

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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IRELAND'S FOREIGN TRADE

The extension of Ireland's direct trade with outside countries is going forward gratifyingly. Spain is now added to the countries with which direct trade had already been established. The Spanish service, to and from the port of Dublin, has been undertaken by the well-known firm of Connelly and Shaw. The service was opened by the arrival at Dublin from Valencia, Spain, of the steamship *Turri Patxo* of Bilbao, with a cargo of Spanish fruit and Spanish onions—three thousand barrels of Almeria grapes and six thousand cases of Valencia onions. And on the same day on which the fruit vessel arrived, a second Spanish vessel, this one from Cadiz, sailed into the port of Dublin with a cargo of wine and general goods, consigned to Messrs. Palgrave and Murphy. Still, on the same day, a steamship direct from Havre, France, arrived with a generous cargo consigned to Messrs. Michael Murphy, Ltd. The Dublin newspapers were jubilant over these arrivals which mark the breaking down of the brass wall that British trade had built around Ireland.

CONNEMARA MARBLE

Another of the many little signs of the opening up of Ireland to the Continent of Europe and the world—the fact that Carrara, the famous marble-place of Italy, has arranged an exchange of marble with the Irish Marble Co., Ltd. In exchange for two cargoes of Carrara marble, the Italians are taking one cargo of Connemara marble. They are thus placing upon Connemara marble twice the value that they place upon their own famous Carrara marble. Connemara possesses the most beautiful marble in the world, and Kilkenny, the headquarters of the Irish Marble Co., possesses one of the finest black marbles in the world. The Irish Marble Co. is developing its quarries in both those places, and also in Kerry and Cork. Kerry has a beautiful golden Breccia marble, and County Cork has got the brilliant pink sunset and red marble, whose beauty has awaked the interest of experts.

Two weeks ago a cargo of the beautiful translucent Connemara green marble was shipped from Dublin to San Francisco. It was the first cargo of Irish marble destined to pass the Panama Canal. It goes to the City of the Golden Gate to supply columns, and other decorative works for St. Patrick's Cathedral there. When we think of the development and extension of Irish trade which is and has been proceeding, despite all the stress and crisis of the cruel war that held Ireland in its grip, we are compelled to wonder at and admire the activity and the practicality of the young fighters and dreamers who are waking and making the new Ireland. The amount of practical work they have done in the past couple of years is marvellous, and not the least marvellous part of it is that the most of this practical work was either done or directed by young men who being "on the run" and hounded from post to pillar could send adventure out into the light of day. It is a safe and easy prophecy that when, soon, the gyves are removed forever from Ireland's wrists the rapid progress of the little Island will in a few years astonish the world. At the same time there is little wonder that Britain, with her dwindling trade, just hates to see the gyves stricken from the wrists of a nation that is showing such vigor while they are still on.

A VERSATILE WOMAN

The Countess Constance de Markievicz, the Irish woman leader, who was once sentenced to be shot, once transported for life, has often been "on the run," and has spent some years in jail, has shown herself to be a poet of merit as well as a fighter. She is one of the Goere-Booths of Sligo, a sister to the sweet poet, Eva Goere-Booth, and several years ago married the Count de Markievicz, a Polish artist. Her people have been of the Anglo-Irish class, always conservative and Unionists, but she broke away from the traditions of the family, and became Irish and National. Being in jail at the time of the cruel hanging of the dauntless Irish lad, Kevin Barry, she, like all other Irish people, was deeply moved over the taking away of the young boy's life, and her emotion expressed itself in the following truly fine poem:

We knelt at Mass, with sobbing hearts
Cold, in the dawn of day,
The dawn for us, for him the night
Who was so young and gay.

Then from the altar spoke the priest
His voice rang thin with pain
Bidding us pray, a boy must die
At England's hands again.

And as he raised the Host on High
And reverently we bowed
In silent adoration there
The passing bell tolled loud.
Tolled loud, each cruel strident stroke
Fell blows of England's spite,
Telling the hangman's work was done
That might had conquered right.
The cruel English tortured him,
He never shrank or cried;
Sublime his faith, the gallows tree
He faced that day with pride.

Proudly he gave his life for her
To whom his love was given
His dying eyes knew freedom near,
Saw death the gate to Heaven.

Bright flaming dawn of a young life,
Simple and pure and brave,
One childlike prayerful sacrifice,
His end—a felon's grave.

His end, no end to lives like his!
With us he lives away,
Bright through our night, a shining star,
He lights for us the way.

And Christ who died for love of us,
Tortured and bruised and shamed,
Gives courage to such hero souls
Unbending and untamed

R. I. C. OFFICER CONFESSES

Because the truce put an end to his burning, plundering, raiding and murdering in the Southwest of Ireland, General Decie in indignation with his weak-kneed Government, threw up his post as Constabulary Commissioner for Munster, and wrote to the bitter Tory Morning Post of London an extraordinary letter denouncing the Government for knuckling down to the Irish Rebels. In this letter he calmly and cold-bloodedly confesses, and moreover, takes pride in the confession, that he in his official position, with the knowledge and under the directions of the Government, had carried out most of the reprisals and atrocities that occurred in that section of Ireland within the last twelve months. He boasts of his success in this disgraceful campaign and says that it was the only plan for putting down the Rebels and that by it he was just on the point of succeeding in stamping out rebellion in the Southwest, when the weak-kneed Government consented to the truce—and to parley with the hated Rebels.

His bold avowal of the official atrocities that his chief, Sir Hamar Greenwood, had, in the House of Commons, month after month, lied his head off denying, seems to have given a cold shiver to England. And many of the English papers profess to be horrified by the disclosure so brazenly made. But those of the true blue papers, like that of the Morning Post, clapped him on the back and championed his cause just as they did that of General Dwyer when he proclaimed that it was right and proper to mow down with machine guns the five thousand Hindus who were corralled in a pit at Amritsar.

The London Nation, the most liberal of the English papers, commenting upon General Decie's letter, says: "This officer within whose area some of the most scandalous of the atrocities of the Terror occurred, such as the burning of Cork and the murder of the Mayor of Limerick, makes it known that the Black and Tan reprisals were carried out under his orders. Such an extraordinary confession has surely never been made by a British officer of his standing since the days of General Lake. His letter is the most damning document yet produced; it confirms the worst of General Crozier's charges. Anybody who takes the trouble to read his letter will understand at once how it is that we got into so terrible a plight in Ireland, and he will also understand why if there are other British officers in Ireland with the Prussian outlook of this officer, it is absolutely essential that there should be a joint inquiry of the kind proposed by Mr. Collins into the administration of the internment camps."

SEUMAS MACMANUS OF Donegal.

KING AND POPE ON IRISH ISSUE

BRITISH SOVEREIGN AND ROMAN
PONTIFF EXCHANGE MESSAGES
OF GOOD-WILL

(Associated Press Despatch)

London, Oct. 19.—Communications have been exchanged between Pope Benedict and King George on the subject of the Irish peace negotiations. The Pontiff in his message announced that he prayed for the success of the conference and the ending of the long disension. To this King George replied that with all his heart he joined in the Pontiff's prayer.

The telegram of Pope Benedict said: "We rejoice in the resumption of the Anglo-Irish negotiations and pray to the Lord with all our heart that He may bless them and grant

to your Majesty great joy and the imperishable glory of bringing to an end the age-long disension.
To the Pontiff's message King George replied as follows:
"I have received the message of Your Holiness with much pleasure, and with all my heart I join in your prayer that the conference now sitting in London may achieve a permanent settlement of the troubles in Ireland and may initiate a new era of peace and happiness for my people."

INSIST ON RIGHTS

ARCHBISHOP VIGOROUSLY ANSWERS BOARD OF EDUCATION

Toronto World, October 9

In taking strong exception to the recent stand of the (Toronto) Board of Education concerning an adjustment of the Assessment Act in the interests of the Separate schools of the city, Archbishop McNeil declares in a lengthy statement that all the Roman Catholics are seeking is that the Act of 1863 should be put into effect by a needed amendment to the Assessment Act. Since the Board of Education voted in favor of sending copies of their resolution to the Public school boards throughout Ontario, the Archbishop protests "against the use of school funds for propaganda," as he contends that it is illegal to use school taxes for any purpose other than the education of the children. The Archbishop's statement follows:

"The members of the Board think they have a right and possibly a duty to take as much as they can get out of the pockets of Separate school supporters for the education of the Protestant children of the city. Hence they pass a resolution expressing a desire to prevent any amendment of an obsolete provision of the Assessment Act, which allows them to draw large amounts from Separate school supporters. I do not believe that the majority of Public school supporters share the desire of their Board. The supporters of the Public schools have ample means to educate their own children. They do not stand in need of financial help from the supporters of Separate schools. They do not care to receive all the school taxes paid by the National Railways, knowing that these properties are in part owned by the supporters of Separate schools. They do not desire to appropriate all the school taxes paid by the Union Bank of Canada, the Royal Bank, and other financial institutions which now pay all their taxes to the Board of Education. They know that such institutions have many Catholic shareholders. They do not believe that the C. P. R. should be deprived of the right to divide the school taxes in Ontario, and probably they do not know that the Assessment Law, as it now stands, does forbid the C. P. R. to make any donation. Catholics do not mind the cream going to the majority in such cases, but think that at least some of the skim milk should be allowed to reach their children.

SLOW IN PRESSING RIGHTS

"Any public service which depends on provisions of the Assessment Act must go to the Legislature for amendments from time to time. Economic and other developments make this necessary. Every session of the Legislature has to deal with such amendments. The only public service which has been abstained from such action is that of the Separate schools. After thirty-five years of silence, and having waited until economic changes had made the situation intolerable, the supporters of Separate schools at length come forward to call the attention of the people of Ontario to the financial injustice done to their children. Then the Toronto Board of Education issues its anathema in due and solemn form for the benefit of all Ontario against those presumptuous supporters of Separate schools who think it burdensome enough to support their own schools, and protest against the violation of the Separate School Act of 1863. This Act expressly exempts supporters of Separate schools from the payment of taxes levied for the support of other schools, and it is the violation of this exemption that we seek to remedy by an amendment of the Assessment Act. The Toronto Board of Education sets up a man of straw and then proceeds solemnly to knock him down with a seven-paragraph resolution.

CALLS CHARGES FALSE

"The first paragraph attributes to us the advocacy of a basis of division which we have not advocated. We have not proposed any basis of division. We have simply stated the facts which make it clear that the exemption clause of the Act of 1863 is not now made effective by the Assessment Act, and that it is the duty of the Legislature to make that exemption clause once more effective. The second paragraph does not call for remark. The attributing of

motives is generally gratuitous and useless. The third is a repetition of the first in another form. The fourth attributes to us demands which we have not made. Whoever drew up the resolution in question is not well informed.

"The fifth paragraph refers to the 'finality' of the Act of 1863, and claims that the granting of our demands would violate that finality. As a matter of fact, we are only asking that the Act of 1863 be put into effect by a needed amendment of the Assessment Act. The sixth is an inference from the unfounded premises of the first and the third paragraphs, and therefore an inference which does not touch us. The seventh is a verbose conclusion of protest against anything and everything that might be done to carry out the Act of 1863. The whole resolution is the expression of feeling or desire, not of reason or knowledge. There is a disposition to be unfair and no attempt to be exact.

"The Board of Education voted in favor of sending copies of that resolution to all the Public School Boards of Ontario. As one whom the Assessment Act forces to support the Public schools of Toronto, I protest against the use of school funds for propaganda over the province. The Board of Education holds funds in trust for the education of children in the city and suburbs of Toronto. Propaganda is not a legitimate use of that money. It is illegal to use school taxes for any purpose other than the education of children.

AIM NOT DESTRUCTION

"Catholics were even accused at the Board meeting of an effort to tear down the Public school system. As if the Separate schools are not part of the Public school system! Whoever supports the Separate Schools of Ontario, whether Catholic or Protestant, is thereby committed to the principle of public schools. Excited men are apt to run into foolish exaggerations, and it is foolish to speak of a small minority trying 'to tear down' the school system of the majority.

"But try to imagine the presumptuous temerity of those Separate school supporters. They even go to the length of syndicating a letter which appeared in a number of weekly papers! They seem to think that they can appeal to the people of Ontario. Well, yes, they can appeal to the people of Ontario, but in the sense of justice of the people of Ontario. They think that if they can get a hearing, the evident fairness and force of their claims for the education of their children will be acknowledged by the great majority of the people. It may be assumed as certain that the majority do not wish to have their children educated at the expense of the minority, even in part. Separate school supporters are not to be trusted. They need relief which the exemption clause of the Act of 1863 gave them, and which the Assessment Act now denies to them. There is actual suffering and educational loss involved in the condition of things resulting from the failure of the Legislature to amend the Assessment Act for the purpose of carrying out the exemption provision of the Act of 1863."

ARCHBISHOP HAYES

SAYS KU KLUX A DANGER TO COUNTRY RATHER THAN TO CATHOLIC CHURCH

Archbishop Patrick J. Hayes and Dr. James J. Walsh, Canadian historian, physician and a Knight of St. Gregory, denounced the Ku Klux Klan last Sunday evening at a meeting in Town Hall, under the auspices of the Catholic Laymen's League for Retreats and Social Service. Corporation Counsel John P. O'Brien was Chairman.

"Instead of this secret society being any danger to the Catholic Church, it is a danger to the country," said the Archbishop. "There never has been a time when I have been in the least afraid of it. And if there was any kind of collision it would be like one between a little Ford and a great big auto truck.

"I think the time has come in America when we must realize that we have the responsibility of the whole world on our shoulders. All the letters I get from the other side point this out and ask for assistance.

"We can only save the world if we save ourselves. This land of ours was given by God for the whole of mankind. We as Americans are the trustees of this wonderful country. We have a right to say who shall come to our land and how they shall act when they get here. When people come here and do not behave, no matter what their color, they should not be permitted to stay. To be an American you don't have to be native-born.

"The only time I feel a little grief is when I realize that Catholics who love that flag with the cross of Christ should at any

time be accused of being disloyal to the country we honor or the flag for which we fight. It is the part of the cross. Oftentimes the hardest test is to be suspected by those who have every reason to trust us. But we will be still more ardent Catholics, and then we will be more ardent in our devotion to America."

JAPAN SEEKS CONTROL OF CHINA

DR. REINSCH DISCUSSES THE POSSIBLE OUTCOME OF CONFERENCE

Washington, Oct. 18.—Dr. Paul S. Reinsch, formerly American Minister to China and at one time Counselor of the Chinese Government, in an interview today in which he discussed the Japanese phase of the Far Eastern situation declared he could not escape the conclusion that settlement on the continent of Asia was not what the Japanese sought. On the contrary, he said, he felt that the activities of Japan on the continent aimed at political control of its resources and populations as far as possible. Dr. Reinsch defined the fundamental American interest in China as being the "inherited and traditional right to act in China in co-operation with the Chinese, without anybody else interfering."

Dr. Reinsch said that there was a widespread and deep-seated misconception about Japan which "seems to be founded in part, at least, upon justice or a just consideration."

"That," he continued, "is the statement that the Japanese statesmen are confronted with a very difficult situation. They have a very small national territory, an active population rapidly increasing; they must provide the means of subsistence; they must provide the land for these people to live upon; they must have a place to go to where they can live. You are keeping them out of the United States; Australia is keeping them out of that region of the world. Where shall they go? They must go to China; they must go to Siberia and we must not obstruct them. That is an argument which appeals to men of fairness; they say 'that sounds fair,' leaving an 'impulse back of them' that is such an overpowering fact that you cannot oppose any appeals to it successfully."

"The Japanese have had Korea for almost twenty years; they have been able to go to Manchuria for almost twenty years; they have not gone; they do not settle in this region. The Japanese do not seem to wish to settle there. They have tried it; the climate and the competition of the local farmers and the small merchants have not been favorable, so the Japanese you will have are the employees of the railway—those who take care of the interests of the Japanese and the officials of the Manchurian line and the officials in Korea—but no settlement. In Manchuria there would be plenty of room for settlement if it had been undertaken earnestly and Japanese families planted there, but it has not been done. It is quite well known that the Japanese will not go to Siberia; that the climate is not agreeable to them as it is in Shantung and in parts of China more thickly settled; and in Manchuria the competition with the Chinese is so severe that unless the Japanese were protected by their Government they could not exist."

"I cannot escape the conclusion that settlement on the continent of Asia is not what the Japanese seek. They seek resources, supplies; they say 'our industry must have iron ore and coal.' The answer would probably be that they could make arrangements with the owners of these resources on the continent to have them supplied. But there you come against the cardinal fact of Japanese policy. Japanese industry and enterprise never stand alone. They always have back of them political power, military power, and they do not seem willing to risk standing alone. So the military and political influence comes first; they get claims, and these claims are then made into concessions and exploited.

"I cannot escape the conclusion that the activities of Japan on the continent aim at a political control of the resources and population of the continent as far as it is possible, and that there is nothing that can turn that aside except the stone wall of resistance.

"There is, of course, first, the old inherited interest of doing business in China, of having opportunities there. These opportunities are not merely of the money-making kind; they are of the kind that involves every human activity, in teaching,

in art, in human enterprise of every kind, and the people who are working over there know that if this special preference policy is allowed to develop, then our opportunities will be constantly circumscribed more and more, and our people who are over there, who represent thousands and millions back home, will have to get down on their knees to some outsider to be permitted to do business with the Chinese or to have dealings with them. That is what it will virtually amount to. We are, therefore, primarily standing for our inherited and traditional right freely to act in China in co-operation with the Chinese without anybody else interfering.

"There is one place where the Japanese would settle, and that is our Pacific Coast. The idea is quite common among the Japanese university students that the action of the United States in keeping Japanese out of California, out of the United States, is hostile and unfriendly. It is also a misconception, because the Japanese themselves do not permit foreign laborers to come into their country and settle down in numbers. They do not permit Chinese and Koreans to come in. They would not permit American laborers to come in if they should come in numbers. Their laws are rather stricter on that point than ours."

Concerning the Conference on the Limitation of Armaments and Pacific and Far Eastern questions, with special reference to Great Britain's attitude and policies Dr. Reinsch said:

"A great deal in this conference will depend upon how England at the time feels with respect to India and Ireland. If the Indian situation does not improve, the India Office will be able to exercise a very strong influence with the British Office. The India Office looks upon the Far Eastern situation in this way: 'We have trouble enough in India; we shall make any kind of arrangement with respect to China that will relieve us.' If the United States desires to take a strong stand with respect to their rights, we are willing to be with them. But if they are going to be weak about their position, then we shall let things take their course and make the best of it. If another nation gets a hold on one part of China, we shall try to develop our hold on some other part."

"In China, the co-operation between ourselves and the British was quite perfect during the War. Before that, there had been rather a keen commercial rivalry, but in general the British looked down on the Americans a little; but still there was mutual good will and confidence. During the War, that grew into a very close feeling of co-operation. American and British associations everywhere joining and meeting together, and the relationship between the two nations was emphasized in China more than anywhere else. The British there feel exactly about the Chinese situation as we do."

"If a way can be found for the United States and Great Britain to pursue a common policy, then all these questions will melt away and it is only if Great Britain, scared on the one hand by the Irish situation and on the other hand by the India situation, withdraws into her shell and puts out measures of caution and asks herself whether she can give up the Japanese alliance without having anything at all in its place, then they may continue to play Japan."

"I know that it would be impossible to make an Anglo-American alliance. I feel, however, that the colonies, Canada and Australia, are very close to us and that through them an approach is possible between American and British policy, which would rest on a very sound foundation, and then the difficulties of the world would be in a way of growing less rather than greater. So long as the British feel that they need Japan for their temporary safety—I do not think that they can base permanent safety on Japan, but they may think they need Japan for their temporary safety—they would have to stand by these claims that Japan makes, and it would result in the conference having to be satisfied with a very limited achievement."

Our heart is like a mill which is ever grinding, and which a certain lord, gave into the keeping of one of his slaves, with the instruction that he should grind in it only his master's corn, and should himself live on what he ground. But this servant has a certain enemy, who, whenever he finds the mill unguarded, immediately casts into it either sand which scatters the flour, or pitch which congests it, or something which defiles, or chaff which merely fills its place. If, therefore, that servant guards the mill well, and grinds in it only his master's corn, he both serves his master and gains food for himself. Now, this mill which is ever grinding something is the human heart, which is always thinking something.—St. Anselm.

CATHOLIC NOTES

Paris, Oct. 11.—Archaeologists at work on the ruins of ancient Ephesus have discovered a crypt believed to be the tomb of St. John the Evangelist.

Priests who served in the French army have turned over their bonuses to build a seminary. Three hundred thousand francs were collected.

Paris, Sept. 29.—The number of tickets for Lourdes sold by the railroad companies during the month of August alone is said to have been not less than 200,000.

Rev. William Arrowsmith, rector of St. Giles' Anglican Church at Cambridge, has been received into the Catholic Church by the Dominicans at Hawksyard Priory.

The Rev. Samuel A. Stritch, for some time chancellor of the Nashville diocese, has been named bishop of Toledo. He is not yet thirty-five years old and will be the youngest American Bishop.

Paris, Oct. 10.—A pastoral letter ordering prayers and a collection for the German sufferers of the catastrophe at Oppau has been sent to all pastors in the Rhenish countries by Bishop Remond, chaplain of the French army on the Rhine.

While Charles Williams, forty years old, a painter of 315 East Twenty-seventh street, lay pinned between the third rail and an elevated train last Sunday, Rev. Emmet F. Rogers, curate at St. Columba's Church, Manhattan ignoring all warnings of danger climbed to the dying man's side and administered the last rites.

In the Republic of Columbia there is a village of six or seven thousand souls where practically everyone is a daily communicant. The Missionary Fathers of the Immaculate Heart, who have charge of the work here, are obliged to use a ciborium so large that it looks like a small kettle, in order to minister to the thousands who daily flock to the altar rail.

The great strides which have been made during the past twenty-five years by the Catholic faith in Canada were referred to in an address by Rev. J. Welsh, O. M. I. (Provincial) of British Columbia. Since Pope Pius X. enjoined the practice of frequent Communion, the people of Canada have responded remarkably in that respect. In one church alone, that of St. Laurence in Quebec, on the first Sunday of each month, more than 6,000 people receive Holy Communion.

El Paso, Oct. 10.—Practical aid in relieving distress caused by unemployment is being given by the Sisters of St. Vincent de Paul of Hotel Dieu of this city, who are daily feeding six hundred members of families affected by the closing of the smelter plant near here. The food is collected and prepared at Hotel Dieu and is taken to the Catholic Parochial school at Smelter for distribution. The Sisters will carry on the work until the plant re-opens.

The Knights of Columbus have announced an annual award for patriotism similar to the Nobel prizes in science and the humanities. It will be bestowed upon a person in the United States, not necessarily a citizen, who in the judgment of a committee "shall have done the deed or spoken the word that will stand as the greatest contribution of the year to the promotion of the American spirit of patriotism." The nature of the award is to be decided later.

Boston, Mass., Oct. 12.—Cardinal O'Connell, Archbishop of Boston, is the first American to become a friend of the new Catholic university established last year in Milan. A group of generous patrons contributed to the endowment as founder friends. Cardinal O'Connell gave 25,000 lire to the university. He was for many years in Rome as a rector at the American college. He knows the country well and speaks Italian fluently. The new university has a plan to exchange students who wish to have the benefit of higher education in diplomacy, politics and international commerce. It aims to give specially complete courses in philosophy and social sciences.

One of the largest individual gifts to charity ever made in Chicago became known the other day, when William A. Wieboldt, department store owner, transferred fourteen pieces of real estate to the Chicago Charitable Corporation, establishing that company with a \$4,500,000 fund which will yearly contribute thousands of dollars to Chicago charities. The Chicago Charitable Corporation was incorporated on June 25 last, by Werner A. Wieboldt, son of the merchant, Kirk, W. Starr and B. J. Schwindt, officials in Mr. Wieboldt's stores. It was created for the express purpose of administering for the sole benefit of charity the income from the properties deeded to it by Mr. and Mrs. Wieboldt.