist Missionaries in China. These young men left behind forever their families and boyhood friends, because under the vows they have made they will never return from their missions. The missionaries were met at the train bringing them from the east by Father Alphonsus, vice rector of the Passionist Monastery at Norwood Park, a Chicago suburb, and they visited the monastery during their brief stay in this city.

Father Eugene, provincial director of the Western Province accompanied the missionaries to Chicago.

"I am glad that the first Passionist mission to China, is starting from America," he said. "These young missionaries carry with them the progressiveness of the American people. The province of Hunan has a population of 20,000,000 and only 18,000 are Catholics. There is a broad field there for our work."

Although the Passionist order was invited to found a monastery in Pekin about one hundred and fifty years ago, the time was not thought auspicious. At the time the invitation was extended to the head of the order in Rome, but he was unable to accept. It has been left to the small group now en route to undertake this great work.

Those in the party are Fathers Flavian Mullins, Timothy McDermott, Celestine Roddan, Agatho Purtil, Raphael Vance and Lay Brother Lambert Rudde. All of the priests have been ordained within the last five years.

COLLEGES TEACHING ATHEISM

Philadelphia, Dec. 21.—Rationalistic and atheistic teaching by professors in American secular colleges for men and women is robbing hundreds of students in these institutions of their Christian faith, Rev. B. F. Daugherty, a Presbyterian minister, declared in an address to members of the Ministerial Union of Philadelphia here this week. Rev. Mr. Daugherty is pastor of Trinity United Presbyterian church, Lebanon, Pa.

Dr. Daugherty cited by name two leading colleges for women in which, he said, he had heard of cases of college professors deliberately working to destroy the faith of their pupils. In one of these institutions, he said, a professor teaches his unbelief to the students, and then has the class vote on the question, "Is there a God?" This professor is happy, Dr. Daugherty said, when a majority of the class vote that there is no God.

The speaker told of a mother who, after making great sacrifices, was able to send her daughter to one of these women's colleges. But when she discovered that, owing to the doubt and unbelief of certain professors, the girl lost her faith in Christianity, she ended her daughter's college career at the end of the first year.

"Rationalistic criticism of the Bible is being taught by teachers and professors in schools, high schools, colleges and universities throughout the country," Dr. Daugherty said, and added that it is undermining or destroying the religion which students acquire from their training at home or in church during their early years.

This rationalistic criticism has its origin in certain European teaching which has been absorbed, he said, by many American clergymen and educators. As an example of the rationalistic views which he imputed to these educators, Dr. Daugherty repeated what he described was one scholar's definition of the devil. This student wrote, "The devil is a vacuum." The ministers laughed heartily at this.

An assertion that rationalism had crept into confessional schools was made by Rev. Dr. James M. S. Ilenberg, pastor of Trinity Reformed church. He said that a professor at a well known Pennsylvania college conducted under Protestant auspices was forced to resign because of his unbelief.

TWO NOTED PAULISTS

New York, Dec. 6.—Two of the most famous Paulist missionaries in the United States will celebrate the silver jubilee of their ordination this week. They are the Very Rev. Thomas F. Burke, superior-general of the Paulist Order and the Rev. Bertrand L. Conway, whose "Question Box" has attained a circulation of 2,500,000 copies.

Both priests are of the same age. They were born in New York City, studied together at St. Thomas' Paulist College in Washington, were ordained together and studied for two years at the Catholic University, where both received the degree of S. T. D. and S. T. L.

Father Burke was elected sixth superior-general of the Paulist Community in 1919. Previous to that time, in 1913, he had been chosen to establish the Paulist foundation at Toronto, Canada, and after his appointment as superior he visited Rome and obtained permission from the Holy Father to erect a Paulist house in the Eternal City.

Father Conway has been doing missionary work continuously for twenty-three years, the largest continuous space of time devoted to this work by any Paulist missionary. He is noted particularly for the success of his missions and lectures to non-Catholics. He has been instrumental in bringing 5,000 converts into the Church, and has preached and lectured in more than 300 cities of the United States. He is also a prolific contributor to the Catholic World and in 1917 founded the Catholic Unity League, which has a membership of 3,250 and a library of 4,000 volumes. Father Conway's jubilee will be celebrated next Wednesday at Hotel Commodore under the auspices of the Unity League, which has financed twenty lecture courses to non-Catholics and distributed more than 90,000 pamphlets.

CATHOLIC NOTES

Syracuse, N. Y., Dec. 3.—Two girls, arrested for shoplifting, were sentenced to "twenty-four hours of meditation and prayer" by Police Court Justice Shove yesterday. "Spend twenty-four hours in meditation and prayer," said the Judge.

London, Dec. 9.—Catholics in England have been increasing for some years past at the rate of one per cent. of the total population in every nine years, according to A. H. Nankivell who writes on "The Prospects of Catholicism in England" in a recent issue of The Tablet.

New York, Dec. 2.—A shell-torn Bible, taken from the pulpit of the Protestant church at Rheims, which was ruined in the Belgian Government of 1914, was presented by Marshal Foch to a delegation of the Federal Council of Churches of Christ, when it called on him at the home of DeLancey Kountze, where he stayed while in this city.

Paris, Dec. 2.—French Catholics will probably soon create an athletic association for young girls on the order of the very flourishing one which now exists for boys. This is the outcome of one of the principal resolutions passed by the general congress of Athletic and Sporting Federation of the Patronages of France.

Cologne, Germany, Dec. 5.—As a result of the protest from Catholic organizations in the German Government has withdrawn the order that German priests who had been appointed to parishes in the district of Eupen-Malmedy since 1914, and who had failed to become Belgian citizens, should quit the district. The order was to have been effective November 30.

Montevideo, Dec. 11.—The Archbishop of Montevideo recently issued a letter urging Catholics to withdraw from the Y. M. C. A., and as a result some twenty young men of social prominence left the organization and started a movement for a club of their own. The Catholic Club of the city, in response to a petition signed by 300 prominent Catholics, has decided to undertake the direction of a gymnasium and clubhouse for the Catholic young men.

The activity of the National Catholic Welfare Council (U. S. A.) in favor of the establishment of community centers and places of recreation for the growing boy, as well as the formation and development of Boy Scout troops will be pushed with renewed energy. New fields into which the Council will enter include the formation of dramatic and musical guilds and aiding the Catholic Actors' Guild in its nation-wide program.

Moncton, New Brunswick, Dec. 23.—The Catholic Church at Restouche, Kent County, has been destroyed by fire, with a loss estimated at \$2,000,000. It was the largest and one of the most magnificently furnished churches in Kent County, accommodating four thousand worshippers. The fire is supposed to have originated from a furnace in the basement. It started at about 3 o'clock in the afternoon and when discovered had made such headway that the flames could not be checked.

The French Government has recognized the power of the Catholic Federation of Boys Patrols agents by calling one of its directors to act as a member of the National Athletic Committee which advises the Minister of War on questions of physical training. The Government has also decreed that societies forming part of the Federation have the same rights enjoyed by the official societies in giving to young men the athletic training and military preparation imposed by the law.

Washington, D. C.—The National Council of Catholic Men enrolled its 1,000th Catholic society last week when the Knights of Columbus, No. 608, of Tiffin, Ohio, was enlisted in the ranks of the militant body that is carrying out its programme of religious and civic activities in practically every part of the United States. Of these 1,000 organizations, eleven are national societies, twenty are diocesan, eleven State and nine hundred and sixty are local organizations.

London, Dec. 9.—Anglican vicars are, as a rule, not very enthusiastic about Papal intervention in any matter whatever, but the Washington Conference seems to have called from the Anglican vicar of a church in Canterbury, a London suburb, a suggestion that the Pope should be called into council to see what can be done to further world peace. The vicar's idea is that the heads of the Christian Churches should get together and discuss what is to be the general point of agreement for promoting the peace of the world.