

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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A PROPAGANDA LIE THAT DIES HARD

Britain and the Northeastern corner of Ireland which holds the Irish Britishers have constantly tried to fool the world by injecting the religious element into the Irish struggle. A good portion of America and the world were successfully fooled by the device. These innocently people are not yet aware that the only party in Ireland which is guilty of religious intolerance is the Orange party and they are more fanatically and more cruelly intolerant than were the misguided fanatics of any of the persecuting religions of two and three centuries ago. In the four-fifths of Ireland that are outside the realm of the Belfast corner Parliament the Catholic majority live in the finest fellowship and in contra distinction to the continuous shooting and killing of the Irish minority who try to exist among the Orangemen. The feeling of fellowship and brotherhood between Catholic and Protestant in the other parts of Ireland is something truly admirable.

PROTESTANT TESTIMONY

From time to time I have given testimony of the Southern and Western Protestants to the remarkable kindness with which they were treated by the Catholic majority around them. This week I shall put before the readers an array of such opinions—an array that should prove staggering to any reader who still believes the fable that the Irish would oppress the minority.

On June 7th, 1920, the Moderator of the Presbyterian Church of Ireland said:

"It is a notable fact that nowhere has a hand been raised against one of our isolated churches building up against a single individual Presbyterian in the South and West."

On June 17th, 1920, at Hull a conference of the representatives of the British Wesleyan Methodist Churches was held, at which the Irish representative said:

"As far as I know in a country place in Ireland there has never been any interference, good, bad, or indifferent, with the worship of Methodists. The courtesy and kindness shown to your representative in Ireland is more than tongue can tell."

A "Southern Protestant," writing to the Irish Times of July 16th, 1920, speaking of the Province of Munster, said:

"Having been a resident in the South of Ireland for nearly thirty years, I can truly say that never once in that period have I ever received anything but the greatest possible courtesy from all classes and creeds in the South. I think that this fact can not be too widely known in these days of stress. One would imagine from the speeches of Sir Edward Carson in the North that we in the South, because of the difference in our religions were at one another's throats. No greater mistake was ever made."

On July 19th a similar statement was made in a letter to the Irish Times by a "Western Protestant," and on the 23rd in the same paper one of His Britannic Majesty's Deputy-Lieutenants in the Province of Connaught wrote:

"Sir,—I am a Protestant and have lived most of my life in the West of Ireland. During this long period I have enjoyed the friendship of my Catholic neighbors. Never has a hostile word been said to me or to any of my friends by reason of our religion. We Catholics do us a favour or oblige us in any emergency, and on every occasion there was a very ready response."

On July 29, 1920, a "Midland Protestant" wrote to the Irish Times:

"We are only a mere handful, but have been living quietly among our Sinn Fein neighbors and have had striking evidence of the protection of the powers that be. Republican authorities in our lawful undertakings."

Clare, on September 7th, 1920, says: "As one whose family has lived for generations in the South of Ireland in the midst of a Catholic population, I wish to add my testimony to that of the numerous correspondents who have already expressed their sense of the good feeling existing between Protestants and Catholics in the South. Notwithstanding their small minority they have always enjoyed the fullest toleration."

Kerry, (Protestants 2.74%) Messrs. Letchford and Sons, Ltd., (a Protestant firm), writing from Tralee, Co. Kerry, in the press of Sept. 22nd, 1920, said:

"For three generations we have transacted our business throughout the South of Ireland and never otherwise than under the friendliest relations. The kindness and patronage we have received from our Catholic neighbors is sufficient answer to the question of intolerance."

Kilkenny, (Protestants 5.03%) Very Rev. Dean Winder, M. A., of Kilkenny, speaking to the Catholic members of the local Technical Committee on July 13, 1920:

"You need not tell me that you are tolerant in Kilkenny. I have received nothing but kindness, consideration and good-will since I came here, and I can never be thankful enough to the Kilkenny people."

A declaration signed by the head of every Protestant family in the united parishes of Fiddown, Castland and Clonmore, Co. Kilkenny, including Canon R. M. Kellett, Major Max Bolland, Major E. W. Briscoe, Col. W. H. Wyndham Quin, etc., was published in the press of Sept. 20, 1920. The declaration said:

"We desire to give public expression to our appreciation of the unflinching good fellowship which at present exists, has always existed, and, we believe, will continue to exist between ourselves and our Catholic neighbors."

Galway, (Protestants 2.30%) Rev. W. P. Young, Galway, speaking at the General Assembly, Belfast, on June 10th, 1921, said:

"I have never met with the slightest discourtesy from any individual in the matter of my worship."

Rev. J. C. Trotter, writing to the Irish Times from Ardahan Rectory, Co. Galway, on July 20th, 1920, said:

"During an experience of over thirty years in Co. Galway I have not only never had the slightest disrespect shown to me or to those belonging to me as Protestants, but from priests and people, gentle and simple, have received the utmost courtesy, consideration, and a friendship which I esteem very highly. As to the Roman Catholic farmers about, I have known them to come to my help during seed-time or harvest even to the neglect of their own crops."

Leix, (late Queen's County), (Protestants 11.26%) On July 2 st, 1920, a Protestant in Leix wrote to the Irish Times on the question of Catholic toleration:

"In spite of all the changes of these last years I see no difference in the old friendly courtesy and kindness that I have known all my life, unless, indeed, that sometimes they are greater."

Letting, C. B., C. M. G., D. L., Capt. E. C. Morel, etc., adopted a resolution condemning "in the strongest possible manner the action of our co-religionists in the North of Ireland in cruelly driving from their homes and their employment their Catholic fellow-workers and countrymen, and we hereby testify our appreciation of the kindly relationship that has always existed, and now exists, between the different religious denominations in our neighborhood."

SEUMAS MACMANUS,
Of Donegal.

EVENTS MOVING FAST

INTERESTS OF EMPIRE AND WORLD vs. "THE LITTLE SIX COUNTY STATE"

By "Politicus," in the Manchester Guardian
It is generally believed that events are moving fast towards a decision of the critical issues on which the success of the Conference depends. It is clear that the next step will be the consultation of Ulster. There is a technical difficulty about the admission of Sir James Craig to the Conference in view of Mr. De Valera's stipulations, but it is quite clear that Ulster must take part in the discussions in some form before they go much further.

Ultimately peace may depend not on the Yes or No of Ireland but on the Yes or No of Ulster. When that point is reached there can be little doubt of the perspective in which English opinion would see the problem.

There is no talk of putting the liberties of Ulstermen at the mercy of an Irish Parliament. It would be difficult to persuade the British electors that it would be unreasonable to ask of Ulster, in the cause of peace, that she should accept the decision of a local plebiscite, or else, while retaining her local Parliament as it stands, enter into an all-Irish Assembly. The future of English politics, as well as the question of Irish peace, may be involved in this issue.

Of the view that would be taken by the wisest heads of the Unionist party there is no doubt, and it is scarcely credible that the British electorate will encourage half a million of people to wreck a settlement which would at once keep Ireland within the British League of Nations and preserve to the people of Ulster their essential liberties.

THE SIX-COUNTY UNIT
In a previous message, discussing the Ulster problem, "Politicus" writes:

The desire for peace is real and resolute, but the actual problems are difficult and delicate because they touch on those instincts—honor, sentiment, and memory—which are the most sensitive and excitable of the emotions.

Day by day we are driven back to the same question: What can Ireland gain in respect of unity if she puts aside her full demand for independence? Englishmen do not easily appreciate all that is asked of Ireland when she is asked to take something less than independence.

New Ireland is intent also on her unity. This is where statesmanship finds at once its opportunity and its difficulty. Its opportunity and its demand of Irish unity is a prize for which Irishmen will make a sacrifice.

Ulster is composed of nine counties, and originally the Covenant applied to the whole of Ulster. But if Ulster were taken as a unit the Orange majority is so small that the ordinary changes and chances of politics might turn it into a minority at any moment. The Act which set up the Orange State in 1920 excluded three counties and chose a unit which was neither the old province of Ulster nor yet the homogeneous province of Ulster, for it included important Nationalist districts. This anomaly has been emphasized by the elections that have since taken place.

The Six-County unit is therefore indefensible on democratic principles, and if Sinn Fein demands a plebiscite by county or by parish and a boundary commission, this demand cannot be refused. It would clearly be impossible to bring upon the world all the evils that the Prime Minister described last night for such an object. Some interference with the existing arrangements is therefore indispensable, but the mere revision of these boundaries is not the ideal arrangement from the point of view of the future Government of Ireland.

BELFAST'S GROUNDLESS FEARS
The ideal arrangement, of course, is to persuade the Six Counties to come to terms with the rest of Ireland and to take their part in the Irish State. The difficulties, of course, are very great. Traditional quarrels of Belfast have been embittered by savage acts in the last eighteen months. There is the fierce spirit that we associate with the quarrels of the Defenders and the Peep o' Day Boys or those of Guelph and Ghibelline. There has always been this element in the politics of Belfast.

But there is an Ulster outside this seething mass of intolerance, and it must be clear to this Ulster that the separate life of a little State composed, say, of four counties cut off from the Ireland with which it should trade, a little focus of bitter memory and tradition, will be poor in outlook, in opportunity, in all the qualities and circumstances that give a society prosperity and vigor.

Why should she dread association with the Irish State? Within the new Irish State tolerance and religious equality, if the conduct of Sinn Fein during the last two years is any guide, will be the rule. The Protestant bishops have made that clear. Corruption and nepotism have, by universal admission, been put down with a strong hand. Sinn Fein is ready to leave to the Six Counties all the powers that are needed to give them full control of their affairs and liberties.

Why should not Ulster, safe from all danger of oppression, be asked to throw in her lot with Ireland? Is that not less of a risk than any alternative? The peace on which such vital interests—the interests of a larger world than the British Empire—depend at this moment can only be made if England, Ireland, and Ulster are all ready to make some sacrifice to obtain it. If Ireland renounces for this object something to which she thinks she is entitled by all the passionate logic of democracy, will not the Six Counties renounce a privilege as dangerous to themselves as it is fatal to peace?

PRAYERS FOR PEACE CONFERENCE

Washington, D. C., Nov. 21.—Special prayers for the success of the conference on the limitation of armaments have been ordered by prelates in many parts of the United States, including Cardinal Dougherty of Philadelphia, Archbishop Hayes of New York and Archbishop Hanna of San Francisco, who as chairman of the administrative committee of the National Catholic Welfare Council was on the very face, signed the original letter directed to President Harding asking him to have the United States take the initiative in a movement for disarmament and world peace.

"It seems to me an obvious truth," said Archbishop Hayes, "that the ambition to have the largest army or the most powerful navy is one of the most unwholly of all national ideals. Its honesty of purpose may well be questioned, and it is scarcely credible that the British electorate will encourage half a million of people to wreck a settlement which would at once keep Ireland within the British League of Nations and preserve to the people of Ulster their essential liberties."

At the Armistice Day meeting held under the auspices of the Philadelphia Citizens Committee on Limitation of Armament, Cardinal Dougherty offered the following prayer:

"Almighty God, Prince of Peace, who hast proclaimed as blessed the makers of peace, and Who has promised that the day will come when men shall beat their swords into plowshares and their spears into pruning hooks: We acknowledge that the natural state of man is peace, which is the shadow cast by virtue and is the nurse of arts, plenty and joyful birth."

"We know that the enemies of peace are avarice, ambition and revenge, and that only by the triumph of religion over shame and ill-will can peace be across the world like a shaft of light."

"We confess that earth never resembles hell so much as in time of war, in whose train are unleashed the furies of pillage, famine and plague, and after which follow mutual hatred and the spawn of wars to come."

"When, O Lord will men cease to admire and praise as Alexander, Caesar, Napoleon, who have drenched the world in blood and tears, whilst the inventor of the plow has been permitted to fill an unknown grave?"

"Since all laws, human, natural and divine, are silent in war, the chivalry and pageantry of military glory are swallowed up in the welter of madness, crime and waste involved in the destruction of life and property. Better, therefore, O Lord, is it for us to preserve peace than to gain a victory; for peace that is a battle lost the most fearful thing is a battle won. Every war: being a return to barbarism, strife will never cease until justice and love, rooted in religion, shall prevail."

"Let the false renown built upon the ravages of war give way to the curse of mankind upon the shedding of blood. Let the science of destruction yield to the arts of peace

that diffuse plenty, comfort and happiness among the masses. Put into the hearts of our citizens to uphold the arms of our President in bringing about a restriction of armament, so that might may not prevail over right, and that peace may at least have its victory more renowned than war."

Armistice Day was designated by Archbishop Hanna as a day of special prayer in the archdiocese of San Francisco and permission was granted to have Exposition of the Blessed Sacrament in all convents and churches.

CARSONIA AGAINST THE WORLD

Sir James Craig and his cabinet still perish in their attitude: "Let Orangemen rule though the world perish." It is time for a little plain speaking about the Ulster legend. Sir James Craig rules but six of the nine Ulster counties, an area called Carsonia by the Irish. One-third of the population of these counties is Roman Catholic and Sinn Fein and it ought to be added that some of the staunchest Sinn Feiners in Carsonia are Protestants. Protestant strength lies almost wholly in Belfast, which contains the bulk of the inhabitants of the counties of Down and Antrim. The other four counties contain 232,682 Catholics and 232,935 Protestants, Jews, and persons professing no religious faith. Two of these counties, Tyrone and Fermanagh, are already known to be Sinn Fein in sentiment.

Were an Irish plebiscite to be held by counties it is possible that Carsonia might shrink to Down and Antrim; and by the British Blue Books it can be shown that the average of moral and social well-being is lower rather than higher in this area than in the rest of Ireland. In Belfast, Orangemen have resorted to pograms and dishonest elections. Today, a Catholic workman can scarcely be sure of his job and home in that city; yet at the last meeting of the Presbyterian General Assembly the retiring Presbyterian moderator testified that in all the rest of Ireland which he had visited he had found no trace of religious persecution. A genuinely irreconcilable Carsonia ought not to be coerced by force of arms—to this proposition Sinn Fein has generously agreed—but Carsonia ought emphatically to feel the pressure of the moral opinion of the world; American Protestants who have supported their co-religionists in the present circumstances and demand that religion be no longer the mask for imperialist intrigue. For behind Orange recalcitrance now as always are the machinations of British imperial and partisan politics.—The Nation.

RACE SUICIDE

GOD BLESSES AND FEEDS LARGE FAMILIES
Paris, Nov. 10.—The lowering of the birth rate and the dangers of voluntary birth restriction in France are a matter of just concern to all those who are seriously interested in the future of the country.

One object is formulated everywhere under different forms: "It is reasonable, if it is possible, in view of the difficulties of the present day, to found a family and support a large number of children? God blesses large families but He does not feed them," the advocates of birth restriction say ironically.

That a large family is something of a burden to the workman in the city is a fact which it would be difficult to refute, but in certain districts of France, the peasants too have adopted the policy of the only child, believing, in this way, that they will guarantee him a better future.

Dr. Labat, a physician of the province of Gascony published a series of studies in the Revue Des Deux Mondes during the War. These studies, which have since appeared in book form under the title "L'Âme Paysanne" The Peasant Soul give a touching picture of the passing of the Gascon race whose bourgeois and peasants are content with an only son.

There is no more fertile region in France than Gascony, the country watered by the Garonne, where the fields of golden wheat and maize and the green pastures alternate with vineyards and orchards. Life in that region is easy and gay, but the race is voluntarily sterile. It is the land of the only son.

But the War came and the only son did not return. And now the local papers, and the bulletin of the Ministry of Agriculture which contains each month lists of properties for sale, contain hundreds of notices of properties in Gascony, offered for less than 30,000 and even 20,000 francs for from 20 to 30 hectares of land, buildings, improvements and all farm implements. And yet these properties cannot find a local buyer.

The peasants, tired of working now that they have no child to whom

they can leave the results of their labors seek only to rid themselves of a burden which has become too heavy for them alone.

For the last two years, whole families with their children have been coming down from the mountains of the Lozere and the Aveyron to settle in the sunny, abandoned plain.

And more recently, in fact just a few weeks ago, forty families headed by the President of their Syndical Union left Brittany to occupy a whole canton of the Department of Dordogne. Others are founding a colony in the Department of the Gers. With their sons and daughters they will take up the work abandoned by the peasants of Gascony, those peasants who doubtless thought they were very clever in practicing the policy of the single child and probably said with the others: "Yes, yes, God blesses large families, but He does not feed them."

And behold, the large families have now come, and God is feeding them in the very country, in the very houses and from the very fields of those who lacked confidence in Him!

TWO NUNS KILLED

Des Moines, Ia., Nov. 21.—Warrants have been sworn out for the arrest of W. H. Halpeny, a Des Moines business man, in connection with the death of Sister Mary Virginia and Sister Mary Rosalita of the Sisters of Charity of St. Joseph's Academy, who were killed by an automobile within a few doors of the Academy on All Souls Day.

Sheriff Kobb, who swore out the warrants, said he would endeavor to prove that Halpeny was driver of the car, which struck and killed the two nuns, and he will be charged with manslaughter and failure to report an accident.

For the past week the city authorities had been making every effort to apprehend the driver of the death dealing car, which was believed to be a close Winton with an Illinois number. Newspapers had raised rewards by popular subscription for his apprehension. Chief of Police R. C. Saunders issued an appeal to every Catholic paper in Illinois and Iowa to request its readers to aid in the apprehension of the culprit by furnishing the names of any persons with Winton cars who were in the vicinity of Des Moines on the date of the accident.

Sister Mary Virginia was director of vocal teaching at St. Joseph's and Sister Mary Rosalita was head of the piano department. The former was famed for her voice and before she entered the order, had studied for grand opera. A Des Moines critic in writing of her said:

"I have been a music critic and voice teacher for years and have heard most of the world's great artists. But I considered Sister Mary Virginia the greatest of them all. She possessed the artistry of a Galli-Curci and the glorious volume of a Raina."

Sister Mary Virginia was known as Mary Agnes Austen, before becoming a religious and was the daughter of Lawrence Austen, of Chicago. She was educated at the Immaculate Conception Academy, Davenport and continued her musical studies at the Cosmopolitan School of Music, Chicago.

Sister Mary Rosalita was Agnes McLaughlin the daughter of William McLaughlin of Lincoln, Nebraska. She was educated at St. Francis Academy, Council Bluffs and studied music at the University of Nebraska and the Cosmopolitan School of Chicago.

USURY DENOUNCED BY COLOGNE CARDINAL
Cologne, Nov. 11.—A notable pronouncement against usury has been made by Cardinal Archbishop Schulte of Cologne, who also decries fondness for pleasure and other besetting sins of the day.

CATHOLIC NOTES

Daily market reports will be sent out by the radio department of St. Louis University as a result of requests from hundreds of small communities that have had the benefit of the daily weather reports sent out by the university wireless.

Macon, Ga., Nov. 19.—St. Stanislaus College of this city, the novitiate of the Society of Jesus for the province of New Orleans, was burned to the ground with a loss of \$300,000, one third of which is covered by insurance. The cause of the fire is not known.

There are in France 3,569 Public schools with less than ten pupils. Of this number 2,532 have between five and ten pupils and 1,047 have less than five pupils. These public neutral schools have been deserted in favor of the Catholic parochial schools.

The Catholics of the Chicago archdiocese have contributed during the year more than \$1,000,000 to charity here abroad, at the calls of Archbishop George W. Mundelein, according to a pastoral letter issued by the archbishop setting the date of the collection of Peter's Pence as the Sunday before Thanksgiving. Last year's collection for the Pope reached the sum of \$180,000, "a level," says the letter "never attained heretofore by any church in Christendom."

New Haven, Nov. 21.—The largest correspondence school in the United States will be started December 1 by the Knights of Columbus, it has been announced. The school will be for the sole service of ex-service men who reside at a distance from the present free schools maintained by the Knights. It will make it possible for every ex-service man regardless of his place of residence or his employment, to participate in the benefits of the K. of C. schools.

Rome, Oct. 23.—Instruments and implements which Roman archeologists declare antedate the founding of Rome and survive probably from the Stone Age, have been unearthed on the slope of Mt. Laurus, in the suburbs. In making excavations for houses in this section, workmen encountered numerous traces of this early civilization, and their discoveries have become the subject of intense interest to the archeologists of the Vatican as well as to secular scientists.

There are many indications that Oxford will once more become a seat of Catholic learning, more comprehensive, perhaps, than even in its palmyest pre-Reformation days. The religious orders are back again, the secular clergy have a college, and Catholic laymen among the under-graduates are sufficiently numerous to call for the spiritual employment of a Catholic chaplain within the university. Last, though not necessarily least, one of the old colleges has a Catholic dean, Dr. Urquhart, dean of Balliol College.

Boston, Nov. 21.—The "Madonna and Sleeping Child," a work by the great painter of religious subjects, Giovanni Bellini, was given its first showing in America today in the private gallery of Mrs. Jack Gardner, in Fenway Court, Bellini, with his father and brother, was one of the chief founders of the Venetian school of art. Deep religious feeling is one of the chief characteristics of his wonderful paintings, all too few of which have been preserved. Among his pupils was the great Titian. Before the War the "Madonna and Sleeping Child" was in the Simmeringen collection, in Germany.

San Francisco, Nov. 21.—Anti-Catholic prejudice rode to a hard fall in the recent municipal campaign, when three members of the Board of Education who were vigorously opposed by anti-Catholic elements headed the ticket of seven that was balloted on. Two of the members of the board who were subjected to the bigoted opposition were Catholics, Daniel C. Murphy and Alice Rose Power. A third, F. Dohrman, jr., had been educated at a Catholic college. Angelo Rossi, who led the list of nine city supervisors elected was also opposed by anti-Catholic organizations and his success in leading the ticket is attributed chiefly to resentment over the efforts of the bigots.

The movement among the members of the Anglican Church for placing a statue of St. Joan of Arc in Winchester Cathedral, is frankly acknowledged by its promoters as an act of reparation. The statue is to be placed close to the tomb of Cardinal Beaufort, Bishop of Winchester, who was one of Joan's judges and who kept the key of her prison at Orleans. "In a cruel age," says an appeal addressed to all Anglican churchmen, "English hate and English gold combined with French treachery to burn at the stake the Maid whose only fault was that she devoted her life with its marvelous gifts to the love of God and the service of her country."

Some public tribute to her memory is surely due from us today.