

# 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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### THE RIGHT AND PROPER USE OF LEISURE

It is evident that as far as an economic question can be settled by agreement and law over-work and under-pay have been settled in organized industry. Hours and wages are no longer urgent questions in the big trades and occupations that employ men in hundreds and thousands, and observers of the social management of mankind are at liberty to ask: What next? What effects will less work and more pay have on the upbuilding of character, which is the final test of every social and economic change? Authorized leisure becomes a national policy. What purposes will that policy serve? That the mass of the habitual workers should take a right view of the possibilities opening out through leisure becomes a question of very high importance.

One's thoughts go back instinctively to the days when time for the most elementary forms of self-improvement could only be wrung by the greatest care and effort from the imperious demands of incessant labor. Any one whose experience does not reach that harsh and barren period should read the recently published Reminiscences of Henry Coward, the self-made Sheffield musician, who left school at the age of nine, worked as a cutter till he was twenty-three, and then became a school-master, a Doctor of Music of Oxford University, and a choir-master known throughout the world. To such men as Doctor Coward leisure is not ordinarily understood as was absolutely unknown. What he sought was not leisure but sufficient time stolen from sleep to educate himself by means of strenuous mental work after a long day of physical fatigue. In those days of long toil there were many who struggled with adverse conditions in the manner described by Doctor Coward, and a notable proportion won through to victory. Now there is little need for such scheming and sacrifice to secure time for self-improvement. Every worker in a well-organized business has at least four hours more out of each twenty-four than similar workers of Doctor Coward's generation had. How will those four extra hours be used?

We may define leisure as time that can be used according to our inclinations. That such time is allowed by the law which suggests, and may enforce, the right limits of a day's work puts leisure itself on a different footing from that which it once occupied. Leisure lay under deep suspicion. It was regarded as a favorite recruiting-ground where Satan prowled to enlist the souls of men for evil purposes. It also fell into disrepute because, seeing that work was supposed to be a duty only lifted from man's shoulders on Sunday, and human nature sometimes rose against the carrying of such a relentless burden, leisure was chiefly gained by stealth or rebellion. The hard-working man gave himself an occasional day's leave if he could, and, if he could not, he took it, excusing himself as best he might. The less industrious type often relaxed into the joy of leisure, but, however it was come by, it was felt more or less definitely to be under reproach, an irregular unauthorized proceeding that might be excused rather than justified. Now this feeling of leisure being a kind of outcast, not quite respectable, has been swept away. But still it has to make good the new claims advanced on its behalf against the old restrictive view. Leisure has to show that it is a helper of mankind to a finer manhood, and that the old view of it as an opportunity for mischief was wrong. It has lost its old reproach but it has to win a new name.

The believer in leisure must begin by admitting that the hymnist's warning, "Satan finds some mischief still for idle hands to do," is not without foundation. It requires a certain amount of thought and training to make a good use of time in any circumstances, including the time called leisure. Without such thought and training men who get more leisure will be inclined to use

it in doing whatever lies along the easiest line of personal inclination, and they will probably have been led to take that line by habit or by imitation of others whom they have admired or envied. Take the simplest of cases, go into any mining district where the problem of a working-day is settled on the security of basis, and you will be told by observers who feel but a scanty sympathy for the miner that more leisure will mean for him ampler opportunities for loitering, drinking, eating, and sport with animal life. That will be the natural extension of his present personal interests. That is a very one-sided statement of the case, but in so far as it is true we are not justified in asking whether these extremely primitive tendencies are not parallel with, if not imitations of, similar minority tendencies in classes that have long enjoyed leisure and have not regarded it as affording opportunities for the cultivation of a full and fine manhood.

Undoubtedly, drinking and, in a less degree, eating fill too large a place in the lives of many men whose work follows a narrow round and who earn good wages. But the purely animal satisfaction of feeding dominates numerous households unduly far beyond working-class circles. It has long been so. The odor of the table reeks through the pages of English fiction. If you wish to see the same tendency up to date, make a round of the public dinner and supper rooms and restaurants. It is not for "Society" so-called, to fling "the contemptuous stone" at the miner for his appreciation of beef and beer. If too, he finds his sport in the killing of animals by other animals that are fiercer or more fierce, is he not in that respect imitating men with equally primitive instincts who have had generations of training in the use of leisure and wealth?

When it can be shown that people long accustomed to an abundance of leisure have used it without pandering to feelings that are a survival from the earliest ages, or at least have used it in ways innocent of cruelty, it may be allowable to point reproachfully at the rough pleasures of men only recently emancipated from grievous toil. It is only as they have practice in the use of leisure that the habitual workers of the country can be expected to learn more generally the attractiveness of the higher forms of pleasure.

The simplest, most natural, and most easily-planned use of leisure that is innocent in itself and helpful physically and morally is the sport of outdoor games, or, for winter, indoor athletics. Competitive games depending on physical expertise have been used in education with infinite advantage, and will serve similar purposes in making a thoroughly good use of the leisure of workers all through life. Baseball, foot-ball, tennis, golf, quoits, and all similar games, animated by genuine spirit of fair play, are the best of all beginnings in the use of leisure released from labor, as they are the best starting use of the leisure that is released from school. Therefore with more leisure the country needs more universal facilities and room for play.

But unlimited recreative amusement and sport would not be better for a community of workers with a sufficiency of leisure than it would be for a school of boys or girls. The ultimate aim in each case is growth toward a fuller manhood or womanhood, and work, varied only by recreation, will not attain that end. Work is good in itself, and the sport that stimulates a manly spirit and a sound physique is most acceptable both to feeling and wisdom, but, after all, human progress comes from knowledge, and the highest forms of human enjoyment spring out of a perception of beauty in its varied incarnation. Therefore leisure will be inadequately used if it does not lead towards wider knowledge and a finer appreciation of all that is truly lovely.

There is no more efficacious means to perfect our soul than Holy Communion. If you receive it as it should be received, you will in a short time be filled with the love of God, for one Holy Communion is capable of making a soul holy.

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

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ADMINISTRATION OF JUSTICE IN IRELAND

No more striking light could be thrown upon present conditions in Ireland than a description furnished by an onlooker of the entrance of an English Judge of Assize into an Irish Assize town for the purpose of administering to the natives the benign laws of the ruler. The procession in these piping days of peace is made up of

- (1) An advance guard of tanks cleared for action and a corps of flame-throwers.
- (2) His Lordship, the Judge, seated in an armored automobile flanked by lines of machine-guns, quick firing-guns and French 75's.
- (3) Overhead flies a squadron of aeroplanes loaded to capacity with killing material.
- (4) A brass band playing "God Save the King" of England.
- (5) A company of soldiers with loaded rifles.

All that is wanted to make the procession complete is a working model of a gallows. It insures the respect of the conquered for the law of the conqueror when it is thus appropriately brought to them surrounded by gun-muzzles.

### LET THERE BE TWO IRELANDS

The West Meath Independent says preparations for the economic boycott of Ulster are proceeding with business-like detail throughout the Western provinces. It says that the Belfast wholesalers are already cringing through the Orange press. They are now protesting business should not be mixed up with politics. The westerners are said to enjoy much the new attitude of the Belfastmen—now that they are touched in their most vulnerable part, the pocket. Western merchants are calling for the establishment of a Connaught Bank to take the place of the Belfast Bank which during the past have been practically the money-changers for all of Connaught. The Ulster Bank of Belfast holds twenty-eight and a half million pounds deposits and the Northern Bank of Belfast thirteen million and the Belfast Banking Company seventeen million. It is said that practically one-half of all these deposits and one-half of all the business of these three banks belong to the three Sinn Fein provinces. The directors of these banks are now said to be quaking. Their eyes are also opening to the fact that if the so-called Home Rule Bill should come in force, and Ireland be divided, the Northeast being cut off from the rest of the country with an entirely distinct system of law, of taxes, of commerce, practically all of the business outside of Ulster would turn to banking institutions in Ireland proper. And this would not be a matter of political boycott, either, but just occur in the natural way of the market. The Freeman's Journal, having had an expert analyze the situation, pronounces that in the event of partition considerable financial disturbance may occur in Belfast, the prospect of which is already causing serious misgiving in business circles there. If Ireland is divided into two distinct and hostile countries, it would be too big a stretch of the imagination to conceive of the Irish portion of Ireland putting and keeping its finances in the hands of enemy institutions in enemy territory.

### HOMOGENEOUS CARSONIA

An analysis of the voting at last Parliamentary election in the six Northern Counties which it is proposed to cut off from the rest of Ireland for the purpose of forming a new land, Carsonia, is interesting. The six counties are Antrim, Down, Armagh, Derry, Fermanagh and Tyrone. Now in the two first mentioned counties the Unionist votes exceeded the Nationalist votes by three to two. In the next two counties the Unionists had only a bare majority. And in the two last named counties the Nationalists were in the majority. Carsonia will have a hard time holding a working majority in their own Carsonia. There will be some lively times in their Parliament.

### ULSTER DELEGATION LETTING OUT THE TRUTH

The Ulster delegation at home, the "Cotties," after their first glowing and highly colored pictures of American successes, are now letting the sad news filter out that not only is America in general showing a tremendous interest in De Valera and the Sinn Fein movement while they themselves could rarely get a respectable crowd together to listen to them, but what was still worse the American press, which they had been told was more English than the English themselves, gave them only the scantiest and curtest notice and in greater part pooh-poohed them and accused them of having no constructive policy whatsoever. They are pleased, however, to boast that Vice-President Marshall received them and that Lieutenant Colonel Theodore

Roosevelt and former President Eliot of Harvard gave them letters of commendation and one of the deputations, Rev. W. Corkey, said that on leaving he received a letter from the Federal Council of American Churches representing thirty-two denominations declaring their sympathy and saying that they regretfully recognized the fact that the Catholic Church was exercising a vast influence in the United States, partly through the schools and partly through secret political dominance over the various parties.

### THE "LOYAL" IRISH

Much amusement is resulting in Ireland from the publication of the report of the British Red Cross Society with details of the subscriptions received from the Unionist upholders of British rule in Ireland. The County Tipperary list is typical of the others. It contains just one subscription of ten pounds (\$50). The rest of the subscriptions are made up of half-crowns and shillings. Large estate-holders like the O'Connors of Bannane, it is pointed out, placed themselves on the half-crown list (60 cents). And what is known as the gentlem-in-farmer type of Anglo-Irish decorates the one shilling list. One of these gentlemen whose place contains 3,000 acres has set himself down for the handsome contribution of one shilling to the Red Cross. The British patriotism of these worthy Anglo-Irish gentlemen is largely of the month-old organ order. The hip pocket is neutral.

### LABOR'S SYMPATHY

The labor troubles in England seem to be not all of them rooted in economics. Several labor bodies are now passing resolutions calling upon their Parliamentary committees of the Trades Congress "to consider and take direct action to secure the removal of the Army of Occupation from Ireland, and thus carry out the policy of self-determination for which it was alleged the War was fought, and which is in line with the policy of the League of Nations." These are their own words, and if the Laborites mean this and stick to it, they will soon be making poor Lloyd George's uneasy pillow still more so.

### THE SINN FEINER DOESN'T LOVE THE OLD-TIME NATIONALIST

The Home Rule Act which was put upon the Statute Book at the beginning of the War—and left there—was a pretty bad one. The present Home Rule Red-herring which Lloyd George is fathering is bad enough, but not quite so bad as the former. The former was announced to the world by Messrs. Devlin and T. P. O'Connor as "Ireland's great charter of liberty." So it is interesting to note that at a meeting two weeks ago Messrs. Devlin and O'Connor stated the present charter of Irish liberty "concoction of partition, plunder and perjury." Certainly a great change has come over the spirit of their dream. They denounced as "cranks, factionists, and scoundrels" any Irishman who dared breathe a word of criticism of the former Act, or dared say that it was not a piece of perfection, brought down by winged angels from Heaven.

### ENGLISH PAPERS

#### DO NOT WANT TO HEAR THE OTHER SIDE

To the Editor of the Derry Journal: Sir.—It is an open secret that copies of the Bishop of Derry's letter on the Lloyd George Partition Scheme were sent to several leading English papers. These papers have often professed their desire for a settlement of the Irish question in harmony with national sentiment as well as with the claims of equity and justice. But who can believe the sincerity of their professions when they so persistently refuse to publish, or absolutely ignore, facts that have a vital bearing on the Irish question. Truth must be jailed till the Welsh Wizard has got through his box of tricks.

A knowledge of the figures given by the Bishop of Derry is essential if one would know the A. B. C. of the Ulster "difficulty." Mr. Lloyd George builds his scheme on the assumed Protestant homogeneity of North East Ulster, which, he asserts, is "alien in religion, alien in tradition, alien in outlook from the rest of the population of Ireland." Dr. McHugh proved to demonstration that this assumption has no foundation in fact, but the English papers refuse to publish the proof! Assuredly the most damning comment on the atrocious scheme Lloyd George and his Cabinet would impose on Ireland is that the rank and file of the English people must not know what is being done in their name.

The English people must not be allowed to know—(1) That leaving out Belfast the Catholic population of Ulster exceeds that of all other denominations combined by 397 souls. (2) That in the counties of Tyrone, Armagh, Fermanagh (three of the six so-called homogeneous counties)

and Derry City there is a Catholic majority of 16,886 individuals.

(3) That in four of the so-called homogeneous counties, viz., Tyrone, Armagh, Fermanagh, Derry, and including Derry City, the Catholic population is in a minority of only 58; the sum total of the population of the four counties, including Derry City being—Catholics, 232,682, and non-Catholics 232,735.

(4) That in Belfast, as well as in the only two remaining counties of what is now called North-East Ulster, there is a substantial Catholic population. The numbers are—In County Down, 64,485 Catholics; in County Antrim, 39,751; and in the City of Belfast, 93,243 Catholics. Surely the Bishop was justified then in saying that unless the word "homogeneous" is a term that in its application belongs exclusively to the Protestants of North-East Ulster, Tyrone, Fermanagh, Armagh, and Derry City, with their Catholic majority of 16,886 souls should be regarded as homogeneously Catholic.

These are facts which the Irish people and every child of the scattered Gael should know, now that a foreign Government is plotting to drive out the old race and set up a new Plantation of Ulster.

PHILIP O'DOHERTY, P. P., V. F. Carradonagh, February 25th, 1920.

### WHERE FORCE FAILS

#### HISTORY REPEATS ITSELF REGARD TO BRITISH RULE IN IRELAND

In the Derry Journal

The two heads of English Administration in Ireland have within the last week publicly spoken their plans with regard to the movement for Irish independence. The Scotch Chief Secretary, speaking in the London Parliament, described Sinn Fein:

"The seeds of the Sinn Fein Party at the present time were the seeds of darkness. . . . They had 200,000 men who were prepared to murder royal subjects at any hour of the day or night. . . . In these picturesque circumstances Mr. Macpherson swore the usual oath of Chief Secretaries."

"So long as Ireland was an integral part of the United Kingdom and of the Empire so long would he endeavor to maintain law and order."

Cromwell in his time, General Lake in his, Forster in his, Balfour in his—these all said that the seeds of the National Movement of their several days were "seeds of darkness," and one after another they all swore that they would "maintain law and order." They all failed just as Macpherson has failed. In spite of five warlike Chief Secretaries between 1812 and 1829 Catholic Emancipation was forced from England. The Tithe War was won in spite of eleven Chief Secretaries. Church Disestablishment was carried against the activities of the twenty-seven Chief Secretaries since the office was created. The cumulative intrigues of forty-six Chief Secretaries could not prevent the Land Acts. And the present holder of the unhappy office promises to be as unsuccessful as any of his predecessors in defeating the great movement of the Irish people.

### VICEROYS THAT HAVE FAILED

A few days after Mr. Macpherson had trumpeted his challenge and his threats Viscount French, the English Viceroy, addressed the Irish Police Forces. His declaration was cut from the same piece as Mr. Macpherson's. "The Irish Government (i. e. the English Government)" the Viceroy said:

"Were just as determined as they ever were to crush these forces which are fighting against law and order, and that no effort would be spared and no sacrifice be considered too great to give the police every possible help and support in carrying on this great work."

"This great work" of beating the Irish people into submission to English domination has been carried on since 1801 by each of the one hundred and eighteen English Viceroy's which is the English for "oppression and deceit," has been "maintained" by every one of them in his short day. In spite of it all Lionel, Duke of Clarence, and Earl of Ulster, the first of all the Viceroy's, had not a more resolute people to suppress than has today John Denton Pinkstone French, the first Viscount French, who may be the last of all the Viceroy's. The great work upon which the Marshal is engaged may be greater than he suspects.

### A PROPHECY MANY TIMES FULFILLED

"You may trample us under foot in Europe, but we shall sting you in America," said Henry Grattan when the Union was bought and sold. His words have come true many times since then. But they are true most of all today. Senator Hitchcock, one of the leaders of the party in the United States which is out for the ratification of the Peace Treaty and a friendly alliance with England, has just admitted that an Irish settlement would be very useful to him

and his party. He has called publicly for a solution of the Irish difficulty on "a basis satisfactory to the Irish people." Such a settlement, he says

"Would improve the relations between Great Britain and the United States, and might even remove some opposition to the League and facilitate ratification if reform could come now."

This is Senator Hitchcock's way of saying that the force which has killed the English made Peace Treaty in the States is the vast gathering of Irish exiles, and that it is also they who have defeated the consummation of an Anglo-American Alliance, an alliance alone can now save England from the effects of the Great War. If Chief Secretaries and Viceroy's learned Irish history it might at least become clear to them that the one way of destroying the British Empire is their effort to keep it together by force.

### MANUFACTURING IRISH DISUNION

During the last few weeks it has become increasingly clear that English news agencies in Ireland are trying to trick the Irish people into the belief that the Irish in America have split upon an issue raised during the Irish campaign in that country. At the same time the same news agencies are endeavoring to convince the American people that in Ireland there is similar disunion among the forces striving for independence. These are the time-honored methods of English intrigue. They have been tried too often to fool anybody in this Year of Grace, 1920. The Irish people in Ireland want one thing for Ireland, and that is independence. There is no division, and there will be none.

### BARON FISHER SPEAKS PLAINLY

#### REACTIONARY GOVERNMENT RIDDLED BY HONEST SEAMAN

"QUITE NICE PEOPLE" SHOCKED

Baron Fisher, former sea lord, in his latest letter to the Times, says "Quite nice people are quite shocked that the common herd (the unvoiced ones) who invariably control every great election, have thrown in their lot with the Labor party."

### BUREAUCRATS FIDDLE ALL THEY TOUCH

"These are the reasons, therefore, of these common people: 'We are now governed by bureaucrats (remarkably similar to Russia before the War). They harass every trade and fiddle all they touch. Ireland is in rebellion. When Major William Redmond, M. P., in the House of Commons offered a noble opportunity of cordial conciliation, and that great man, his brother, died broken-hearted and bereaved of this brother, killed fighting for England. We alienate America and all our sister nations in not allowing Ireland to be free as they are. The simple and so serious plan of getting rid of industrial unrest by the working man sharing in the profits is carpied at and denied."

### MILITARISTS BANKRUPTING COUNTRY

"The only possible way of retrieving our financial position is to spend less, and here we are deliberately organizing an army twice as big as before the War. The common people mean peace, and they intend to have it. Aviation is virtually ignored. And we go fossilizing and bankrupting with weapons of War, by sea and land, as extinct as bows and arrows."

### WANTON WASTE AND BASCALLY SCANDALS

"Unpardonable wanton waste. At this moment, in the second year after the armistice, we are spending 4,000,000 sterling a day and you can't walk a yard without stumbling over some rascally scandal. Here are masses of empty huts which formerly housed an army, cumbering the ground that ought to be producing food, while thousands are homeless."

### SACK THE LOT

"Are you surprised at the universal determination to sack the lot? 'We fought most, lost most—spent most—and got the least out of the War of any nation.' Yours, 'FISHER.'"

Real education must train the will by raising it to conformity with the will of God, that is, by teaching it to love and follow duty. As soon as the child is capable of getting hold of the notion, it should have impressed upon its mind its relation toward God, God's right over it and its duty to God. Happy the mother who teaches her little boys and girls to lip the Sacred Name and recognize God's holy presence!—John Corbett, S. J.

## CATHOLIC NOTES

While Queen Victoria of Spain was driving through Madrid she met a priest who was going on foot to give the last Sacraments to a dying workman. When she learned of his mission Her Majesty alighted and insisted that he use her carriage. The priest agreed, and the Queen followed on foot to the home of the dying man, where she remained during the ceremony.

The chief of the British Military Mission, Mr. Coulson, quite recently abjured Protestantism and was received into the Catholic Church in archbishop's chapel in Prague. The priest who instructed Mr. Coulson and received him into the Church, is Dr. John G. Vance, a priest of the Archdiocese of Westminster. During the past few months the learned doctor has been in Prague, where he has labored vigorously to stem the tide of apostasy in Prague and the neighboring districts.

Father David Bearne, the well-known Jesuit author, passed away at Wimbledon College, England, recently. Born at Castle Donington in 1856, Father Bearne became a Catholic in 1877, and entered the Society of Jesus ten years later, being ordained in 1896. In addition to his work as editor of "The Messenger of the Sacred Heart," Father Bearne was the author of excellent occasional verse, as well as of a number of books which have gained a wide popularity amongst boys both in this country and in England.

A gross and wanton act of sacrilege was committed in the Catholic Cathedral of St. George at Southwark England, recently, when thieves broke into the Cathedral, smashed open the Tabernacle in the chapel of the Blessed Sacrament and stole the ciborium and two other sacred vessels. They stole the Sacred Hosts from the ciborium about the altar and the foot-pace. The Hosts were found scattered in all directions when one of the cathedral clergy entered the building some hours after the profanation had been committed.

The Czechoslovak Minister of Education at Prague has delivered himself of the pronouncement that he could, in no circumstances "promote any teacher known to be a Catholic to any high office in the educational service." The minister has landed himself in an awkward predicament, and the national organizations of men and women teachers in Bohemia, Moravia, Silesia and in Slovakia have universally regarded as one of the most valuable members of the Sacred College on account of his capacity for work and his varied and profound knowledge. He was especially distinguished for his familiarity with canon law. He was held in the highest esteem by Pope Benedict who showed great appreciation of his extraordinary attainments, and had entertained hopes of many years of fruitful activity on the part of his Eminence.

Dublin, Feb. 12.—The death has taken place in Dublin of the Right Hon. Christopher Pallas, who was for more than forty years Lord Chief Baron of the Exchequer in Ireland. He was the last of the Barons, and when he retired from office in 1916 the ancient judicial institution of which he was the head, ceased to exist. The late Chief Baron was a Catholic. He received his early education at the hands of the Jesuit Fathers at Clongonagh, later proceeding to Trinity College, Dublin, where he took the degrees of B. A. and LL. D. He was a Senator of the National University of Ireland, and during his practice at the Irish Bar had the reputation of being one of the most brilliant lawyers in Ireland, during a period when both the Bench and the Bar were peculiarly prolific of great men.

The principal political recent event in Switzerland has been the election of the Federal Council and the President of the Swiss Confederation. The retiring president, Mons. Gustave Ador, a Geneva Protestant, is a very conscientious, loyal and just man, who has shown great admiration for Catholicism and even defended it, when occasion presented. During the Kulturkampf he raised his voice against the confiscation of the beautiful Church of Notre Dame de Geneve, which he said could not be torn from the purposes for which it was built and thrown to the ecclesiastics, whose head was Mons. Hyacinthe A. Loyson. The new president of the Confederation, Mons. Moita is a practical Catholic, and, coming from the beautiful Canton of Lucerne, he speaks the three languages of that country, but uses French for his eloquent speeches in parliament.