

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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2222

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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BRITISH PROTESTS AGAINST BRITISH BARBARITY

Though they are late in doing so, having tarried till the cry from the world at large gouted them to speak, still it is good to find prominent Britons coming into the open to condemn the terrible barbarities that their Government has been now for nearly two years practising upon the Irish people. The voice of the Protestant Archbishop of Canterbury, raised some months ago in protest, carried far. Now speaks out another great and prominent religious voice who will be heard likewise—Dr. MacGregor, the Moderator of the Presbyterian Church in England. In the columns of the London Times he gives expression to his horror. "They, the British authorities, have first condoned and then actually authorized, on many occasions and in many places, a policy of reprisals not carried out with the remorseless but ordered rigor of martial law, but by means of indiscriminate and unregulated shooting and looting. The result of the present policy is that British rule is a byword and a scoff in every country in Europe and across the Atlantic. One might despise the infamous cartoons that appear in the comic papers of every language. They are detestable; but the worst is they are partly true. For the good name of Britain is it not high time that these crimes committed in the name of law and order should cease? Voices of vastly greater authority than mine have uttered their solemn protest, as yet without effect. I wonder whether the whole Church of God cannot speak with united voice so clear and crying a moral issue as this."

Another man whose name commands vast respect throughout England, the Rt. Rev. Dr. Gore, (recently retired from the bishopric of Oxford) has spoken out also with no uncertain voice, in condemnation of the Irish savagery. "At a meeting of the Church and Labor movement in Woolwich, he accused the Government of being the perpetrators of crimes in Ireland that was against justice and the foundations of civil liberty and order. When he first heard of reprisals he disbelieved it. He could not believe that in order to suppress rebellion a civilized Government would allow the seizing of the guilty and the innocent and the execution of indiscriminate vengeance on whole districts and the whole country. Cork was deliberately burnt down, and the same sort of remorseless and indiscriminate destruction practised there had been committed on a smaller scale in hundreds of other places. As Englishmen he wanted them to take a great oath—that they would not allow military forces to ride roughshod over civil authority and liberty. With the development of military science popular risings are perfectly hopeless and cannot be effective. One thing only is a security for our liberties—that the army shall be kept strictly subject to civil authority and Parliament. What are we to say to our American friends. If we have any regard for our traditions and our reputation in other countries we must put an end to reprisals in Ireland. There must no longer be power in the hands of the military to execute a man for no other reason than his possession of a revolver."

The Evangelical Free Churches of England have also spoken. Their National Council recently meeting in Manchester passed a resolution expressing horror at the murder, terrorism, and reprisals by forces of the Crown in the sister country, and declaring that the savageries there discredited the name of Britain throughout the world. They appealed to men of good will to join in a conciliatory policy and ask for an impartial inquiry. The Secretary of the Council, Rev. J. Scott Lidgett, a man much respected in England, said that if it was generally true that force was no remedy, it was most of all true with such a race as the Irish. They were told by the Lord Chancellor that the authorities of the Sermon on the Mount would not carry on the Government of Ireland, but in all the great concerns which were vital to man's life it was not that they had got too much of the Sermon on the Mount, but a great deal too little of it. When the Government, speaking through its supreme law officer, made light of the Sermon on the Mount, as giving marching orders to any Christian civilization, he showed that his Government was founded upon a fallacy, and it had proved to be a fallacy.

"NOTHING QUITE SO MEANLY VINDICTIVE IN HISTORY OF OPPRESSION"

The very prominent London financier, Sir Leo Chiozza Money, tells in the London press of his horror at the hanging of Irishmen who attack the British troops in Ireland, and still more at the hanging and shooting of Irishmen for carrying revolvers. And he asks what would be thought of the Germans if they had hung or shot captured Belgian

fighters who ambushed their troops, or were caught with firearms. He goes on to express burning indignation at other methods adopted by the British authorities in Ireland. He says: "While it does not appear to be on record that the Germans in Belgium ever threatened the Belgians with punishment if they did not actually become informers, against their fellow countrymen, the British authorities in Ireland have made it a crime for a friend not to inform against a friend, or even for a woman not to inform against her brother, husband, or lover. Nay, not merely inform. It is a crime for an Irishman not actually to spy and not to hasten to the authorities with the news obtained by spying. In these, carried far. Now speaks out another great and prominent religious voice who will be heard likewise—Dr. MacGregor, the Moderator of the Presbyterian Church in England. In the columns of the London Times he gives expression to his horror. "They, the British authorities, have first condoned and then actually authorized, on many occasions and in many places, a policy of reprisals not carried out with the remorseless but ordered rigor of martial law, but by means of indiscriminate and unregulated shooting and looting. The result of the present policy is that British rule is a byword and a scoff in every country in Europe and across the Atlantic. One might despise the infamous cartoons that appear in the comic papers of every language. They are detestable; but the worst is they are partly true. For the good name of Britain is it not high time that these crimes committed in the name of law and order should cease? Voices of vastly greater authority than mine have uttered their solemn protest, as yet without effect. I wonder whether the whole Church of God cannot speak with united voice so clear and crying a moral issue as this."

It is easy to guess Cardinal Bourne's connection with the amusing British idea that the Irish people might be won from their allegiance to Ireland by sending as Lord Lieutenant to them the Catholic Lord Talbot. It is amazing that one as astute as the little Welshman, Lloyd George, would have been induced to enter into any such silly project. For only the most idiotic portion of the Britons could for a moment believe that the Irish would have any less detestation for a Catholic tyrant than for a Protestant one. Moreover, there is no titled family in England for whom the Irish people have such whole-hearted dislike as for the Norfolk family, of whom Lord Talbot is the scion. The Duke of Norfolk, the first Catholic layman in Britain, has been consistently the bitterest foe of Irish freedom—even Irish Home Rule. "Than one of his family a more welcome choice for Lord Lieutenant would be His Honor, Sir Edward Carson."

NAPOLEONIC GENIUS OF "THE GALLANT FORCES OF THE CROWN"

As throwing light upon one part of Chiozza Money's complaint, it may be mentioned that in various parts of Ireland now the British army has officially notified the public that all males between the ages of seventeen and fifty in any particular locality will be held responsible for attacks made upon Crown forces in their locality; or for any other Sinn Fein breach of law. In various towns and villages in the martial law area, the British military has compelled all the males to come to their barracks and be formed into platoons or companies, of eighteen each, to act as civil guards in their respective areas in the British military, while enrollment proceeded. Such men as refused to comply with the order to line up here, were dragged from their homes to the military barracks, where they were unmercifully beaten. Similar military action is reported to have been taken in Glengarriff and other districts.

SEAMUS MACMANUS, OF DONEGAL.

ROYAL DUBLIN SOCIETY

(By N. C. W. C. News Service)
Dublin, April 25.—The Royal Dublin Society was formed nearly two centuries ago "for improving husbandry, manufactures, and other useful arts and sciences." It is supposed to number among its members representatives from all parts of the country. In actual fact it is largely an ultra-Protestant and extremely Tory body. In many ways it has manifested anti-Catholic and anti-national prejudices. It expelled Count Plunkett, a distinguished Catholic, from membership. Judge Bodkin, a Catholic, well-known as an author, was recently nominated for membership. He was black-banned for no reason that can be conceived except that he had, in a report to the Chief Secretary exposed the excesses of Crown forces in County Clonsilla. Dublin Corporation, which licenses the salesmen in the Dublin markets, promptly announced that after a certain date members of the Society would no longer be permitted to hold market space, but that this regulation would not be enforced against members who resigned and repudiated membership. Upon the publication of this regulation leading Catholic salesmen publicly notified

their resignation from the Society. Not only this, but heads of great Protestant firms such as Gandy, Wilkinson, Hamburg and others, also resigned. These are amongst the richest men in Dublin. They have at last been persuaded that the days for successful bigamy, whether religious or political, are almost gone.

LLOYD GEORGE'S LETTER

HIS SHUFFLING DISHONESTY CHILDISHNESS AND LACK OF STATESMANSHIP PITILESSLY ANALYZED

The Manchester Guardian
About a fortnight ago many eminent dignitaries of the Established and other Churches sent a letter to Mr. Lloyd George protesting against the methods adopted by the Government for the suppression of crime in Ireland and calling for a truce and a deliberate effort after an agreed solution of the Irish difficulty. It was a weighty document supported by weighty names. Mr. Lloyd George has now sent a lengthy rejoinder. It will, we fear, give small satisfaction to the signatories of the letter or to any other friends of England's good name and of peace. The dreadful fact with which the signatories, like most other decent and candid persons, are concerned is the long-continued and widespread persistence of murder and other forms of outrage by the agents of the Government as a means of meeting similar outrages by the agents of Sinn Fein. It is a terrible and disgraceful condition, and unhappily it persists to this day. The signatories demand that it should cease, and Mr. George does not defend it. He denies provocation, which no doubt is real enough, and he denies that there has been "any authorisation or condonation" to such a policy. He claims that, on the contrary, the Government has always discountenanced such acts of indiscipline and has pressed on its representatives the need of "the strictest discipline." He admits that "deplorable excesses" have been committed, but claims that considerable improvement has now taken place in the discipline of the Auxiliary division, commonly known as the Black and Tans, who are chiefly responsible. The force has been weeded out, quite a number have been court-martialed and dismissed. What more could a blameless Government do?

Now it is just as well to be frank about this business, because it is not only half a dozen bishops and leaders of Nonconformity who have to be impressed; it is half the world. The excesses are not denied. They continue on both sides in practically unmitigated flood. Some questions have to be asked. This is not a question of a few isolated outrages. It is a policy. We do not say it is the policy of the Government, but it has for many months been the policy of its agents. What have the Government done to stop it? Has anybody been punished? Dismissal is not a very heavy penalty for murder and arson, and for how long have even dismissals been going on? and what are a few score dismissals in a force of 15,000 men? Mr. George denies with indignation that this policy of indiscriminate and unauthorized violence by the agents of the Government has been condoned, but there is such a thing as condonation by silence as well as by speech. When has Mr. George himself spoken one word of honest reprobation? When until today has he even admitted that there has been anything to reprobate? Such a word from him would have had a great and salutary effect. It would have been understood by the heads of the army and police in Ireland; it would have given a new tone to the administration. It was never spoken. What do we see on the other side? The Steckland Report suppressed, as though the wanton destruction of two or three millions' worth of property in a single city, without, so far as any sort of compensation to the victims, were a matter on which the public here, who are responsible for the acts of their Government, had not a right to be informed; Judge Bodkin forbidden to hear claims for wanton injury to property where the police or military are alleged to be responsible, because he has dared to tell the truth about previous excesses; the press more and more heavily censored, and for all the havoc that goes on no one brought to justice. No one denies the provocation. It is no answer to say that there have been crimes on the other side. Of course there have, terrible and ghastly crimes, and they constitute a deep and lasting stain on the movement for Irish freedom, which they dishonor and do their best to destroy. But it is necessary to understand as well as to denounce them. The signatories of the letter have done this. They have pointed out that this is no "mere outbreak of criminality in the ordinary sense," but is the foul outcome of a sense of intolerable wrong. To recognize that was, we should suppose, the beginning of wisdom in this dreadful matter, for the office of the statesman is to understand and to

helped finally to expose the Pigott forgeries. It was the Archbishop who suggested the method by which the Pigott signature of Parnell could be proved to be a forgery. Several attempts were made recently to induce His Grace to negotiate with the British Government concerning the affairs of Ireland. He refused to enter into any discussion unless the agent of the Government produced his written credentials under Cabinet authority and unless the business to be discussed was previously submitted to him in writing.

LIBEL AGAINST POPE

THE WORLD'S WORK MAGAZINE MAKES AMENDS FOR FALSE STATEMENT

(By N. C. W. C. News Service)
Washington, May 2.—The current issue of The World's Work contains an apology and a retraction for a false statement appearing in the January issue of the periodical in which it was stated that the Pope had issued a decree against conscription. The statement referred to occurred in an article on "Garvey's Empire of Ethiopia," by Mr. Truman H. Talley. In explanation of the occurrence the full article in The World's Work reads: "In an article in the January World's Work on 'Garvey's Empire of Ethiopia,' Mr. Truman H. Talley used the following phrase: 'A precise analogy is to be found in the Pope's decree in the World War that conscription was immoral and should be resisted.'"

CATHOLIC WELFARE COUNCIL'S PROTEST

The World's Work has received letters from several of its Catholic readers expressing their indignation that one of its contributors should have accused the Pope of issuing a decree against conscription. They call attention to the fact that millions of Catholics were conscripted for the World War. Their attitude is perhaps best expressed in a statement addressed to the editor of this magazine by Mr. Mitchell Williams, writing in behalf of the National Catholic Welfare Council. "The fact that more than one million Catholics were conscripted in the United States, not only without opposition on their part, but with the full encouragement of the Government's action given by the official pronouncement of the Catholic Archbishops, whose letter to President Wilson offering the support of the Catholic body was the first public pledge of patriotism from any religious organization; the fact that the Catholics of Italy itself where the Pope's influence presumably is most powerful, were conscripted by the millions; the fact that the Catholic citizens of France were conscripted, and had been conscripted for many years before the War, also by the millions; the fact the Catholics of England were also conscripted; and the fact that the Catholics of Germany and of Austria and Hungary were conscripted by the many millions, should certainly have given Mr. Talley pause before he penned his astounding and utterly false statement that the Pope had issued a decree declaring conscription to be immoral. The opposition to conscription in Ireland and Australia and the much less violent flurry of opposition in Quebec, were purely political in their nature. They had nothing whatsoever to do with any moral question, or any religious question, except most remotely, and even then without any connection with any decree or utterance of the Pope. Conscription, as a matter of fact was and had been the prevailing condition in all European countries save Great Britain long before the War, and no decree by any Pope can be pointed to which declares such a step to be immoral. As a matter of fact, the burden of the Church's teaching is all the other way. Catholic education has always stressed the doctrine that a lawful Government has a just claim upon the services of its subjects or its citizens in case of War."

TALLEY'S CONTEMPTIBLE EVASION

"When asked for his statement of the case, Mr. Talley has replied: 'Concerning the protest of Catholics I shall have to admit a technical error in the wording employed, though not in the meaning intended to be conveyed.' 'It might have been more strictly correct to say 'in a Catholic decree' or 'in the Papal approval of a decree' or 'in the Vatican sanction of a Hierarchical edict,' for so far as I know the Pope never publicly issued such an order, though the evidence in certain countries, or certain sections of countries, is irrefutable that the Vatican gave tacit approval of and withheld disapproval of anti-conscription decrees issued by the highest and most responsible governing church officials. 'Ireland is the particular instance. In 1918 the Hierarchy of Bishops at Maynooth, Ireland—the most powerful of hierarchies in the Roman Church and the most influential in

ARCHBISHOP WALSH

MAN OF MANY DISTINGUISHED TRAITS

(By N. C. W. C. News Service)
Dublin, April 25.—Archbishop Walsh was an enthusiastic cyclist. He was one of the first persons in Ireland to ride a bicycle. Among clergymen he was absolutely the first cyclist. He was then Professor at Maynooth. Long before the cycling became popular and general a grave discussion took place at Maynooth as to whether it was permissible for priests to use bicycles. To the surprise of all the professors and clergymen the Archbishop rode to the debate on a bicycle. Up to a few years before his death his usual holiday was a cycling trip in Germany, Normandy or Italy. When in Maynooth he was a keen horseman. During the polo season His Grace always attended the matches in the Phoenix Park. He never took a seat on the stand. He preferred to remain by the rail among the populace in order to overhear the witty remarks of the Dublin youngsters. He loved little boys and took delight in observing their humorous antics. Dr. Walsh's intellectual attainments were wonderful. He was an accomplished linguist. In addition to the ancient classical tongues in which he was proficient he had a thorough mastery of Irish, French, Italian and German. His knowledge of music was as extensive as that of any professor of the art. He was an expert photographer and was skilled at stenography. His knowledge of law was equal to that of the most distinguished jurists. One of the most complicated statutes ever passed by the British Parliament was the Irish Land Act, 1881. When the Bill was introduced there were only four persons in Great Britain and Ireland who understood its provisions. Dr. Walsh was one of these. That notable Irishman and Catholic lawyer, T. M. Healy, was the second of the quartette. A cable telegram that baffled all the experts at the Parnell Commission, was deciphered by the Archbishop. This telegram with other evidence, which His Grace was able to give

CATHOLIC NOTES

At the request of the Bishop of Christiania, Monsignor Fallize, the Dominicans of the French province have opened a house in Christiania. This is the first Dominican establishment in Norway since the Reformation. The Hill of Loreto, in the defense of which and the country it commanded some 100,000 French troops fell in battle, is to have a memorial erected on it to commemorate the French who fell. The names are to be engraved on tablets, and placed around the walls of a chapel, which will form part of the memorial. As far as possible, also, the bodies of the defenders will be exhumed and reburied in one vast mausoleum.

London, April 23.—London was surprised to learn that the funeral Monday of Lieut. Gen. Sir John Steven Cowans, late Quartermaster General of all Great Britain's 7,000,000 armed men, would take place from the Westminster Catholic Cathedral. It is now learned, however, that he was received into the Roman Catholic faith only a few days before his death. It was a step he had long contemplated.

Columbus, Ga., May 11.—Col. Paul B. Malone, Assistant Commandant at the Infantry School, Camp Benning, who is one of fewer than twenty-five American officers to receive the Distinguished Service Cross and the Distinguished Service Medal, was decorated with the former at a great ceremony to be held at the Camp on May 11. General Gordon, Commandant of the Infantry School, will confer the decoration in the name of the President. Both Col. Malone and General Gordon are Catholics.

Chicago, April 28.—Forty-five hundred families in and about Chicago received help from the Associated Catholic Charities of the Archdiocese of Chicago last year, according to a report issued yesterday, in preparation for the work of the coming year. With the issuing of this statement, plans were put under way for the collection of the great fund, which because of unusual economic conditions will be needed to meet the demands on these charities in the coming year. Paris, April 6.—Religious ceremonies in Notre Dame Cathedral, at which Cardinal Dubois has promised to be present, will be part of the French nation's commemoration of the one hundredth anniversary of Napoleon's death at St. Helena, May 5, 1821. An appreciation of the great Emperor will be pronounced in the cathedral by Abbe Henneque, a chaplain, who was eleven times cited during the War for acts of gallantry. The ceremonies in the cathedral will precede by a day the civil and military observance of the anniversary on May 5.

MAN WHO WALKED WITH GOD

Hundreds of editorial eulogies of Cardinal Gibbons, published in the secular press, have reached this office. While all the writers agree in according to His Eminence a place in the gallery of America's greatest, it is interesting to follow the various degrees of thought which established the individual estimates. Some of the editors found in the administrative ability of the Cardinal his title to greatness; others considered him pre-eminent for his preachments of patriotism. There were those who lauded him as educator and writer, those who praised him for his broad-mindedness. Few appear to have asked themselves why he was wise in counsel, patriotic by principle, convincing as a writer, charitable in all his dealings. There was a reason, and the Anaconda (Mont.) Standard discerned it and disclosed it in words which should be an inspiration and an incentive to every Catholic who has set his or her feet in the paths of perfection. "Cardinal Gibbons," said The Standard "has left upon American history the image of a man who walked with God. It is the glory of this man that his character outshone his talents and his fame. Distinguished equally by his native abilities and his consummate culture, far more was he loved and honored for his stainless purity of life; for his unswerving rectitude of will; for his devotion to the higher interests of humanity; for his unfeigned loyalty to his Church, his country and his conscience; for his great, glorious, Godlike nobility of soul."

There is the answer to the unasked questions. What seemed so astonishing is not at all surprising. Was charity the outstanding characteristic of the Cardinal? What more natural than that charity should abound in one who for sixty years had served God at the altar and had prayed each time he handed the censor to the deacon, "May the Lord enkindle within us the fire of His love and the flame of everlasting charity?" These editorial outpourings of the secular press are actually an obligation to Catholicity and its teachings. But they also constitute an obligation which no Catholic may escape. The death of Cardinal Gibbons has focused attention on the Church of which he was the champion and on the characters of those who constitute its militant membership in America. A high and deep responsibility rests upon each of us as individual Catholics to be worthy members of the Household of Faith which he exalted before his fellow-citizens. We also must walk with God. The way is open. He invites us in the Sacraments. He calls to us to visit with Him more frequently in those sanctuaries which too often we pass unthinkingly as we hurry on our errands of business and lesser pleasure. Let us heed the call; let us accept the invitation to walk more frequently with God.

Vatican politics, because of Ireland's preeminence among Catholic fields—issued an edict stating compulsory military service is immoral and should be resisted. That is a matter of history, as is also the fact that this edict evoked no demonstration of any kind from Rome. That an edict of such significance should have been issued by the Maynooth Hierarchy without the advice and even the consent of Rome is a theory too thin to be credited, and it is not credited by any chronicler of contemporary times except of course certain Sinn Feiners—though some Sinn Feiners are proud to boast that their Church came to their aid in that matter. It is also a matter of history that upon the issuance of that edict there was formed in Ireland the Anti-Conscription League with branches in every parish and with the local priest either the local chairman or treasurer, and in most instances both.

"Mr. Talley instances similar decrees issued by Archbishop Mannix in Australia and the Hierarchy in Quebec. "CANT STOMACH TALLEY'S 'PROOF'"

"On the basis of these statements it is the judgment of the World's Work that Mr. Williams has the better of the discussion. Indeed Mr. Talley frankly admits that his statement was an error and that he can produce no decree of the Pope of the nature in question. Mr. Talley was clearly thinking of conditions in Ireland and of the decree of the Archbishop of Maynooth. Whether the Pope approved, or did not approve, this particular decree, is not the point at issue; the only point is whether the Pope issued a general condemnation of conscription as 'immoral' and therefore 'to be resisted.' As no such document is produced, and as the millions of Catholic conscripts show its existence to be highly improbable, the World's Work regrets that this sentence has appeared in its columns."

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MAN WHO WALKED WITH GOD

Hundreds of editorial eulogies of Cardinal Gibbons, published in the secular press, have reached this office. While all the writers agree in according to His Eminence a place in the gallery of America's greatest, it is interesting to follow the various degrees of thought which established the individual estimates. Some of the editors found in the administrative ability of the Cardinal his title to greatness; others considered him pre-eminent for his preachments of patriotism. There were those who lauded him as educator and writer, those who praised him for his broad-mindedness. Few appear to have asked themselves why he was wise in counsel, patriotic by principle, convincing as a writer, charitable in all his dealings. There was a reason, and the Anaconda (Mont.) Standard discerned it and disclosed it in words which should be an inspiration and an incentive to every Catholic who has set his or her feet in the paths of perfection. "Cardinal Gibbons," said The Standard "has left upon American history the image of a man who walked with God. It is the glory of this man that his character outshone his talents and his fame. Distinguished equally by his native abilities and his consummate culture, far more was he loved and honored for his stainless purity of life; for his unswerving rectitude of will; for his devotion to the higher interests of humanity; for his unfeigned loyalty to his Church, his country and his conscience; for his great, glorious, Godlike nobility of soul."

There is the answer to the unasked questions. What seemed so astonishing is not at all surprising. Was charity the outstanding characteristic of the Cardinal? What more natural than that charity should abound in one who for sixty years had served God at the altar and had prayed each time he handed the censor to the deacon, "May the Lord enkindle within us the fire of His love and the flame of everlasting charity?" These editorial outpourings of the secular press are actually an obligation to Catholicity and its teachings. But they also constitute an obligation which no Catholic may escape. The death of Cardinal Gibbons has focused attention on the Church of which he was the champion and on the characters of those who constitute its militant membership in America. A high and deep responsibility rests upon each of us as individual Catholics to be worthy members of the Household of Faith which he exalted before his fellow-citizens. We also must walk with God. The way is open. He invites us in the Sacraments. He calls to us to visit with Him more frequently in those sanctuaries which too often we pass unthinkingly as we hurry on our errands of business and lesser pleasure. Let us heed the call; let us accept the invitation to walk more frequently with God.

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