

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XLIV.

LONDON, CANADA, SATURDAY, JUNE 10, 1922

2278

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

Copyrighted 1922 by Seumas MacManus  
THE WAR AWARDS COMMISSION

By arrangement between the British and Irish Governments, a war awards commission to inquire into the damages under the Criminal and Malicious Injuries Act has been appointed. Announcement of the appointment of the commission was made on May 9. Giving out the names of the appointees in the British Parliament, Mr. Chamberlain said the commission was to deal with claims against the Provisional Government. It has not been stated that claims for murders, burnings and lootings by the British Crown forces in Ireland will come before the body for consideration and settlement, but presumably they will. Strange as it may seem, the damages done by the British armed forces to private property and to life have been assessed on the Irish taxpayers, so that men who had money invested in creameries for instance when those creameries were burned by the Black and Tans were compelled to pay themselves damages for the burning of property in which they had a part interest. While the British courts were functioning in Ireland, when an Irishman presented a claim for malicious injuries in one of them he was not permitted to show that it was the Crown forces who burned or looted his property. British law is a queer thing when it gets mixed up with British interests.

### MISTAKE PROVED GOOD ILLUSTRATION

Some years ago a very witty and eloquent Irishman was lecturing on Ireland in a New York town. The lecture was illustrated with stereoscopic slides, and the operator of the machine put the slide of the Four Courts, Dublin, in wrong side up, so that when the picture was thrown on the screen the Four Courts were shown as if the building had a part roof in where the foundation ought to be. The operator was hastening to correct his mistake, but quick as a flash came the command from the lecturer—"Operator, let that picture remain as it is!" Then, addressing the audience, the lecturer remarked, "Ladies and gentlemen this is an illustration of the way the law is administered in Ireland—upside down."

### "TWO AGIN WAN WOULD KILL A POOR MAN!"

The manner in which the Criminal and Malicious Injuries Act has been operated in Ireland for the past few years would have been a joke if it was not so utterly at variance with the most elementary principles of justice. Even some of the British judges sitting at County Courts when claims for damages done by the Black and Tans came up before them to be assessed on the people criticized the proceeding as unjust and said the damages should have been paid by the British Crown.

The commission will consist of three members—two Britishers and one lone Irishman. When we were schoolboys in Ireland, in our play, if two boys tackled one, we immediately raised the protest—"Two agin wan would kill a poor man!" It is to be hoped that the two Britishers on the awards commission will not kill the chances of the lone Irishman on it to protect the interests of his country.

### THE PERSONNEL OF THE COMMISSION

Lord Shaw of Dumfermline will act as chairman of the commission. The other members will be James C. Dowdall of Cork, nominee of the Irish Provisional Government, and C. J. Howell Thomas, second British nominee.

Lord Shaw has been a Lord of Appeal in England since 1919. He is seventy-two years of age. He was chairman of the commission which met in Dublin and inquired into the Bachelors' walk massacre committed by British troops (the King's Own Scottish Borderers) in 1914. The soldiers when returning through the Irish capital to their barracks after they had made a vain attempt to stop the gun-running at Howth, a suburb of Dublin, by the Irish Volunteers, fired on the people and killed and wounded several inoffensive men, women and children. Not a single British officer or soldier ever suffered for that crime, so that the commission of which he was chairman in 1914 did not give much satisfaction in Ireland. Lord Shaw was Solicitor General for Scotland in 1894-5, Lord Advocate for Scotland from 1905 to 1909, and represented Hawick in the British Parliament from 1892 to 1909. He is a member of the Scottish Liberal Club, Edinburgh.

Mr. Dowdall, the Irish nominee, has been an active worker in the Irish Industrial Development movement for many years. At the present time he is President of the Irish Industrial Development Association in Cork. He is a member of the Cork Chamber of Commerce and Shipping and was for several years a member of the Cork Harbor Commissioners. He has served on

the commission which inquired into the industrial resources of Ireland, has acted as an arbitrator in many industrial disputes and is associated in the management and control of a number of Irish manufacturing and commercial concerns. Mr. Dowdall is a governor and treasurer of the University College, Cork. He has served also as a member of the Economic Relations Committee of Dail Eireann and was concerned in the starting of direct shipping between Ireland and France.

Mr. Howell Thomas, the second British nominee, is Deputy Chief Valuer to the British Board of Internal Revenue.

### THE LIFE STORY OF THOMAS J. CLARKE

One of our Irish poets, singing of the men who suffered in English jails for Ireland, said—"A felon's cap's the noblest crown an Irish head can wear." The meaning of that ennobling "felony" will be clearly apparent to anyone who reads a new book, and an unusual one, which has just come from the press in Ireland. It is the prison recollections of Thomas J. Clarke, who was the first of the leaders of the Irish Rising of Easter Week, 1916, to sign the proclamation of the Provisional Government. It has been published by Maunsell and Roberts, Dublin. The title of the book is "Glimpses of an Irish Felon's Prison Life." Not only does it show how Tom Clarke lived and suffered for nearly sixteen years in English jails but it gives an insight into Clarke's character and personality, revealing the sincerity, fearlessness and unconquerable spirit of the man and that saving sense of humor which buoyed him up during long years of suffering. Thomas J. Clarke's story of his life in prison is a human document of intense interest. The contents of the book appeared in 1912 and 1913 in serial form in *Irish Freedom*, an organ of Irish Republicanism, which was published in Dublin and edited for a time by Sean MacDermott, another of Ireland's martyrs of 1916. The book is edited by P. S. O'Hegarty, who writes a short introduction sketching Clarke's life from his birth in England to his death, standing fearlessly before a British firing squad in Kilmainham Prison in Dublin.

Many people do not know that Thomas J. Clarke was an American citizen. He lived in Brooklyn, N. Y., at the time he was admitted to citizenship; he settled there shortly after coming to the United States, about a year after he was released from his long term in English prisons, and moved to Manoryville, Long Island, about a year before he returned to Ireland.

Tom Clarke's story of his prison experiences bristles with anecdotes of his escapades in outwitting the prison officials and of the strange characters whom he met in jail. He describes in one part of it how he, while working in the stereotyping department of the prison, got out a red-hot Fenian magazine under the eyes of the warders, and in another place tells of the system of telegraphy (wireless, of course) by which he, John Daly and James F. Egan, his fellow prisoners, communicated with each other. He became a contractor in prison, too,—he entered into a contract with John Daly to supply flies for a spider which Daly had tamed.

### DAIL EIREANN CONTRIBUTES TO STARVING RUSSIANS

Dail Eireann, the Irish Parliament, in spite of its own many difficulties, has shown its approval of the fund for the starving children of Russia by contributing one thousand pounds to it, and some of the Irish newspapers have opened subscription lists for the fund. Ireland has suffered so much herself that she cannot ignore the cry of distressed humanity whenever she hears it.

### LIMERICK TO HAVE NEW CIVIC POLICE FORCE

The last of the Royal Irish Constabulary having evacuated Limerick, the leading business men of that city met on May 6 and decided to enroll and uniform forty men as a temporary civic police force. The merchants and traders of Limerick have guaranteed the expenses of the new force for ten weeks by the end of which time they expect that a state government will be established in Ireland and a regular police force will be organized. Limerick, which is an older city than London, until recently maintained a Night Watch, which patrolled the streets at night calling out the hours and guarding the property of the citizens. There were several clashes between the Night Watch and the Black and Tans and old Royal Irish Constabulary and the Corporation of the city, which performs the same duties as a Board of Aldermen on this side of the Atlantic, denounced the attacks on its officials (the Night Watch) in a manifesto addressed to the governments of civilized nations. The new civic police force will be under the control of the Corporation and will have their headquarters in the Town Hall.

### IRISH-AMERICAN SOLDIERS BURIED IN NATIVE SOIL

Relatives of 64 Irish-American soldiers who died in the United States service in France having expressed the wish that their remains should be sent to Ireland for burial in their native soil, coffins containing the bodies of the dead sons of "the fighting race" were reverently unloaded from the steamship *Millwater* at Dublin on May 8. The bodies were brought to Ireland from Antwerp. They were removed to the Dublin morgue under the supervision of Richard W. Wiley, United States Vice-Consul, and Captain W. R. Buckley, United States Army, pending their removal to the different parts of Ireland where the interments will take place. Practically every county and city in Ireland is represented by the dead.

SEUMAS MACMANUS,  
Of Donegal.

### THE POPE AS ALPINE CLIMBER

In the current number of the Review of Reviews, is published a translation of an article written by the Pope in 1889. He says:

It was our intention to go by the Weissthor and the Cima di Jazzi, and so descend on Zermatt. We had also decided to give up this route if necessary for the ascent of the Dufour Spitz (the highest peak of Monte Rosa) from Macugnaga. To avoid discussion we had kept our intention to ourselves, feeling sure that if the proposal were made on the spot and in favorable conditions it would be welcomed. Gadin (the guide) had agreed to bring another guide, Alessio Proment, a vigorous and intelligent youth, to serve as porter. We knew that neither of these men had made the ascent of the Dufour Spitz by any route, nor had we ourselves, and we knew it would not be an easy expedition.

In truth it seems to me that, if we were on the whole fortunate, we were not foolhardy, nor, properly speaking, rash. I do not say this for the benefit of experienced climbers, but rather, if I may be pardoned for the expression, for the profane. I would wish to assure the latter that mountaineering proper is not necessarily rashness, but is entirely a question of prudence and steadiness of a feeling for nature and her most hidden beauties, which are often awe-inspiring, and for that reason the more sublime and the more suggestive to a contemplative spirit.

From Macugnaga the party climbed to the Marinelli Hut, which was only half closed and full of snow. There they slept from 11 o'clock until 1 a. m. To save ourselves from the possibility (the article continues, we will not say risk, of avalanches, we had decided to cross the Marinelli couloir by night, so that even in case of a difficult crossing we should have made it before the sun rose to disturb the snow and ice which lie above. The great couloir was composed of an endless number of smaller ones which enormously multiplied its surface and our difficulties.

When we had all crossed, we began to advance on the glacier, for some time steering to the left and climbing between the Zumstein Spitz and the Dufour Spitz, then to the right towards the rocks of the final peak. After several hours of silent and weary work, we stopped at a short distance from the bergschund in the shadow of a massive wall of pure ice, which jutted out over us like a crystal pavilion. For the first time since we had left the hut we looked at our watches and found it was about one o'clock. We had been going for the greater part of twelve hours with practically no stop except at Imensgrucken. We had won the right to a little rest, so we sat down on the snow to contemplate the sublimity of nature.

Again the snow which in the Marinelli couloir and on the glacier had so effectually hindered our progress was about to serve us badly and in an even worse degree. We set out with renewed vigor, taking a route which while not the shortest, had not the disadvantage of being dominated by masses of ice which at that hour feel the full effects of the sun and discharge their avalanches. We were obliged to scale an ice wall which rose perpendicularly on our left. It took a good half hour to overcome a height of several yards, using every assistance from hands and feet.

Then the snow became increasingly soft and yielding, so that very soon we were no longer walking, but most painfully rolling along. Gadin confided to me later that at this point he almost gave up hope of reaching the summit that day, and he had looked out for shelter for the night on the first rocks, though, as turned out best, he said nothing at the time. 'At last we touched terra firma—we were on the rocks! The nearness of fear sharpens desire. The sun distinctly setting showed us that we had not a

moment to lose. What of rest and what of the night? We attacked the rocks of the ridge rising above the Imensgrucken.

### A MARVELLOUS NIGHT

Our efforts were finally rewarded, and it must have been at half-past seven that we found ourselves on the Ostspitze, the highest summit of Monte Rosa, but we could not remain long. Pursued by the wind, which was unbearable at the height and by the advance of night, we soon descended to a ledge of rock some 100 ft. below the summit, bare of snow, and there settled ourselves as well as we could. It was half-past eight, and the aneroid showed 15,500 feet above sea level. The spot we were on was not a comfortable one for those who had passed such a day as ours, and could certainly not compete with the beds and comforts of the Riffl. It was however, quite safe for any one who could feel safe about himself, although extremely narrow. It was impossible to take a step in any direction. When we sat down our feet were hanging over space. We were able to exercise them however, taking care not to lose our balance. And there was great need of these elementary gymnastics. In such conditions of temperature and place it would have been most imprudent to give way to sleep.

In contemplation and in exchanging a few fleeting words of wonder we spent that marvellous night which none of us will ever forget. The evening before we had formed a good idea of the difficulties which we had yet to overcome. For speed and security we left all our small baggage, carrying with us only the ice axes and the rope. It was about 4.45 or 5 o'clock when we were abandoned our perch, and, half-frozen as we were it took us a good half-hour to climb again to the Ostspitze. Resting our feet now on the Italian side and now on the Swiss, the sometimes literally straddling the ridge, finally cautiously traversing a projection and crossing a narrow and very steep couloir descending to the Swiss side we finally found ourselves on the rocky point of the Dufour Spitz. It was eight-twenty. Here the altitude is only exceeded by that of Mont Blanc, and that by only 500 feet.

I left an account of our entirely Italian ascent in a bottle which we found among the rocks, and then considered our descent. We were again on the Ostspitze and at our bivouac, crossed the ridge again, took up our sacks and got down by the rocks to about the height of Zumstein Sattel. We took to the Col itself at a point about midway between the Zumstein Sattel and the Zumstein Spitz. We arrived about 1 p. m. Down below was the Grand lecher, but a large crevasse which separated it from a rock belt ran all around it as far as the eye could see, and beyond these rocks one of the steepest snow slopes I have ever seen.

What we did may have some importance in the Alpine history of Monte Rosa, for we had made the first crossing of the Zumstein Sattel, perhaps the second highest col in the Alps. We knew well the paths on the Riffl Horn and the Gornegrat that lead to the Riffl Hotel and Gadin knew them; but either his memory betrayed him, or in the strangeness of the place his eyes, half blinded by the reflection of the snow, found a path where there was not one. All search was useless. Two steps from the comfortable beds of the Riffl we had to resign ourselves to pass the night on the hard stones of the moraine. We were awakened from a deep sleep by Gadin's voice announcing that Proment had found the path a little above where we were, and that we ought to reach it immediately. We did not need to be told twice; we ascended the glacier and were soon at the Rifflberg. It was high time, Gadin could no longer use his eyes.

### RELIGION NOT TO BLAME

#### EPISCOPAL MINISTER SAYS PROTESTANTISM CAUSES MESS IN WORLD

By N. C. W. C. News Service

"The mess you see in the world today, in our modern world, is not the result of fifteen centuries of Christianity; it is the result of 500 years of Protestantism."

This sentiment comes not from the lips of a Catholic. It was put forward here in a Boston Protestant church by a Protestant minister, the Rev. Dr. Selden P. Delaney, associate rector of the Church of St. Mary the Virgin, New York City. Presumably he calls himself a Catholic; for he professes to "accept and practice the whole Catholic religion as God established it." And his remarks were made in a jubilee sermon at St. John's Episcopal Church, Roxbury, where he served some years ago as a curate under the then rector, Dr. Codman, now Episcopal Bishop of Maine.

"The great trouble," said he, speaking of world condition, "is not with religion, but with the way in which we use it."

"We do not accept and practice the whole Catholic religion as God established it. We cannot expect that it will work if we pick and choose and use what we like from God's plan and throw the rest away. 'The world today is full of sects which are practicing only a part of the religion which God established. Some of them have cast aside the priesthood; some will have nothing of the episcopate, and sacraments; some say 'We don't believe in confession'; or 'We don't believe in the Mass.' So you have hosts of people who call themselves Christians who are using incomplete pieces of religion, which are not at all the religion which God sent into the world to redeem the world. And they say, 'Of course Christianity has failed.'"

"Thank God, there have been men and women in this church and in other churches who have accepted the whole Catholic religion. They are the answer to this objection which comes to us with such tremendous force, against our religion, that it doesn't seem to do the thing which it promises to do."

### ARCHBISHOP PUTS BAN ON "HIKING SUITS"

Refusal of absolution and Holy Communion to girls and women who adopt immodest fashions, including that of wearing "hiking suits" with knickerbockers, is sanctioned by Most Rev. Sebastian G. Messmer, Archbishop of Milwaukee, in a pastoral letter which he has sent to all the priests of the archdiocese. The pastoral letter was read in all the 250 churches of the archdiocese.

It is understood that complaints regarding the subject of the Archbishop's pastoral have reached him from different sources, and that he acted only after careful investigation and consideration. The text of that part of the pastoral letter dealing with objectionable styles of dress among women and girls is in part as follows:

### DUTY OF PRIESTS

"I desire to call the attention of our priests to their duty of publicly denouncing the indecent and immodest fashions of female dress of our day. This evil is growing worse from one year to the other, and even Catholic women and girls are led astray by the sinful example of others. 'Let the clergy teach their people that the fashions of the world are never a safe guide for Christian women and girls; that the only safe rule is the law of God and the teaching of the Church. Let the pastors publish as a rule for their parish that no woman or girl with a low cut dress reaching below the collarbone or with naked arms will be allowed to approach Holy Communion. Let priests refuse absolution to any Catholic girl going out in a so-called 'Hiking Suit,' a most outrageous, downright immodest and positively sinful fashion which threatens to become somewhat general. No decent Catholic girl with any sense of Christian modesty, decency and propriety will ever go on the street in such an abominable 'Hiking Suit.'"

### NO REASON FOR FASHIONS

"I know of nothing that will more effectively and radically blunt the very instinct of maidenly modesty and reserve and supplant it by a disgusting shamelessness as this scandalous fashion growing among young American girls. There is no reason for such a fashion. Girls can go walking or hiking and taking their exercise as much as they please, and with all the comfort desirable in their own decent female attire without dressing like boys. The modern girl's dress is short enough for any hike. Girls in so-called hiking suits must not be allowed to enter a Catholic Church whether there be any service or not."

"The blame for this outrageous fashion, we know, rests principally on the parents of these hiking girls. Many of the girls are possibly not even aware of the wrong they are doing, the scandal they are giving, and the great dangers to chastity and purity to which they are exposing themselves. Priests are therefore bound to call the attention of Catholic parents to their grave responsibility of properly guiding and controlling their girls and daughters in the choice of their dresses and attire."

"Books and sermons on female modesty and female dress will easily furnish priests with appropriate texts from Holy Scriptures and the Fathers and ascetic writers of the Church." Archbishop Messmer drew attention to certain Scriptural references applicable to the evil which he condemned.

### NEW AIR SERVICE FOR IRELAND

Dublin, May 22.—One of the latest projects of the Irish Provisional Government is the establishment of a civil aviation service. A number of English companies are watching the possibilities of opening up aerial services with Ireland but the Irish authorities have intimated that they desire to see a company formed by Irishmen themselves. The Provisional Government is prepared to grant a subsidy to such a company. It is expected that within a short time Cobh, near Cork, will be an important aerial center. In addition to its utilization as a place for the despatch of American mails to London and continental cities, mails for South America will eventually be sent from Cobh by aeroplane to Lisbon and thence by air to Rio de Janeiro. A school for the instruction of pilots and mechanics will be opened near Dublin.

Two Irish priests have made a special study of air navigation and have discovered important principles regarding the new science.

The doors of your soul are open on others and theirs on you. Simply to be in the world, wherever you are, is to exert an influence—an influence compared with which mere language and persuasion are feeble.—Horace Bushnell.

### CATHOLIC NOTES

London, May 12.—Anton Mayr, impersonator of Thomas in the Passion Play at Oberammergau, died yesterday of pneumonia.

London, June 2.—Pope Pius has appointed Right Rev. J. M. Emard, bishop of Valleyfield, to the archbishopric of Ottawa. Archbishop Emard was born in St. Constant, Quebec, in 1858. He was appointed Bishop of Valleyfield in 1892. He succeeds the late Archbishop Gauthier.

Nearly \$40,000 in money and scholarships has been pledged thus far in response to the appeal of Most Rev. Michael J. Curley for the establishment of a Scholarship Fund in the Archdiocese of Baltimore. Various Catholic institutions have donated generously in the form of scholarships. In addition, a considerable sum in cash has been given by individuals and Catholic organizations.

Dublin, May 18.—A unique ceremony took place in Kilmainham jail, Dublin, formerly a stronghold of the British. Requiem Mass was celebrated in the prison chapel for the patriots of 1916 executed within its walls. The congregation included representatives of the Irish Army and a number of relatives of the executed men. After Mass a pilgrimage was made to the spot where the executions took place.

Detroit, May 29.—Five hundred thousand dollars is being sought by the Detroit League of Catholic Women for its new home in an intensive campaign that started yesterday and will last a week. The building will have accommodations for one hundred and fifty girls and will include an auditorium, swimming pool, library, cafeteria, class and meeting rooms and offices for the use of all Catholic women's organizations.

Right Rev. Mgr. Cassulo, Apostolic Delegate to Egypt, addressing a gathering at Tahta (Upper Egypt) said: "The Brothers of the Christian Schools are doing an immense good in Egypt. To realize it, it suffices to cast a glance at their schools which are everywhere filled and flourishing." The Brothers' School at Tahta includes among its old pupils 25 priests and 11 seminarians.

Recently the Christian Brothers celebrated the 75th anniversary of their schools in Ghent (Belgium). They have now five flourishing educational establishments in the Flemish town, including a high school of 870 pupils preparing for the University; St. Luke's School of Industrial Design, where 650 students take altogether special courses in architecture and industrial art; and the De La Salle Institute and Parochial schools in which are upwards of 2,000.

Buenos Aires.—The announcement in the daily newspapers that Dr. Leopoldo Bard, national deputy for the Capital, will introduce a divorce bill at the coming session of the Congress has aroused the attention of Catholics, who are not unmindful of the evils of divorce as witnessed in the United States, England and Uruguay. It is also reported that another bill to disestablish the church in Argentina is to be presented, but thus far there has been no confirmation of this report.

An archbishop, two bishops and about 100 Monsignori and priests attended the impressive ceremonies which marked the installation of the Right Rev. P. J. Keane, as Bishop of Sacramento. After the ceremonies of installation, including the reading of the Papal Bulls of appointment, Archbishop Hanna preached the sermon. Right Rev. J. S. Glass, Bishop of Salt Lake, and Right Rev. John J. Cantwell, Bishop of Monterey and Los Angeles, attended the installation.

Hong Kong, April 21.—By the death of Rev. Father Anthony Liu, China has sustained the loss of one of her most illustrious native priests. Father Liu was born in 1886 in the province of Kwantung,—now the mission field of the Maryknoll priests,—entered the Seminary of Hong Kong in 1876, and was ordained in 1894. So great was his zeal for the conversion of his fellow countrymen that the Holy See took cognizance of it, and on the occasion of the silver jubilee of his priesthood in 1916, conferred on him the title of Apostolic Missionary.

New York, May 25.—Papal approval of the welfare work which the Knights of Columbus are to undertake in Rome has been transmitted by wireless to Supreme Knight James A. Flaherty. This is believed to be the first official message sent from the Vatican by radio. Monsignor F. Borgognini-Duca, Papal Undersecretary of State, signed the message. Monsignor Borgognini-Duca announced that the Holy Father was particularly pleased with the plan for the establishment by the Knights of a community center, including a school. This will be situated on Pontifical territory, and very near the Vatican.