

# 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 PROBLEM OF THE SIX NORTH-EASTERN COUNTIES

Of course the overshadowing Irish problem today is that of the six North-Eastern counties which constitute Carsonia. Since the English first put foot in Ireland 760 years ago, the next great misfortune that befell the land was the dividing of it, along supposed religious lines, by British "statesmen." Since the time when, 125 years ago, the Protestant descendants of the English settlers, and the Catholic Old Irish, joined hands in the great United Irishmen movement, and together arose in rebellion against England, the good English policy of fostering religious bias has been practiced—with marked success—only in North Eastern Ireland. In North-Western, Western, Southern, Eastern, and Central Ireland—that is to say in five-sixths of the country, where the old Catholic Irish are in the vast majority, sectarianism never found root—as is rightly, and gladly, testified to every day by the grateful minority of Protestant British descendants who live in the most laudable amity with the vast majority of Catholic Irish among whom they are interspersed.

When, eventually, Britain found, a year or so ago, that she had to relax her greedy grasp upon Ireland as a whole, she struck her masterstroke by first making a sectarian division which gave the Orangemen in the North-East complete control over six Irish counties (in only four of which counties, by the way, were they in a majority). Having effected this coup the British told the world they were generously evacuating Ireland—and they "evacuated" it, laughing satanically. They had done their work well, and since England was not going to get any more good out of Ireland they had seen to it that Ireland herself could not. And now that the witches cauldron of Belfast bigotry is boiling and that the minority in that city is groaning and suffering, and dying violent deaths, and that the Orange Special Constabulary are spreading death and desolation, to the ends of the Six County territory which they dominate, the British are once again pouring their regiments, through the port of Belfast, into the land which they never relinquished. And, advancing to the borders of the facetiously-named Free State, are giving the inhabitants to understand once more she is master in this land of Ireland. And under the supreme confidence that comes from a hearty, and enthusiastic, backing of all the powers of the British Empire, every minion of the Belfast Government is proclaiming, throughout every corner of the six counties, that the Nationalist minority must quickly get out of their territory, get out, or be stamped out. It is every day nearing the fearful issue for the North-Eastern minority whether they shall leave and lose their little all, and escape with their lives from the territory that used to be Ireland—or whether they are to remain, and fearfully perish.

### THE BELFAST POGROM

A glance at the progress of the prolonged Belfast pogrom will bring the foregoing home to any reader. The present pogrom began in Belfast two years ago with the brutal driving out of their employment of 8,000 Nationalist workmen—leaving practically 4,000 men, women, and children, without knowing where they were to get the next meal from. From that time to the present somewhere over 400 people—men, women and children, and babies—have been shot, stabbed, stoned or kicked to death in the streets of Belfast—and over 1,700 wounded—maltreated, short of death. Four thousand poor Nationalist families have been driven from their homes—homes which were in many cases, wrecked, looted, and burned. Since Sir James Craig, a couple of months ago made a peace pact with Michael Collins there have been more than 160 killed, and more than 200 wounded, 25 Nationalist houses were burned, 81 fired into, and 221 Nationalist families evicted, and burned—three-fourths of the killed and wounded being Nationalists, one-fourth Loyalists. For be it noted, that after the Nationalists found that meek submission to the latter's appetite for more murder, the bolder spirit of them formed an armed defence for the Nationalist quarters, and met the murderous bands with rifles.

### BOMBS ONLY EXCITE MOMENTARY INTEREST

Outside of Ireland people cannot begin to realize the terrible sufferings, worse than those of Armenians under Turkish rule, of the Nationalist minority in Belfast. A

friend told me of sitting in a garden of a Belfast suburb, on a beautiful afternoon recently, looking over the pretty suburban gardens around, where children were playing, and householders leisurely working. Then hearing, from the direction of the city, the fierce bursting of a bomb, after that rifle firing, another bomb bursting, then Lewis guns getting into action—hearing all these, she was astonished to note that where, at the first sound of the bomb bursting, the children turned from their play for a moment to look in that direction, and the workers in the gardens paused for a moment to listen, the children and the workers were, next instant, going leisurely forward with their play, and work, again. These sounds from the city, which so startled my friend, (a visiting stranger), had become too common to excite more than momentary interest in the minds of the suburban children and adults.

### A PATHETIC NARRATIVE

Here is a simple, intimate, picture of the home life led by the Armenians of Belfast—a picture drawn by another visitor. I had been warned, says this visitor, that there were "bad parts" around the Herbert Street quarter, and trusted to Providence for a guide. The guide sent me was a small Nationalist boy, waiting for the tram, who confided to me that he lived there, and talked to me gravely, and intelligently, in cautious whispers, all the way. He had got some dinner, he said, in a friend's house; there was no one in his own house working, but the neighbors were good. He would not let me get down at the main street because "the people there'd kick you," a boy had been beaten and kicked—so he led me to his home by devious ways, past houses with bullet marks on every wall. His father and mother were taking their dinner—mugs of weak tea and crusts of bread. They received me kindly, glad to talk to any one from the incredible South, where there is safety and peace. Dan is the only child at home, a white-faced, hunger-stricken child, who takes his religion and his country very seriously. "He was carrying home two bottles of holy water on Sunday," his mother told me, "and I asked him what he'd say if they stopped him and wanted to know what it was. 'I'd say 'tis blessed water,' says he. 'They'll shoot if ye tell them that,' says I. 'Well then,' says he, 'do you have the blessed candle ready?'"

He sang for me, in a sweet strong voice, ballads of Florence MacSwiney, and Kevin Barry, as though he were singing out his creed, and quietly, at his mother's command, showed me a great half-healed shrapnel wound in his thigh. "There were six children wounded that time," his mother said, "they threw a bomb into a crowd of them in the street." His father was away when that happened; he had been driven out from the mill, and herself, too, where they were working, and had gone across the water for work. It was a bad time for her. Three times the Specials came raiding, breaking in the door, swearing she had a man in the house, using language she winced to remember, shouting "We'll put a bullet in you if you don't tell," and trampled her sacred pictures, and ripped up the bed, "roaring like wild elephants. They have more power than the devil, for he can only come in the spirit, but they come in the flesh." She saw a thing one evening that frightened her. Specials were passing in a cage car, and a baby, ten months old, crawled to the door of the house opposite. "Look, she heard one of them yell, there's a Fenian bastard! Put a bullet through it!"—and they fired, and only just missed the child. After that she sent her own baby, where so many mothers have sent their children, to the Falls Road, for the Nationalist population is stronger there, and the persecution is not so incessant yet. From her own little district so many families have fled, so many of their vacated houses have been taken by Loyalists—the terrible circle of hatred is closing in.

### STEPHEN GWYNN PUTS RESPONSIBILITY ON IMPERIAL PARLIAMENT

The well-known Stephen Gwynn, writing in the London Observer, puts on the Imperial Parliament, thousands of whose troops are in Belfast, the responsibility for the terrible state of affairs there. He ordered that when the troops are ordered out, to quell an Orange riot, they are ordered to fire high. If a man shoots to hit he is sent back to barracks. "One private of the Norfolks," says Gwynn, "had his comrade shot beside him; he saw a figure on a house roof, fired, and brought down a man whose rifle fell with him. He proved to be an Orangeman, and the official report recorded his death as due to having accidentally got into the line of fire!" The soldier was sent back to barracks. Word was conveyed that three lives of the Norfolks would be taken in return.

The Norfolks were withdrawn from the streets. In another case Gwynn says the troops were sent out to search for arms—Nationalist arms of course. By mistake they stumbled upon a Loyalist arsenal. The search for arms was stopped. There had been a lack of tact. Naturally the men found where the arsenal was concealed escaped conviction. Gwynn points out that besides the Special Constabulary of "A's" and "B's," there are the "C" police, unpaid, who are enrolled wholesale by the magistrates. Any Loyalist can go in, put down his name as an unpaid "C" policeman, get arms and ammunition—and then go forth to make use of them. Says Gwynn in the Observer: "These combined forces are crushing the Nationalists out of the quarters which they inhabit."

SEUMAS MACMANUS,  
Mount Charles,  
County Donegal.

## ST. FRANCIS XAVIER'S COLLEGE

The publication of the Carnegie Report of Educational Survey in the Maritime Provinces is still a source of much discussion. A Halifax daily paper, The Herald, in its issue of June 27, had an editorial on St. Francis Xavier's of Antigonish. The writer thinks that the Report recommends "a policy which runs counter to the denominational spirit." This statement is open to serious question. However, The Herald's article is here given in full:

In the recent Carnegie Report a feature which especially attracted our notice is the reference to the University of St. Francis Xavier's College at Antigonish. Here is one among many marks of that breadth of vision which our visitors displayed, that in recommending a policy which runs counter to the denominational spirit and method they would be sharp critics of a college in which these have found peculiar embodiment. But the policy advocated in the Report is one which makes ample room for all that has been found valuable in the system of independent universities that it proposes to supersede. The constructive genius always seeks to preserve the past, except in so far as the past would be a handicap in the future. And the Commissioners realize that one's case is not weakened but strengthened when one does ample justice to "the other side."

St. Francis Xavier's College made strong appeal to these investigators, as it has always made strong appeal to ourselves. They report that it impressed them as "a very genuine institution." Its courses appeared to them sound, its aims well defined, its standard high. They admired its annual two months "People's Schools"—a product, we believe, of the typical enthusiasm of Father Tompkins—for in this provision for untrained adults they saw an original and a successful effort to extend the scope of university teaching and to bring the college into closer relations with the public. As this is a point upon which we have repeatedly insisted in these columns, we say devotedly Amen. And in their Report they singled out St. Francis Xavier as sharing with Acadia a distinction in which other institutions of our province are notably deficient. Interest is taken by these two colleges in the training of teachers and in the work of the common school. We quote these significant lines:

"Some active interest was found at Acadia and at St. Francis Xavier's; otherwise, so far as the colleges concern themselves, the lower schools might as well not exist. For them students are born out of the air at matriculation, and little notice is apparently taken either of the educational conditions through which they have arisen or the processes by which they have been prepared. There is but faint perception of the fact that the university is directly responsible for a correct attitude among educated people with reference to the health of the elementary and secondary schools as essential parts of the whole fabric of education."

We look forward to the influence of St. Francis Xavier's College inside the coming central university as a distinct gain to the corporate life. It would contribute something of its own, a special character and policy, which would make the life of the whole larger and fuller and richer. We need various types; and, though we have in the past insisted upon this requirement too much—even pressed it to the grave disadvantage of general education—we must not now so react against it as to fall into the errors of the opposite extreme.

For example, St. Francis Xavier's College stands for the association between scholarship and spiritual culture, an historic association which may be perverted, but which

we cannot afford either to ignore or to break. In preserving this the men of all Christian creeds may well unite, and none is compromising his own faith because he recognizes and supports the devotion that belongs to another. As one passes among the structures, educational and ecclesiastical, that stand side by side in Antigonish, and that make it one of the most picturesque and romantic spots in our provinces one wonders whether anywhere else in Canada there is a centre more reminiscent of Oxford. There indeed the Oxford man cannot but feel the East a real insight into the Christian world. The story of his persistent efforts to begin the evangelization of China, the record of the risks he ran and the opposition he encountered and the sufferings beneath which he finally sank—all this is part of the common heritage of all Christendom. Well may any college in our day be proud of bearing such a name for it is a mission of the East a real insight into the Christian world. The story of his persistent efforts to begin the evangelization of China, the record of the risks he ran and the opposition he encountered and the sufferings beneath which he finally sank—all this is part of the common heritage of all Christendom. Well may any college in our day be proud of bearing such a name for it is a mission of the East a real insight into the Christian world.

Nor should one forget the inspiration which must come to all alumni of the college by the recollection of the great self-sacrificing missionary whose name it bears. The Christian world, regardless of the divisions of sect or party, is at one in doing reverence to the name of St. Francis Xavier. He it was who, nearly four centuries ago, carried the message of the Cross to India, to Ceylon, and to Japan. It was he who amid many dangers and many hardships, by the fervor of a preaching that was united to the force of his example and the sanctity of his life, brought to tens of thousands the East a real insight into the Christian world. The story of his persistent efforts to begin the evangelization of China, the record of the risks he ran and the opposition he encountered and the sufferings beneath which he finally sank—all this is part of the common heritage of all Christendom. Well may any college in our day be proud of bearing such a name for it is a mission of the East a real insight into the Christian world.

## THE KLAN AND THE SCHOOL QUESTION

California, as well as Oregon, may be called upon to fight legislation that would mean the dissolution of Catholic parochial as well as other denominational schools at the fall election.

Plans to inject the religious issue into the November election were disclosed here with the circulation of petitions to place on the ballot an initiative measure based on the similar measure framed for Oregon, which would force all children of school age to attend schools maintained by the State.

Officials of the State Capitol declare that the measure is sponsored by the Ku Klux Klan and that the petitions are being circulated for the most part by Klansmen.

LETTERS OF KLANSMAN CHARGED WITH FELONY CONTRADICT SIMMONS

Los Angeles, July 1.—More than one million dollars has been received by Imperial Wizard Simmons and Imperial Klalif Clarke of the Ku Klux Klan as their share of money paid by the Klansmen for initiation and the hooded robes worn by members of the Klan, according to information disclosed by the District Attorney's office here as being set forth in correspondence of William S. Coburn, former grand goffin of the Klan, who is under indictment on a felony charge in this county. The correspondence, according to Deputy District Attorney W. C. Doran, contradicts testimony given by Simmons and Clarke when they appeared before a Congressional committee in Washington during a government investigation of the Klan.

It is recalled that during the Congressional investigation last October, Imperial Wizard Simmons was notably embarrassed when questioned as to the financial returns of the organization. Bookkeepers' figures, prepared at the request of Simmons and submitted by him to the committee with a great flourish early in the hearing, showed that the receipts of the organization up to June 1, 1920, were \$151,088.72. Later Simmons declared that in the first five years preceding June 1, 1920, the income was but \$15,000. When asked how the bookkeeper could possibly have increased \$15,000 to \$151,088.72 the "Wizard" contented himself with asserting that the bookkeeper was wrong.

Later exhibits on the part of the Klan showed that from June 1, 1920, the date on which Edward Young Clarke, and Mrs. Elizabeth Tyler, entered into a contract to conduct its propaganda, the organization had received \$171,000 or a total of \$322,000 since its organization. Of this money, the exhibit indicated, there was but \$12,000 in bank and \$11,000 was invested in

furniture and other equipment. The balance, "Wizard" Simmons, declared went into "field work, et cetera." The "et cetera" was not itemized and no explanation was offered to its exact disposition.

Chairman Campbell of the Congressional committee then read a report which disclosed that \$225,568.84 had gone to Clarke and Mrs. Tyler, but the Imperial Wizard, who had been glibly eloquent on the subject of the Klan's labors in behalf of "honor," "charity," "patriotism," and "Americanism," was halting and incoherent in his replies as to questions concerning finances when Congressman Campbell called his attention to these facts.

## A SOLEMN PROTEST

Irish Weekly Independent, June 21

The following is a copy of the document which was issued on Tuesday:

"Statement of the Archbishops and Bishops of Ireland in reference to recent insults to Cardinal Logue, unanimously adopted, His Grace the Archbishop of Dublin presiding in the absence of His Eminence.

"Things have come to a strange pass when the Cardinal Primate of All Ireland is thrice held up in the course of the visitation of his Archdiocese, and rudely searched by Ulster Specials. On the second occasion His Eminence was covered with revolver and rifle at close range while his correspondence was examined and the box containing the Sacred Oils opened, in face of repeated protest.

"On the third occasion His Eminence was ordered out of his car into the road, and personally searched, while the car and bags were ransacked to the accompaniment of language not wanting in insolence.

"For such maltreatment of an old man in such exalted station there is scarcely a parallel in the annals of the most savage tribe, and as, despite the presence of numerous British troops in the Northern area, there is no Government to give protection or redress to Catholics, we deem it a solemn duty to lay before the Holy Father and the whole civilized world a faint outline of the barbarities heaped upon him, who is the beloved head of the Irish Church.

"EDWARD, Archbishop of Dublin, Chairman.  
"ROBERT, Bishop of Cloyne,  
"DENIS, Bishop of Ross,  
"Secretaries."

## FAMOUS SHRINE DESTROYED

Santa Fe, New Mexico, June 28.—Guadalupe Shrine, said to be 275 years old, and famous all through the Southwest as a place of pilgrimage, was destroyed by fire early Tuesday as a result of a defective electric circuit, and the priceless painting of the Blessed Virgin behind the altar was slightly damaged.

Father H. P. M. Le Guillou, in charge of the Shrine, risked his life in his successful effort to save the Most Blessed Sacrament. Entering the chapel Father Le Guillou found the smoke so dense that he was temporarily blinded and unable to find the key to the Tabernacle. He was compelled to force the door with an iron bar. All the statues and precious objects in the chapel were removed.

The painting of Our Lady in the burnt Shrine is a faithful replica of the miraculous picture of the Shrine of Guadalupe, Mexico. This latter is the picture wrought in beautiful colors on the tilma of the Indian Juan Diego by the hand of the Blessed Virgin. The Santa Fe duplicate of the original was executed by Joseph Alzidar in 1783. He was one of the most famous artists of his time in the New World.

Although small, the Shrine of Our Lady here was one of the most beautiful in the Western Hemisphere. Its paintings and statues are dear to the hearts of the devout Spanish-speaking people. The building which sheltered the Shrine and its riches of paintings and statuary was reconstructed many times. There were three roofs between which the fire gained great headway before the volunteer firemen began their fight. They continued their struggle against the blaze for five hours and at last conquered the flames.

## IRISH FREE STATE CONSTITUTION

### PROVIDES AGAINST THE SECULARIZATION OF SCHOOLS

Dublin, Ireland.—The Constitution of the Irish Free State drafted by the Provisional Government and approved by the British Government as in conformity with the treaty is a document in which many points of the American, Canadian, and Swiss Constitutions have been absorbed and applied. Under the instrument the Free State becomes "a co-equal member of the community of nations forming the British Commonwealth."

Further: "all power of government and all authority, legislative, executive and judicial, are derived from the people."

Parliament shall consist of a Chamber of Deputies and a Senate with an Executive Council or Cabinet responsible thereto. Elaborate and ingenious provisions are inserted with the object of securing the presence of minorities in Parliament and their active participation in government, and of safeguarding religious rights and liberties. The liberty of the individual is inviolable.

The Article relating to the free exercise of religion provides:

"Freedom of conscience and the free profession and practice of religion are inviolable rights of every citizen, and no law may be made either directly or indirectly to endow any religion or prohibit or restrict the free exercise thereof, or give any preference or impose any disability on account of religious belief or religious status, or affect prejudicially the right of any child to attend a school receiving public money without attending the religious instruction in the school, or make any discrimination as respects State aid between schools under the management of different religious denominations or divert from any religious denomination or any educational institution any of its property."

### OLD WRONG RIGHTED

Denominationalism in education is here fully recognized. A guarantee is therefore afforded against secularization of the schools—a process which has been carried out to a dangerous and mischievous extent in other countries. The proviso that discrimination shall not be made "as respects State aid between schools under the management of different religious denominations" is extremely important as affecting one of the greatest teaching orders in Ireland, the Christian Brothers. In the past, discrimination has been made against the Christian Brothers in their primary schools. They were excluded from participation in State grants simply because they insisted upon exhibiting emblems of the Catholic religion in their schools. This great and daring wrong in a Catholic country can under the Free State Constitution be righted.

Clergymen are by statute rendered ineligible for membership in local bodies such as county and district councils. In respect of membership in the Irish Parliament there is no such qualification. So far as the Catholic clergy are concerned, while they have objected to the slur implied in express exclusion, they are not disposed to participate as candidates in parliamentary elections.

It is not yet known what attitude the Irish Hierarchy may take up in regard to membership of the Free State Senate. It is provided that: "The Senate shall be composed of citizens who have done honor to the nation by reason of useful public service, or who, because of special qualifications or attainments, represent important aspects of the Nation's life."

The bishops and many of the priests fulfil this qualification in a pre-eminent degree.

### INITIATIVE AND REFERENDUM

The Executive Council or Cabinet shall consist of twelve ministers of whom only four need be members of the Chamber. The eight ministers who shall not be members of Parliament shall be nominated by a Committee of Dail Eireann. In this way it would be possible for a bishop or clergyman to become a Cabinet Minister without having to face the ordeal of election.

A feature of the Free State Constitution not to be found in any Dominion Constitution is a provision introducing the system of Referendum and Initiative.

It is interesting to recall that in an article on "Some recent Developments in Politics," by Rev. Michael Cronin, M. A., D. D., Professor of Ethics and Politics, University College, Dublin, published towards the end of last year, a cabinet consisting of persons debarred from membership of Parliament, the Referendum, and the right of initiative on the part of the people were recommended for Ireland. These recommendations have been substantially adopted in the Free State Constitution.

## CATHOLIC NOTES

Catholic missionaries first introduced the sugar-cane to the South.

London, Eng.—The diocesan War memorial for the Catholic diocese of Plymouth is a new Lady Chapel in the Cathedral, which has now been completed. This fine building in the West of England has now a Lady Chapel which has been erected at a cost of \$16,000, with its altar costing something like \$1,500. On the front of the Lady altar is a carved panel, recording that the new chapel is the diocesan memorial to the Catholic men of the diocese who fell in active service during the War.

Paris, June 23.—At the General Assembly of the Society of Voluntary Catechists held at the Sacred Heart Basilica, the diocesan director reported that in Paris there are 4,800 women and girls engaged in teaching catechism to children in the churches and Catholic community centers. A certain number of men and also several groups of university students are likewise giving their help to the clergy for the teaching of catechism. The association has branches throughout France and is now being established in Syria.

Paris, June 27.—In connection with the reception of Cardinal Mercier here this week, the French Committee for the Restoration of Louvain announced that the children of the schools of France and other persons had contributed 250,000 francs towards the replenishment of the famous library. This is in addition to 80,000 volumes purchased or donated. The schools of Belgium have subscribed about 200,000 francs. The subscriptions by French and Belgians, it is expected, will reach a million francs, a sum equal to the aggregate of the contributions made by American universities.

Archbishop Mostyn of Cardiff, in opening a new Catholic school in the dingy mining Welsh town of Llanelly, renewed an old offer made to the Catholics of the town which he was Bishop of Monmouth. The Archbishop offered to supplement every thousand pounds raised by local Catholics by two thousand pounds from himself. The revenues of the Metropolitan See of Cardiff are by no means considerable, at least not for an archbishopric, and may be taken for granted that in making this offer to the Catholics of Llanelly the Archbishop has been assured of the most generous assistance by the many influential Catholics who live in the Welsh Metropolitan.

Glasgow, June 25.—One of the most notable rallies held by the Knights and Handmaids of the Blessed Sacrament in Scotland was that which marked the first appearance of the new archbishop, the Most Rev. Donald Mackintosh, after his arrival from Rome. The rally was attended by the Bishop of Argyll and the Isles, the Lord Abbot of Fort Augustus and many of the clergy. Monsignor Mackintosh spoke of the crusade in Glasgow in a manner that has put new heart into those interested in the success of the movement and it was decided to make the rally an annual event. Father Lester, is the Knight Director of the movement was given a great ovation when he spoke.

New York.—Announcement that the Rev. Laurence J. Kelly has been elected provincial of the Maryland-New York Province of the Jesuit Order to succeed the Very Rev. Joseph H. Rockwell, who has been in poor health for some time, was made at the Jesuit Church of St. Francis Xavier in West Sixteenth Street on the occasion of the special services held to implore God's blessing on a group of fourteen missionaries selected to labor in Jamaica and the Philippine Islands. Father Kelly at the time of his election was superior and master of novices of St. Stanislaus Novitiate at Woodstock-on-Hudson. He has held many important posts in the Order, and was for some time superior of the Jesuit missions at Lennardtown, Md. Father Kelly was appointed to the novitiate at Yonkers in 1917.

London, June 20.—For some years the Anglicans have been engaged in the revision of their Book of Common Prayer, which for them answers the purpose of a combined Missal and Breviary, from which Catholic liturgical books it was originally adapted. But as the Church of England is a State Church, established by law, it can do nothing in this direction unless it has first received Royal sanction, since the English Sovereign is also Supreme Governor of the Church of England. Every now and then a report is issued by the Bishops; outlining the revisions proposed. The position for the revisers is rather difficult; for while some of the revising bodies might wish to revise in a Romeward direction, there are others who are only too interested to revise in the direction of the conventicles of Geneva.