

The Catholic Record

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LONDON, SATURDAY, APRIL 1, 1922

FAILURE OF "NORTHERN" GOVERNMENT

Belfast, March 22.—In the new Lodge road district tonight a man was shot dead, making a total of 21 dead and 47 wounded since March 11.

This despatch, clipped from an obscure corner of the daily press, sheds a rather lurid light on conditions in Belfast.

The amazing feature of the whole thing is the indifference of Protestants, the half-condonation of a savagery that would be roundly denounced if Turks instead of Orangemen were guilty of it.

The statesmanlike and patriotic initiative of Michael Collins in coming to a friendly understanding with Ulster was hailed by the press as an evidence of the wonderful statesmanship of Sir James Craig! The latter's utter failure in statesmanship, even in the most elementary duties and responsibilities of government, is passed over in silence.

However, no one is deceived. The silence is eloquent. The Government of prosperous and progressive loyalist Northeast Ulster is a colossal and shameful failure.

The Belfast correspondent of the Dublin Freeman says:

"To Belfast Catholics it is more than ominous that for three weeks the attacks on Catholics ceased as if by magic, and on the 6th of February started again like a prairie fire. It clearly proves that there is organization and method behind it all."

Yet the statesmanlike Sir James Craig actually tries to create the impression that Catholics are the aggressors!

In the Dublin Freeman, Feb. 25th last, the Belfast correspondent thus riddles that pitiful pretence:

Sir James Craig's wire to Mr. Churchill is without parallel, even in the annals of Belfast disturbances. He actually ignores everything except that which makes for the case he is desirous of establishing. The present outbreak did not begin with "firing on workers and loyalists going to work."

The public Press, both of England and Ireland, record the first event in the present awful outbreak, namely, the murder of a young Catholic trader—Thomas Gray—shot in his own shop on 6th February. On the same day a bomb was flung at a Catholic house in Seaford street. On the 7th inst., Patrick Hannigan, a Catholic, was shot at Cupar street by Orange gunmen. On the 8th inst., a Catholic named Darragh—an ex-soldier—was murdered, and on the same date North Queen street, a Catholic quarter, was swept by fire.

Let it be noted that all these outrages took place prior to the kidnapping of "loyalists" in Fermanagh.

But Sir James contradicts himself—as, forgetting that he had asserted that the present trouble began by attacks on "loyalists" going to work, he further on says that "the trouble began by shooting in Wall street—a mixed locality—on Sunday last." And yet on Saturday night Mrs. Pate, a Catholic, was foully murdered in her own shop, and Joseph Harte, a publican, shot at, as well as other attempts in other localities.

Referring to the horrible incident of a bomb being flung amongst Catholic children, killing three and wounding close on a score, Sir James merely says: "A bomb was flung in a Sinn Féin area which resulted in the deaths of two children and the wounding of 14 others." He is not even correct in his numbers. He uses the phrase "Sinn Féin area" as if to suggest that the act was that of a Sinn Féiner. It means that Catholics or Sinn Féiners throw bombs amongst their own people.

Not one word of sympathy with the victims, or horror at the deed is uttered by this model Premier, who

has recently declared that "he would lead and not be led!" He does not forget to deplore the death of the caretaker of an Orange Hall (a regrettable event which all deplored,) and puts it in the front of his tale.

Will Sir James Craig explain how it is that Catholics, numbering as they do a fourth of the population, supply on this occasion, as they have done on all previous occasions—three-fourths of the victims.

Sir James Craig's telegram is clear proof that nothing like justice, or even bare toleration, will be meted out to the Catholic people of Belfast.

"Specials" in the Belfast Parliament's area are fanatical Orangemen, armed and clothed with the authority of policemen. As illustrating their spirit: two of them went into the Cathedral at Newry, washed themselves in the Holy Water Font, sat, smoked with their hats on, and before they left cursed the Pope to perdition in the orthodox Orange style. They go about the town in lorries and in Catholic quarters singing lustily Dolly's Brae—an Orange song or hymn glorifying the murder of Catholics. These guardians of law and order swaggeringly stop, question and arrest Catholics at will.

Speaking of the Ulster disorders the other day Winston Churchill remarked that they occurred in the jurisdiction of the Northern Government, intimating that it was the business of that Government to suppress them.

"Thereupon," continues the despatch, "cries were raised: 'Aren't you going to help them?'"

Mr. Churchill continued that the Ulster Government had 13 battalions of infantry, 8,000 constabulary, nearly 5,000 armed "A" specials, 20,000 "B" specials and a further force of "C" specials. He did not believe that the Northern Government was unable to maintain order.

The "loyalists" of the Northeast have surely forces enough to maintain order. But the notorious fact is that many of these forces in themselves are the instigators and perpetrators of murder. And this incredible fact, which outrages every instinct of civilization, is beginning to be realized in spite of the conspiracy of silence and of active misrepresentation.

The London Eng. Daily News of March 8th last puts the damning case against the "Northern" Government in plainest of plain terms:

"In another column we publish this morning, on the authority of a Belfast correspondent, a list of alleged murders of Protestants by Catholics complementary to the list of alleged murders of Catholics by Protestants published in our issue of Saturday last. We have no means of checking either list, but we have no reason to doubt their authenticity. We give them both, on the authority of reputable correspondents, for what they are worth. The correspondent who sends us the list of Protestant victims seeks to convict us of suggesting that only Catholics are ever attacked in Belfast. This is not true. What we have repeatedly suggested, and what all the evidence suggests, is that the Protestant attacks on Catholics have all the appearance of organized pogroms, and the Catholic attacks on Protestants of organized reprisals by men who can obtain no other defence. Our correspondent of today completely ignores the charge of our correspondent of Saturday that Specials of the 'A' and 'B' Class played leading roles in the murders of Catholics and he happily has no corresponding charge to make against the other side. The case against the Northern Government is that it not only fails to suppress murders, whether of Catholics or of Protestants but that it wittingly or unwittingly enlists the murderers themselves in the forces of 'law and order,' and that they thereupon continue their murder campaign even more effectively than before."

And this is the loyalist government that defies and denies the authority of King and Parliament to create a Commission to delimit according to the wishes of the inhabitants the boundaries of the "Northern" province!

Whatever sympathy Protestant Northeast Ulster might have received in its hour of humiliation and disappointment will have been shamed into silence by "Ulster's" own infamous record of governmental failure.

"Until he [Sir James Craig] uses his influence and authority," writes the Nation, "more effectively than in the past to protect the Catholics he cannot expect much sympathy from the world for his little government." And here we touch on a mighty truth. The unparalleled unity, the indomitable spirit, the courage, the determination, the heroic self sacrifice of the Irish in their wonderful fight for freedom would not have won the victory had

it not been that the judgment, the conscience and the sympathy of the world were solidly with Ireland in the unequal struggle. This it was that made Ireland invincible.

With "Ulster" the converse is true. Exasperating as present conditions are they make inevitable the disappearance of the "Ulster difficulty." "Ulster" is committing political suicide; and the "Ulster" question will die amid universal obloquy.

ITEMS OF LOCAL INTEREST

THE CATHOLIC RECORD has the largest circulation of any weekly, Catholic, Protestant, secular, or class, published in Canada. Its actual circulation—disregarding its size—is more widely distributed throughout the nine provinces of Canada and Newfoundland than is the circulation of any other Canadian publication of any class or description.

These are facts which we set down not by way of boasting, but because they have a significance and entail consequences that must be borne in mind not only by us but by our subscribers, friends and readers.

A local newspaper publishes some article, personal or parochial, of Catholic interest. A subscriber clips it and sends it to the CATHOLIC RECORD; and, if not endowed with more than average good sense, resents our refusal to reprint it. "Our local newspaper," he or she exclaims, "which is not Catholic, published this and the CATHOLIC RECORD refuses to do so!"

Yes, the local paper publishes local news for it has no other reason for existence. It must publish local news that is of local interest. It is a local institution; its circulation is local.

But the CATHOLIC RECORD is in no sense of the word local; it has steadily grown to be the National Catholic weekly of Canada. As such the obligation imposes itself to reserve its columns for matters of general Catholic interest; and to exclude such items of purely local interest as would otherwise clutter its pages. If any such items are accepted, then all such must be admitted. A little consideration will make it evident to all that such a course would be suicidal.

The exclusion of purely local matter was the settled policy for many years of the late Senator Coffey. His long and, in Canada at least, unique experience as a Catholic journalist made it plain to him that as a matter of duty to the readers of the RECORD in general, items of merely local interest had to be excluded. All who knew his gentleness and consideration for the susceptibilities of any and every friend—and every reader of the RECORD was a friend—will agree that this duty, however plain, like most duties, had its unpleasant side. The good sense, however, of our readers made it comparatively easy once its reason was understood.

Our friends will, therefore, understand that although a religious profession or a bishop's visitation is really one of the most striking evidences of religious vitality of the organic life of God's Holy Church; still religious professions and episcopal visitations occur so often, and the accounts, embellished though they always are by the piety and esthetic sense of the writers, are necessarily so very nearly identical, that they come perilously near the "vain repetitions" which we are warned to avoid.

Than Catholic education no cause is dearer to the heart of the CATHOLIC RECORD; but a list of names is not inspiring; nor is it desirable to publish a glowing account of the good work of any one institution when so many others are doing work equally good. We have had enough lengthy accounts of closing exercises with lists of prize-winners, participants in entertainments, etc., to fill several numbers of the RECORD. Success in Departmental and University Examinations is not in the same category; we shall always be glad to publish the results of such examinations.

To the activities of such organizations as the Knights of Columbus and the Catholic Women's League we should be glad to give space and due publicity. But dances, teas, lists of names, skeleton accounts of meetings, &c., are not of general interest. Sometimes we are informed that some learned or prominent individual gave an instructive and highly suggestive address of

great value. While this is meaningless, an intelligent summary of such an address might well be of great general interest and utility.

In the matter of obituaries it is well that our rule be understood. Otherwise the disagreeable duty of making it known arises at the most inopportune time. Short notices in the obituary column are always inserted; and for subscribers free of charge. But extended obituaries are limited to priests, religious, and to their families. That has long been the rule. That there had to be some limitation to such notices one can fail to see. Otherwise the RECORD would be filled with obituaries alone. That parents who reared sons to the service of God's altar and bore the expense and privations incident to their education for their holy calling should be an exception to the general rule is due to the late Senator Coffey whose delicately discriminating Catholic instinct in this as in so many other things was so fully appreciated by our readers.

Matters of general Catholic interest may, of course, sometimes have a local habitation and a name; we must throw ourselves on the good sense and reasonableness of our readers in general for a sensible and reasonable interpretation of a policy which experience has proved to be necessary and in their own best interest.

"THE HAPPY DAYS"

By THE OBSERVER

As "Briggs" would say, "Them was the happy days." I have just walked through the retail shopping section of a certain Canadian city. The lights are not fled; garlands there never were; and all but me are not departed; yet there is a change, a mighty change.

I saw that district during the War; crammed and packed with people in haste to spend their money. There was enough money spent in that district for candy alone from 1914 to 1920 to relieve all the unemployment that exists in that city now even if it were continued for the next three years. I saw that street year after year, during the War, crowded with people who flung their money away with a care-free abandon that took no thought for the future. All classes, ages, ranks, occupations, colors and sexes, shared in this riot of money-spending. The workmen, perhaps, spent more recklessly than the others, if one bears in mind that their position was less secure.

The biggest spender, proportionately to his means, was the unmarried workingman. For him the heart of the profiteer beat with warm, if not deep, affection. He did not care whether he paid ten dollars for a pair of boots or nineteen. Why should a trader not love him? But indeed all were guilty; all but a minority of low-paid workmen and men whose salaries did not increase; a minority forgotten and despised, during "the happy days," but now held up to the world as the standard types and representatives of the whole class of labor.

But the majority of the people of Canada had money to spend and spent it. Canada's public debt before the War was three hundred millions. It had taken us forty-seven years to get in debt that much. We are now in debt over two billions; that is to say, our debt is about seven times as great as it was before the War; we have spent in the few years of the War, seven times as much money as we spent in the forty-seven years before the War.

Most of that money was spent in Canada. But much, perhaps most, of what was spent (we mean by Governments) in Canada, was not kept in Canada, but being spent again for the products of American industry, is now in the United States.

The total debt of Canada, before the War, was about three hundred million dollars; this year it will take at least four hundred million dollars to pay interest on our debt and run the country, however economically it may be run. Now that the War is over, and the ground-swell that survived it is subsidizing a bit, possibly Canadians may be induced to think of the facts, of what has come and gone, since 1914. A long stream of money flowed through the hands of the people. Admit all the accusations of profiteering, (and they are true, and half the truth has not been told) and yet the fact

remains that the Canadian people, as a whole, and speaking generally, spent money they could have saved, and took no thought for the future. The future we ought to have looked to is now here. The stream of money has shrunk, as in the nature of the case it had to shrink.

Under the circumstances, one wonders to see that the per centage of unemployment and distress is as low as it is. Nor will it do to blame the imprudent squandering of temporary means wholly on the War. It is easy to sum up the whole case in one hearty and comprehensive curse upon the Kaiser; but the Kaiser's declaration of war did not create in the people of Canada the weakness to which they gave full rein during the War; the weakness for foolish and ill-considered disposition of the means they found in their hands.

The disregard for thrift was characteristic of the Canadian people before the War. Saving is not an agreeable form of self-restraint to Canadians, and was not, even before the War. Indeed, it is not naturally agreeable to human nature at all. Some peoples are more inclined to thrift than others. The people of France have such an inclination; and, having a fruitful, though not a very rich country, in natural resources, their financial position has always been sounder, man for man, than that of any other people. The French in Canada, because of a similar disposition to be thrifty are, man for man, better off than other Canadians.

Other peoples who settled in Canada had, when they came here, a tradition of hardships, want and suffering, which caused them to practice thrift; but with the Irishman and the Scot, regard for the future is not as strong as it is with some races; and they are not as careful of their means as it is to their interest to be.

As a whole, the people of Canada do not take thrift seriously. The natural conditions in Canada do not have not up to now, impressed the need for thrift. We have a very big country; and in proportion to its size, our population is small. We have not been in the way of object lessons in thrift such as are so emphatically taught from time to time in the overcrowded countries of Europe.

And so we are suffering a setback just now. The lights are fled; and most of the eager buyers are, for the time being, at least departed. How much further will prices come down? I have an idea they will not come down as low as some people expect. I think I have had occasion to point out in this column before, that we have had a conspiracy of price-fixing in Canada. There are signs of a determined struggle to keep prices from tumbling further. There has been an effort to hold on to war-time profits even in the absence of the former volume of buying. For one thing, the quality of goods has been lowered in some cases.

The price-cutting up to the present, seems to have consisted chiefly in trimming off what I may call the local additions to prices already swollen by agreements amongst manufacturers and wholesalers. Let me illustrate: I was talking—before the War—to a travelling salesman of rubbers, rubber boots and that sort of goods. He told me there was an agreement by which the prices were about the same. Said I, "What then do you talk of by way of competition with the travellers for other firms?" "Well," he said, "we talk of the quality of our goods." And, as it seemed to me, there was not much in that to talk about.

But, while prices were thus fixed, up to a certain point, local additions were possible. The local dealer looked at the surging crowd in his shop, and—stuck up the price still higher. Such local additions are beginning to come off, but I have an idea that price-fixing will continue, until some strong public man writes a few new paragraphs into the Criminal Code, and firmly orders them to be carried into effect.

NOTES AND COMMENTS

ACCORDING to recent intelligence from Rome, the circumstance of a Papal election being consummated before Cardinals from a distance could arrive, is not likely to be repeated in future elections. The Osservatore Romano, the usual medium for such communications, publishes a *motu proprio* of Pope

Pius XI., extending the interval between the death of one Pope, and the meeting of Conclave for the election of another, to fifteen days, with the option of extending it a further three days if necessary.

Amidst the unreasoning appeals to prejudice which the Catholic plea for justice in regard to our Separate schools has brought forth, it is refreshing to read the sane and well-considered utterance of "Spectator" in the Canadian Churchman. "The aggressive campaign now prosecuted by Roman Catholics on behalf of Separate schools in Ontario," he says, "calls for sound, honest thinking on the part of Anglicans. Spectator is extremely jealous that the position taken by Anglicans today shall be regarded as sound and honourable a generation hence. He is anxious that they should stand steady in times of deep prejudices. The country greatly needs men to get beneath the surface at such times and boldly set forth the truth. Such a position really ought to fall naturally to Anglicans. In the controversy that now is thrust upon us, we may find that justice and equity are on the side of the majority. That would make our position very easy. It may, however, be discovered that truth carries us away from many of our friends. That will be difficult. Suppose we go with the multitude, use arguments that have no weight, invoke principles that are plausible but unsound. Would we not be unworthy of the name we bear? What confidence could be placed in us in the future? It is in a crisis of this kind that our Church is tested." Catholics ask for nothing more than "sound, honest thinking" on the subject, confident, as they are, that unless the people of Ontario are carried away by fanatical appeals to old prejudices, and the real issue thereby becomes clouded, their plea is invincible.

In another issue of the Canadian Churchman, "Spectator" discusses the position of Protestant schools before the law in Quebec—a subject on which interested persons in Ontario have done their utmost to hide the real facts—and says: "It seems singular that there are so many in the province of Ontario who still think that the Protestants of Quebec are badly treated, because all the school taxes levied on Protestants do not go to the education of Protestant children. It is not so in Quebec. The taxes levied on property belonging solely and exclusively to Protestants is available for Protestant schools. But the taxes levied on joint stock companies, banks, industrial enterprises and such like are assigned to Protestant and Roman Catholic schools, according to population. That is, no matter how much of the stock may be held by Protestants—and usually they are by far the predominant partners—the assignment to each set of schools is according to population. In other words, the Roman Catholics get by far the greater share."

It is here where this writer shows not only freedom from bias, but sound judgment as well. The explanation of this apparent disparity is, he says, that "it is a matter of interest to Protestants not only that their own children should be properly educated, but that all children should be educated. Then, again, the money interest in an industrial enterprise is not the only interest. There are the workmen who made that institution a paying enterprise and the citizens who become the customers of its goods. Thus the Protestant shareholder isn't the only person to be considered. In fact the distribution according to the educational needs of each party is far more just and scientific than the ready rule of each for himself."

It is, we repeat, under existing circumstances, refreshing to meet with a writer disposed to consider the question from more than one point of view. Anglicans have always prided themselves as being less enthralled by the sectarian spirit than other denominations, and that being so, they cannot, in the present crisis, afford to incur the imputation of being swayed by motives that "a generation hence will not be regarded as sound and honorable." So far as Catholics are concerned, if Anglicans can be depended upon to "stand steady" and to "get beneath the surface"

and to "boldly set forth the truth,"—a position which, as he says, "ought to fall naturally to them"—and than which Catholics ask no more, the happy issue of the struggle for equitable treatment of their schools could not remain long in doubt. The Anglican attitude then will be watched with much interest from this out.

BOY LIFE

GOOD TURNS BY BOY SCOUTS

Every Boy Scout agrees to do at least one good turn daily. In a world where so many people spend each day looking for profits, or pleasure, or power, or revenge, it is a most hopeful sign when the boys go out each morning on the watch for opportunities for doing acts of kindness.

Some of these "good turns" are very simple little services; some mean real sacrifice. Not infrequently a Boy Scout risks his own life to save someone who is in danger. In good turns great or small there is always the same spirit, the spirit which animates the Scouts of every civilized nation under the sun. The Good Turn is the heart of the Boy Scout Movement.

Here are some of the kindly acts which have been reported to provincial headquarters:

"A man had a horse and it was young and it would not stand for him, so he asked me if I would please get his mail for him, so I did."

"There was a boy and he had to get out a tea to take the bars down. It was raining hard so I took them down for him."

"There was a man and the tire on his bicycle was flat, and I asked him if he wanted to take my pump, so I let him have it."

"I saw a dog and it was hungry so I fed him."

"As I was coming out of the post-office I met a lady who had many bundles, so I held back the door till she had entered."

"I carried wood and water for an old lady who lives alone, and she is paralyzed in one hand."

Parents have sometimes remarked that it is more difficult to get boys and girls to be courteous at home than among strangers, but here is a report which proves that the "good turn" reaches its highest development right in the family circle: "Sunday, I helped Mary with her lesson. Monday, I buttoned Mary's dress because Mama was busy."

What boy of ten years can make a report like this? "I was walking along on a road near the woods, and I had my brother with me, and I said, I think I hear a cry. So I went to go into the woods and I saw a squirrel that had his head in an old tin can, and I picked it up and I took his head out of the can and let him go." If Mr. Squirrel had canned himself before the days of the Boy Scout Movement his adventure would have ended in a cage or in a potpie.

There is a strict neutrality in these reports received two days apart from the same Scout. "There was a cat in a steel trap suffering and I went and let him out." "I picked up a little bird under a tree and climbed up the tree and put it in its nest safely."

And so they go on and multiply—thirty thousand good turns a day, nearly eleven million a year, in Canada alone, not to mention those done by other people as a direct result of the example furnished by the Scouts.

Only a small proportion of good turns are reported, for Scouts do not talk about these things unless asked.

More important than arithmetic, or grammar, or spelling, is their systematic teaching of thoughtfulness and kindness, for when selfishness is eliminated, poverty and crime cannot exist.

BRANTFORD PLANS BOY SCOUT WEEK

The Brantford Boy Scouts Association is planning to stage a Boy Scout Week. It is to be held in Brantford commencing May 21st when the summer work of the association will be inaugurated. On Sunday, May 21st, an open-air drum-head service will be held. On the following Wednesday there will be a big rally, and on Saturday a general field-day and jamboree. Many interesting and novel features will be staged, including demonstrations of model camp, firefighting tests, etc. The rally will be staged in one of the local parks and the Dominion Scout Commissioner has been asked to come to Brantford to review the troops. Every troop in the county of Brant will