

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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SPEECH DELIVERED BY TERENCE MACSWINEY AT CORK INAUGURATION

There has come to my hand a rather precious gem that is well worth giving to American readers—and well worth preserving in the scrap-books of Irish-American readers. It is the speech—a remarkably fine speech, typical of the man's beautiful thought and lofty purpose—the speech delivered by the immortal hero, Terence MacSwiney, when, in March 1920, he stepped into the bloody breach, and accepted the Lord Mayorship of his native city of Cork. His predecessor, Thomas MacCurtain, had a few nights before, been assassinated in his home, under the eyes of his wife and sister and little babe—assassinated by masked British emissaries. It required a daring man to take the post. Cork called upon Terence MacSwiney, and Terence MacSwiney, knowing that he was walking to his doom, readily accepted. The speech of acceptance, which he made at the Cork inauguration, was never reported in the papers at the time. It was not considered discreet to publish such reports then. The manuscript of the speech, however, was preserved, and I give it here. He spoke as follows:

"I shall be as brief as possible. This is not an occasion for many words, least of all a conventional exchange of compliments and thanks. The circumstances of the vacancy in the office of Lord Mayor governed inevitably the filling of it. And I come here more as a soldier stepping into the breach than as administrator to fill the first post in the municipality. At a normal time it would be your duty to find the Councilor most practised and experienced in public affairs. But the time is not normal. We see in the manner in which our late Lord Mayor was murdered an attempt to terrify us all. Our first duty is to answer that threat by showing ourselves untrifled, cool and inflexible, for the fulfilment of our chief purpose—the establishment of the independence and integrity of our country—the peace and happiness of the Irish Republic. To that end I am here. I was more closely associated than any other here with our late murdered friend and colleague, both before and since the opening of the Irish War of Independence, in prison and out of it, in a common work of love for Ireland, down to the hour of his death. For that reason I take his place. It is, I think, though I say it—the fitting answer to those who struck him down (applause). Following from that there is a further matter of importance, only less great; it touches the efficient continuance of our civic administration. If the present aggravated persecution by our enemies could stop us voluntarily in the normal discharge of our duties, it would help them very materially in their campaign to overthrow the Irish Republic, now established and functioning according to law, notwithstanding the English army of occupation. I feel this question of the future conduct of our affairs is in all our minds, and I think I am voicing the general view when I say that the normal functions of our Corporate body must proceed, as far as in our power lies, uninterrupted, that that efficiency and integrity of which our late civic head gave such brilliant promise. I don't wish to sound a personal note, but this much may be permitted under the circumstances—I made myself active in the selection of our late colleague for the office of Lord Mayor. He did not seek the honor, and would not accept it as such, but when put to him as a duty he stepped to his place like a soldier. Before his election we discussed together, in the intimate way we discussed everything, touching our common work since an Easter-week when we lay together under the enemy guns. We debated together what ought to be done and what could be done, keeping in mind, as in duty bound, not only the ideal line of action, but the practicable line at the moment, as well. That line he followed with an ability and success all his own. Gentlemen, you have paid tribute to him on all sides. It will be my duty and steady purpose to follow that line as faithfully as in my power, though no man in the Council could hope to discharge its functions with his ability and his perfect grasp of public business in all its details and as one harmonious whole. (applause.)

"I have thought it necessary to touch on this normal duty of ours, though—and it may seem strange to say it—I feel at the moment it is even a digression. For the menace of our enemies hangs over us, and the essential, immediate purpose is to show the spirit that animates us, and how we face the future. Our spirit is but to be a more lively manifestation of the spirit in which

we began the year—to work for the city in a new zeal, and because of our initial act, we had dedicated it to the Republic, and formally attested our allegiance, to bring by our administration of the city glory to our allegiance, and by working for our city's advancement with constancy in all honorable ways in her new dignity as one of the first cities of the Irish Republic, to show ourselves eager to work for and if need be, to die for the Irish Republic.

"I would recall some words of mine on that day of our first meeting after the election of Lord Mayor. I realised that most of you in the minority here would be loyal citizens of the Irish Republic if the English army of occupation did not threaten your lives, but that you lacked the spirit and the hope to join with us to complete the work of liberation so well begun. I allude to it here again because I wish to point out again the secret of our strength and the assurance of our final victory. This contest of ours is not on our side a rivalry of vengeance, but one of endurance—it is not they who can inflict most, but they who can suffer most who will conquer—though we don't abrogate our function to demand and see that evil-doers and murderers are punished for their crimes. But it is conceivable that the army of occupation could stop our functioning for a time, then it becomes a question simply of endurance. Those whose faith is strong will endure to the end and triumph. The shining hope of our time is that the great majority of our people are now strong in that faith.

"You, gentlemen of the minority here, I would address a word. You seem to be hypnotised by the evil thing—the usurpation that calls itself a government. I ask you again to take courage and hope. To me it seems—and I don't say it to hurt you—that you have a lively faith in the power of the devil, and but little faith in God. But God is over us, and in His Divine intervention we have perfect trust. Anyone surveying the events in Ireland for the past five years must see that it is approaching a miracle how our country has been preserved during a period culminating in the murder of the head of our great city. God has permitted this to be to try our spirits, to prove us worthy of a noble line, to prepare us for a great and noble destiny.

"You among us who have no vision of the future have been led astray by false prophets. I will give you a recent example. Only last week in our city a judge acting for the English usurpation in Ireland, speaking in the presumptuous manner of such people, ventured to lecture us, and he uttered this pagan sentiment: 'There is no beauty in the liberty that comes to us dripping in innocent blood.'

"At one stroke this English judge would shatter the foundations of Christianity, denying the beauty of that spiritual liberty which comes to us dripping in the Blood of Christ crucified, who by His voluntary Sacrifice on Calvary delivered us from the dominion of the devil when the pall of evil was closing down over the darkening world. "The liberty for which we today strive is a sacred thing—inseparably entwined as body with soul with that spiritual liberty for which the Saviour of man died and which is the inspiration and foundation of all just government. Because it is sacred, and death for it is akin to the sacrifice on Calvary, following far off but constant to that Divine example, in every generation our best and bravest have died. Sometimes in our grief we cry out foolish and unthinking words. The sacrifice is too great. But it is because we were our best and bravest they had to die. No lesser sacrifice would save us. Because of our struggle is holy—our battle is sanctified by their blood, and our victory is assured by their martyrdom. We, taking up the work they left incomplete, confident in God, offer in turn sacrifice from ourselves. It is not we who take innocent blood, but we offer it, sustained by the example of our immortal dead and that Divine example which inspires us all for the redemption of our country. Facing our enemies, we must declare our attitude simply. We see in their regime a thing of evil incarnate. With it there can be no parley—any more than there can be a truce with the powers of hell. This is our simple resolution.

"We ask for no mercy, and we will make no compromise. But to the Divine Author of mercy, we appeal for strength to sustain us in our battle, whatever the persecution, that we may bring our people victory in the end. The civilised world dare not continue to look on indifferent while new tortures are being prepared for our country, or that they will see undermined the pillars of their own governments and the world involved in unimaginable anarchy. But if the rulers of earth fail us, we have yet sure succor in the Ruler of Heaven, and though to some impatient hearts His judgments seem slow, they

never fail—and when they fail they are overwhelming and final. His judgment is now surely hanging over the Empire of our enemies; heralded the doom of Babylon have a new and prophetic application in his hour: 'Oh, thou, that dwellest by many waters, rich in treasures, the end is come for thy entire destruction.'

SEUMAS MACMANUS,
Of Donegal.

RURAL RELIGIOUS PROBLEMS

By M. Masland

Paris.—The "Feast in Praise of the Christian Earth" was the original name given to the ceremony just held at Chartres under the direction of the poet Louis Mercier and some of the most noted of the young French writers of today, in honor of the annual convention of the Catholic Association of French Youth. The name is also symbolical of the work to be taken up by the organization during the coming year.

The ceremony opened with a collective prayer to call forth the blessings of God on the Earth. Eloquent speeches, poems and songs of lofty inspiration and perfect execution invited Christians here below to love the beauty of the fields and woods, not only for the joy they give, but because their beauty is a reflection of the infinite beauty of God, and to see in the humble peasant one of the most powerful artisans of earthly splendor.

OBJECT OF THE ASSEMBLY

The object of the annual convention of the Catholic Association of French Youth is not merely to bring together delegates from every portion of France for the purpose of reporting on the general vitality and progress of the organization and its propaganda. It is at the same time an invitation for the deep and fruitful study of some particular form of duty incumbent upon the younger Catholics of the present time.

Last year the Congress studied: "The duty of Catholics in combating the weakening of the professional conscience." This year the program was devoted to the "Examination of the Role of Catholics in Agricultural and Rural Life." This subject appeared particularly opportune in view of the urgent need of action in regard to the material, moral, and religious situation in the country districts which have been depopulated by war and thoroughly worked by Socialist propaganda.

The program was prepared in conformity to the returns from a questionnaire sent to the different branches of the organization in every part of the country. More than 400 answers were received, and these form a remarkably accurate and detailed file of information on the agrarian question in France.

The most striking points brought out by the answers to these questionnaires are as follows: During the last few years the number of small proprietors in France has increased, and a large number of farmers and farm laborers have become owners of the land they work. Two great evils have been generally recognized, namely the decrease in the birth-rate and the labor crisis which have caused an influx of immigrants of doubtful morality and irregular habits. A hopeful sign is the progress of professional organization and a decrease in anti-clericalism and superstition. The sound common sense of the French peasant does not appear to be greatly affected by Socialist propaganda.

CONCLUSIONS REACHED

With such a well-defined basis the arguments heard during the congress were of the greatest interest. Peasants, directors of syndicates, rural engineers, chaplains and young parliamentarians all taking part in the discussions. The following conclusions were reached by unanimous accord: First of all, while expressing earnest wishes for the improvement of the material life of the peasant, the Congress declared that the greatest importance was to be attached to the progress of morality and the development of religious life in the parishes. It declared that Catholics must encourage the wage-earners to own their own property. The material improvement of housing conditions for farm laborers is also advocated together with an increase in the number of agricultural syndicates composed of owners and laborers. Professional representation should be demanded more than ever, and the desire was expressed to see in addition to the Chamber and the Senate a "professional assembly" charged with debates on corporative interests; the members to be elected from the various trade bodies.

Other resolutions concerned the intensifying of religious life in the

country districts and the creation of occupations to interest the peasant in his spare time: choral societies, musical and dramatic societies, moving pictures, etc. To provide amusements for the inhabitants of remote villages is considered the best means of neutralizing the overwhelming attraction of industrial towns.

The resolutions passed by the Congress were placed under the protection of Our Lady during a solemn service celebrated in the marvelous Cathedral of Chartres which overlooks the richest plains of France and constitutes the grandest and most perfect testimony to the Christian art of the Middle Ages.

Before the final benediction a large meeting was held for the delegates and was attended by the Mayor of Chartres and several deputies. The late President Paul Deschanel, who had expected to attend, expressed his regret, being prevented by what proved to be his last illness. One of the principal speakers of the occasion was Abbe Groult, professor in the University of Montreal, who was given a remarkable tribute.

TASK OF THE FUTURE

The closing address was pronounced by Ambrose Rendu, deputy from Toulouse:

"In the thirteenth century," he said, "on the site of the Cathedral of Chartres which had been burned, the Beauceron population erected the wonderful edifice we see today, in the name of Christ and Our Lady, the Association of Catholic Youth will build on the old soil of our nation, devastated by so many scourges, the edifice of new France in which future generations will find shelter in the peace and prosperity which will be recovered in rich and fecund life."

SOVIETISM

RUSSIAN REFUGEE TELLS OF MISERY

Reports from Russia regarding the imposition of sentences of death on Orthodox bishops and priests for alleged resistance to the Soviet Government's order "requisitioning" gold and silver vessels and other property belonging to the Russian Greek Church, and dispatches from Genoa relating efforts made by Pope Pius XI to obtain a guaranty of religious liberty in Russia, add interest to a letter just received by the National Catholic Welfare Council from a Russian woman who fled from her native country a few months ago.

This woman, who is not a Catholic, requests the assistance of the Immigration Department of the Welfare Council in effecting the escape of her relatives from Kieff, where they are living in the utmost wretchedness. She is now in Philadelphia. Because of the risk which publicity might bring to her kin in Russia her name is withheld.

PRIVATIONS OF CULTURED CLASSES

Conditions of the sort that the special Mission is going to Russia to mitigate are vividly pictured by the Welfare Council's informant, who obtains her facts from persons who are at once the witnesses and the victims of the general distress. People of the highest culture, including professors in the universities of Russia, are undergoing the greatest privations, according to reports received by this woman's refugee. In addition to the sufferings due to lack of food, clothing and fuel, the Russian population is afflicted with diseases, principally typhus. Even the meager earnings of those who can find employment are further reduced by the rapid and progressive depreciation of the Russian ruble.

All the property and other possessions of the Russian "intelligentsia" have been swept away by "nationalization" or confiscation, or has lost its value under existing political and economic conditions. The food and clothing being distributed by the American Relief Association, this woman says, is hardly more than a temporary palliative.

Speaking of the distress experienced by some of her former friends in Kieff, the informant of the Welfare Council writes: "A steady stream of letters from former colleagues keeps me pretty well informed concerning the conditions of living in Kieff. One of the teachers (of higher mathematics) is heroically struggling to keep alive a family of nine—himself, three feeble women and five children. Three of these children are the orphans of murdered relatives. He teaches mathematics in several schools, works in a cigar factory, gives private lessons in the homes of wealthy Jews in between, and sweeps chimneys as often as he can procure the job. How remunerative all this is can be judged from the fact that an hour's instruction gives him 400,000 rubles, the schools \$75,000, and the cigar factory 2,000,000 a month, respectively.

WHAT IT COSTS TO LIVE

"But flour is (or was on March 3) two million rubles a pound (40 pounds) and potatoes 700,000 rubles a pound—and hard to get at that. This is just a sample of what is going on in each family, and almost each has been increased by orphans of dead brothers and sisters. Another of our teachers, head of the department of Russian literature and language, writes: 'We receive our salary about three months in arrears, and then only 90 per cent of it, so that when we do get it, it is not worth much. In a word, my monthly salary and that of Lucie (also a teacher) together are hardly sufficient to provide one meal for our family.'

The Welfare Council's correspondent draws attention to the fact that the postage on a letter from Russia to the United States had increased from 1,000 rubles in December, 1921, to 62.5 0 rubles in April, 1922. This is taken to indicate the rapidity with which Russia is traveling to bankruptcy and economic and political chaos.

PROTESTANT PLAN

TO TEACH SCHOOL CHILDREN RELIGION

Washington, D. C.—A movement of national proportions to rearrange the time schedules of Public schools so that children of all religious denominations may receive regular religious instruction has been inaugurated with the powerful backing of Methodist Episcopal, Baptist, Presbyterian and other religious bodies.

Initial action has been taken by the Malden (Mass.) Council of Religious Education, Inc., in petitioning the Malden School Committee to excuse from schools for certain study periods, high school children of parents who so wished, that they might receive religious instruction in the Malden School of Religious Education. The request has been refused by the school committee, but the leaders of the movement are now preparing to take it up with greater force in the hope of having their program for the religious instruction of children in school hours in operation at the beginning of the next school year.

MANY CITIES EXPERIMENTING

Meanwhile, it is pointed out that from 200 to 300 cities in the United States are experimenting with the subject of religious instruction in Public school children on school days. Among these are New York, Detroit, Grand Rapids, Milwaukee, Houston, Toledo, Rochester and Malden. Protestants of this last city have been giving religious instruction to school children on week days for some time, but always outside school hours.

The proposed new plan has been endorsed by a committee on education which claims to represent thirty-three religious denominations and sixty-seven State and provincial associations with a membership of 28,000,000, the result of a fusion of Protestant agencies meeting in Chicago last February for the purpose of throwing their weight into a movement to secure the "spiritual literacy" of the childhood of America.

Dr. Walter S. Athearn, of the School of Religious and Social Service of Boston University, is chairman of the committee and the originator and leader of the movement.

"The real issue," said Dr. Athearn, "is the attitude of the Public schools towards the religious groups who do not fit in the parochial school system of the Roman Catholics. The separation of Church and State is a fundamental American principle and no religion is taught in our Public schools. The Roman Catholics insist on teaching religion in their own way. Both Roman Catholic and Jewish children are taken out of Public schools for religious ceremonies, saint's day, fast day, holidays, and so forth. The children of Protestants who do not make similar demands are thus left either without religious education or are obliged to take it at far ends of the day. In this way, academic subjects, social sciences, biology and so forth have encroached upon religion and crowded it into the background."

VIEW OF EDUCATION COMMISSIONER

Malden Protestants have been giving religious instruction to children for some time, but always outside of the regular school hours. They are conducting an organized grade school of religion with trained teachers, but experience has proved that taking children at the end of the day was not the best arrangement for either the children or the school. The fact that 250 standard colleges have united in defining a unit of religious teaching which will be accepted as one of the fifteen college entrance units, has been one of the factors that has prompted the request that pupils of all religious faiths be excused from the high schools long enough to enable them to earn one unit of college credit

under church auspices, during the High school course.

Dr. Payson Smith, Commissioner of Education for Massachusetts, has questioned whether any school board of the State can legally release any student from school for the purpose of religious education.

BELFAST MURDERS

GOVERNMENT NOTIFIED THAT CATHOLICS ARE BEING EXTERMINATED

There is no peace yet in Belfast. The death-roll for the past week reached 14. The actual number of homes looted or burned since July 21, 1920 is 837. Of the 10,000 Catholic workers deprived of work only 1,000 are Sinn Feiners. Plainly therefore the war or extermination policy is directed against Catholics as such.

One Catholic district was besieged for seven hours. Two Catholic women in the district were shot dead. Orangemen entered the business premises of a Catholic who was ill in bed. They first hacked the unfortunate man with hatchets. Before leaving they fired several shots into the lifeless body.

The Belfast Catholic Protection Committee sent a telegram to Mr. Churchill and Mr. Chamberlain, members of the British Cabinet, in the following terms: "Belfast Catholics being gradually but certainly exterminated by murder, assault and starvation. Their homes burned, streets swept by snipers, life unbearable, military forces inactive, special police hostile, Northern Government either culpable or inefficient. Your Government saved the Armenians, Bulgarians. Belfast Catholics getting worse treatment. Last two days here appalling."

Father Laverty, President of the Catholic Defence Association, in a letter in the London Times put the cold facts before the British people. In part his statement was:

"More than 200 Catholic homes have been burned or looted, hundreds of Catholic families have been compelled to abandon their homes or business premises, or both, under threat of death, numbers of respectable Catholic people have been assassinated in their shops or private residences. Several unoffending Catholic women have been shot dead at point blank range. Men have been asked their religion on the public streets, and on confessing they were Catholics, shot in broad daylight. A father, who was certainly not a Sinn Feiner and five sons have been taken from their beds and shot in their drawing room during curfew hours when only government forces had access to the streets. Quite recently one of our priests had a most miraculous escape, six or eight revolver shots being fired at him beside the Church to which he is attached. Worst perhaps of all, a merry band of innocent Catholic children at play have been deliberately bombed, five of them dying as a result, ten or twelve being more or less seriously wounded."

He points out that the six-counting government stands by and fails to make any serious attempt to protect Catholics who have had to endure persecution that is a disgrace to humanity. Not a man has yet been punished, nor, he believes, even arraigned for any of these crimes. Expelled workers had to depend for the support of themselves and their wives and children on the generosity of America and the world.

HOLY FATHER URGES ITALIAN UNIVERSITY WOMEN TO JOIN CATHOLIC UNION

In a recent letter to the President of the Women's Catholic Union of Italy, Cardinal Gasparri, Papal Secretary of State has made known the desire of the Holy Father that the Organization of University Women of Italy should form part of the Women's Catholic Union. The letter says:

"The Supreme Pontiff could not fail to realize the supreme necessity of preserving the unity and compactness which have hitherto pervaded the entire Catholic action of Italian women, rendering efficacious in realizing the sublime aims it has chosen, namely individual perfection and the Christian restoration of society.

"In order to satisfy the exacting demands of university life and at the same time harmonize in an organic manner the laudable activity of Catholic University Women with that of the great family which has taken the name of *Unione Femmine Cattoliche Italiane*, His Holiness has deemed it expedient to conform with the general rules hitherto followed, it is held expedient that all women's organizations devoted to Catholic action shall continue to be affiliated with the U. F. C. I., including the Organization of University Women."

The letter provides for the election of a special Vice-President to head the University groups. The election will take place this fall.

CATHOLIC NOTES

Cologne, May 1.—The Metropolitan of Kieff is authority for the statement that in the period from 1917 to 1920 the Russian Bolsheviks killed twenty-two bishops, nine of whom were barbarously tortured before they were finally put to death.

Paris, May 4.—On May 7, Msgr. Florent de la Villere, Bishop of Nancy, will lay the cornerstone of the basilica which is to guard the relics of Saint Francis de Sales, Bishop of Geneva, and Saint Jeanne Francis de Chantal, foundress of the Order of the Visitation. The relics of the two saints are now kept in the chapel of the Visitation at Nancy. The beginning of the work will coincide with the third centennial of the death of Saint Francis de Sales.

Paris, May 4.—On April 23 Msgr. Chapon, Bishop of Nice, blessed the monument erected to the memory of the 82,000 chasseurs of the French army, the "Blue Devils" who died during the Great War. Marshal Pétain, the hero of Verdun went to Nice especially to attend the ceremony. Msgr. Chapon was assisted by Msgr. Gabanel, well known in America as a lecturer, and who was chaplain of a division of chasseurs during the War. The ceremony was preceded by a Solemn Requiem service in the Church of Notre Dame.

Cleveland, May 13.—More than ten thousand delegates and visitors are expected to gather here when the Knights of St. John hold their thirty-fourth international convention, June 18 to 22. Fifteen hundred members of the organization, and 2,500 members of the Ladies' Auxiliary are making preparations to receive the visitors. Henry A. Leusch, K. S. G., a brigadier general of the Knights of St. John, is chairman of the executive committee for the convention.

Washington, D. C. May 18.—Judge William H. DeLacey, for eighteen years head of the Society of St. Vincent de Paul in the District of Columbia has resigned as president of that organization. Judge DeLacey is treasurer of the National Conference of Catholic Charities and has been active in the work of the local St. Vincent de Paul Council for more than twenty-five years. His resignation is due to increased duties in wider fields.

Washington, D. C. May 12.—Right Rev. Thomas J. Shahan, rector, and Right Rev. Monsignor Edward A. Pace, dean of studies, of the Catholic University of America, have been elected vice-chairman and member of the executive committee, respectively, of the American Council on Education. The election took place at the Cosmos Club here last Friday. The Council is composed of the representatives of the national associations dealing with higher education. Bishop Shahan and Dr. Pace are representatives of the National Catholic Educational Association.

St. Louis, May 8.—The Rev. Timothy Dempsey, famed nationally as an arbitrator in labor disputes, settled his thirty-ninth strike here last week, when he brought to an end the deadlock between the union carpenters and the Master Builders' Association, thereby permitting work to begin on a \$15,000,000 building program. The deadlock had lasted for several weeks. A scale of \$1.10 an hour was announced by Father Dempsey as the union wage. It is said that Father Dempsey found the dispute the most difficult labor situation he has had to handle, by reasons of the columns of briefs and arguments he was called upon to consider.

Denver, Colo., May 3.—Members of the executive board of the National Council of Catholic Men, with Admiral W. S. Benson presiding, completed a two days' session here this evening by voting to undertake an intensive campaign in behalf of Catholic colleges and for the extension of the parochial school system, by pledging support to the establishment of a Catholic college for negroes, and by committing the organization to financial aid for Catholic welfare work among the Mexican residents of El Paso, Texas. It was decided to hold the next national convention of the Men's Council in Washington, D. C., on September 18 and 19, 1922.

Dublin, May 8.—His Holiness, the Pope, has sent an old oil painting of himself to the administrator of Dundalk, County of Louth, as a gift for a bazaar in aid of the new Temperance Hall in that town. In a letter accompanying the gift, Cardinal Gasparri, Secretary of State, writes: "His Holiness, fully realizing the abuse, unfortunately too common, of alcoholic drink, leads, is pleased with all those works which tend not only to prevent the spread of this harmful vice, but also with such as tend to combat it energetically to the great advantage of society. His Eminence Cardinal Logue, and Archbishop O'Donnell have also sent valuable gifts to the bazaar committee."