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"CIVIL AND RELIGIOUS LIBERTY

The first regular lodges of Orangemen were founded in 1795 though Orangeism existed before this time.

Professor John Richard Green, author of the well known "History of the English People," thus describes the condition of Ireland just after the organization of the Orangemen and just before the rebellion of 1898:

"The history of Ireland, from its conquest by William the Third up to this time, is one which no Englishman can recall without shame. Since the surrender of Limerick every Catholic Irishman, and there were five Catholics to every Protestant, had been treated as a stranger and a foreigner in his own country. The House of Lords, the House of Commons, the right of voting for representatives in Parliament, the magistracy, all corporate offices in towns, all ranks in the army, the bench, the bar, the whole administration of government or justice, were closed against Catholics. Few Catholic landowners had been left by the sweeping confiscations which had followed the successive revolts of the island, and oppressive laws forced even these few, with scant exceptions, to profess Protestantism. Necessity, indeed, had brought about a practical toleration of their religion and their worship; but in civil and religious liberty. all social and political matters the native Catholics, in other words wood and drawers of water to their

Protestant masters. "The English Parliament, too, claimed the right of binding dered. enactments. . . . England did affirmed his determination never to the head of her people and shouted, her best to annihilate Irish commerce and to ruin Irish agriculture Statutes passed by the jealousy of English landowners forbade the export of Irish cattle or sheep to English ports. The export of wool was forbidden, lest it might interfere with the profits of English woolgrowers. Poverty was thus added to the curse of misgovernment, and poverty deepened with the rapid growth of the native population, till famine turned the country into a hell.'

Here surely was a condition which called trumpet-tongued to all lovers of civil and religious liberty to set themselves in serried ranks against such appalling tyranny.

What did our blatant Orange friends of civil and religious liberty

Pitt wanted an excuse to make a scrap of paper of the Renunciation Act of 1782, that Act of the British Parliament which declared that the Irish Parliament alone had the right to make laws for Ireland: and that this right "shall be and is hereby declared to be, established and ascertained forever, and shall at no time hereafter be questioned or questionable."

This Act, guaranteeing the independence of Ireland, was just as solemn and just as binding as the tially in the nature of a treaty.

lion that the pretext for Union all the ratepayers were Catholics. might be provided.

the blind insensate tools of atro- olics. cious tyranny. Again we quote the English historian, Professor Green:

rebellion by the lawless cruelty of asked before a committee of the the Orange yoemanry and the Eng- House of Commons in 1832. He lish troops. In 1796 and 1797 sol- answered: "They are generally diers and yeomanry marched over the country torturing and scourging the 'croppies' as the Irish insurgents were called in derision from their short-cut hair, robbing, ours.)

"Robbing, ravishing, and mur-Orange friends.

It is true that these insensate heaven. bigots when they found that the object of the English Prime Minister was to deprive Ireland of her autonomy, as a general rule opposed the perfidious project.

of Irish Orangemen; though they that had been going on even under were soon induced to sacrifice his own eyes. One case he menpatriotism to religious intolerance. tioned, of a man whom he knows,

and defenders of civil and religious close to Bessborough. There is no lious liberty. liberty was when O'Connell was elected for Clare in 1828.

the model English statesman of the with Duncannon at Bessborough nineteenth century, "consent to the day after. Duncannon asked widen the door of political power him how he had managed the to Roman Catholics. I cannot con- necessary form, and he said he had sent to give them civil rights and been obliged to borrowthe clerk and privileges equal to those possessed, three Protestants from a neighborby their Protestant countrymen; ing parish, and had read the morning because after taking the most and evening service to them within deliberate view I am able to take the ruined walls of an old abbey, of the relation which Roman Catho- and signed a certificate that he had lics bear to the rest of the com- complied with the forms prescribed munity, I am persuaded that the by law." removal of their disabilities would security equal to that of our present Protestant Constitution."

The "Protestant Constitution" over them.

Clare, despite the fact that an was not sold. the immense majority of the people army of 5,500 men-horse, foot and of Ireland, were simply hewers of artillery—occupied Clare during armed in such encounters. the election to overawe the electorate.

Then the Government surren-

In June, 1828, Peel had resurrender.

In February, 1829, Peel introduced a Bill for the Emancipation of Catholics.

months," he said, "England, being assault with pitchfork, stick and at peace with the whole world, has slane. The fight was still raging had five-sixths of the infantry force when the 70th Regiment arrived of the United Kingdom occupied in upon the field and fired into the maintaining the peace and in police peasants, killing twelve and woundduties in Ireland. I consider the state of things which requires such Catherine Foley, shot full in the an application of military force face. much worse than open rebellion. If this be the state of things at present, let me implore of you to consider what would be the condition of England in the event of

war.' So, a bare act of justice is apologized for in this remarkable way! Peel practically tells the Irish people that the best, if not the only way to get justice from England is to bring about such a condition of things as to lock up in Ireland forces that may be needed in other

parts of the world. It was this consideration that overbore the bitter opposition of Orangemen to the granting of the modicum of civil and religious liberty conceded to Catholics by the Catholic Emancipation Act.

Let us pass on to the Tithe War. In 1830-35 the population of Ireland was 7,943,940; of this number treaty which guaranteed the neu- there were 6,427,712 Catholics; trality of Belgium. It was essen- 852,064 Protestant Episcopalians, and 642,356 Presbyterians. The Pitt, the English Prime Minister, revenues of the State Church-the knew that he must have a pretext Church of the 800,000-were made to justify the perfidy of scrapping up of Church lands, Church cess offered always the bitterest oppositive most suitable instrument of it if he was to preserve even the and tithes. The Church cess was a tion. hypocrite's homage to fidelity and rate levied for the repairs of truth. So, as a later and greater churches — churches robbed from Prime Minister avowed in the same the Catholic people who built them. House of Commons, Pitt wished to On the Cess Committee there was goad the Irish into hopeless rebel- not a single Catholic, while almost whelming majority of the people of into a discussion with him would brother. But it is noteworthy linguists in Europe, speaking

A typical example—when Ireland is How did our Orange defenders of concerned-of the vital principle of eivil and religious liberty act in the "no taxation without representapremises? They were proud to be tion." The vast majority of tithe-

the dupes of the English politician, payers, were also, of course, Cath-"What are the generality of tithe-payers?" Dean Berkely, the "Ireland was in fact driven into Protestant Dean of Achonry, was

very poor; so poor that they cannot in some districts provide places of worship for themselves.' "On an Irish Sabbath morning,"

said the just and generous Sydney ravishing and murdering." (Italics Smith, "the bell of the neat parish a new political ambition. church summons to worship only the parson, and occasionally condering,"-a queer occupation for forming clerk; while, two hundred lovers of civil and religious liberty, yards off, a thousand Catholics are vet a congenial employment for our huddled together in a miserable hovel, pelted by all the storms of

The "Greville Memoirs" affords another glimpse of the position of the English Church in Ireland.

"Lord Duncannon," says Mr. Greville, "talked much of the Irish We are glad to record this action Church, and of the abominations The next opportunity of lovers who holds a living of £1,000 a year house, no church, and there are no Protestants in the parish. He went "I cannot," said Sir Robert Peel, there to be inducted and dined

We are proud to record the fact be attended by a danger to the Pro- that the Irish Catholics put up a testant religion against which it determined fight against this gross would be impossible to find any violation of justice and conscience Here are some of the incidents of the Tithe War.

At Down, in the County of was simply "Protestant Ascend- Limerick, where the population was: ancy" whereby the vast majority Catholics 5,000; Protestants 1, the of the Irish people were outlaws in parson demanded tithes of the their own land; and a small min- priest; the priest refused to pay. ority were empowered to tyrannize His cow was seized and put up for sale. There was upon the field-

Where did our Orange friends of keeping the ground as the saying is civil and religious liberty stand? -a strong police force, a troop of Why, as a matter of course, against, the 12th Lancers, five companies of the 92nd Highlanders, and two Well, O'Connell was elected for pieces of artillery,-and the cow

> The peasants of course were un-At Rathkearan the peasants were

led by a young girl-Catherine Foley. They came into collision with the police; the police fired, then Catherine Foley put herself at 'Now at them, boys, before they have time to load again;" and there was a fierce and deadly fight. the police charging with the bayo-"In the course of the last six net and the peasants meeting the ing many. Among the slain was

This may suffice to give an idea of the unbelievable conditions that obtained in those days.

Gladstone in 1869 disestablished the Church of Ireland, giving many millions sterling to recompense the religious pirates who thus preyed on the Catholic people of Ireland.

Surely the Orange friends of

of justice? Boyne" if she dared to sign the calmly as they were repeated in the Act of Disestablishment.

More recent events need not be enlarged upon. Suffice it to say that every advance of civil and religious liberty in Ireland, every there is a fair chance that some step gained in economic freedom uninformed or misinformed person without which civil liberty is an wants, or may profit by, the exillusion, was achieved despite the planation. Every Catholic ought champions of civil and religious to be willing and ready to give in-

To the Land Acts, the Land Pur- those who really wish to have it. chase Act, the National University

And on the "Twelfth" just passed they again breathed fiery intoler- ceeded to treat Mr. Reid with the ance to every suggestion of "civil ordinary courtesies of debate! The and religious liberty" for the over- mere fact that a bishop entered

erant minority the absolute right and a status which does not belong to dictate to the vast majority of to him or his wretched kind. Irishmen the precise conditions of When a man is a liar, intention

fair play; they will fail again. to flounder in the " no surrender ", at all. quagmire until they might serve In "no-popery" controversy, it is

liberty is the reason for their exist- least regard for sequence, order, rel- to the Catholic who had during the loudly professed.

ant of history, who are Orangemen being not dissimilar to that of charitable activities of the Church, because they believe that the summer flies or mosquitoes. So in his presence and in his counsel at Society stands for civil and relig. long as he can hope to sting you the many meetings in behalf of

A CORRECTION

The compiler of our Weekly Irish Review was in error on June 25th Catholic liars. If there were more promoting interests in which the leftect. The new Order will be Finlay as a Catholic priest. He

was a Protestant clergyman. A Twelfth of July orator instanced this as a sample of "propaganda" by the CATHOLIC RECORD. It was a mistake and one which should have been corrected, as Mr. McManus in our issue of July 9th about half a score Irish priests in jail and in internment camps. The three, Canon Magner of Dunmanway, Father Griffin of Galway and Father O'Callaghan of Cork City."

correction.

But if this slip of our contributor is the one thing that could be controverted of all that has appeared in the RECORD relative to Ireland the reverend orator is welcome to his laurels in the premises.

THE WAY TO TREAT LIARS By THE OBSERVER

I greatly enjoyed the trouncing which His Lordship Bishop Fallon gave Rev. Mr. Reid. That, in my opinion, is just the way to treat such a person as the reverend slan-

Readers of these notes may remember that some time ago I discussed the question of the best way to treat men who practice upon the credulity of their hearers, and rely on the traditions of courtesy to secure them, the status of honest disputants. There is, for instance, Hocken of the Sentinel. Scores of Catholic writers and speakers have treated Hocken with the courtesy due to an honest though mistaken opponent. For my part, I have a lways treated him as just what he is, a fomentor or provoker of strife and bad will. And I have been told: "You are descending to his level." No fear of my descending to his level; but why should I, by employing in his regard, the amenities to which only honest men are entitled, allow him to ascend to my level? That is the question.

I have watched Catholic controcivil and religious liberty" wel- versialists at work for many years. comed this tardy and modified act I have seen them patiently explain and expound; only to have their Not at all. They threatened to work ignored, and to have the kick the Queen's crown into the same old slanders repeated as

days of our grandfathers. Indeed, and indeed, I am willing, and glad, to explain, to the best of my ability and knowledge, when formation about his religion to

But for those who merely want Act, and to every other measure to be nasty, and who have no desire of amelioration, the Orangemen or love for truth, the shillelagh is

controversy. Suppose Bishop Fallon had pro-

Ireland. They claim for an intol- have given Mr. Reid a recognition from the fact that, if for no other fluently more than a dozen lan-

civil and religious liberty under ally, or with utterly reckless dis- Charles Jerome Bonaparte. which they may be allowed to live. regard of probable truth, he can But they have always failed to wish for nothing better than to arrest the progress of justice and have a highly-placed opponent assume that he is merely honestly Unscrupulous politicians have mistaken; for that gives him and used these poor, misguided, ignor- his lies a standing which is usually ant and bigoted Irishmen while sufficient to keep a discussion going they served their political pur- until all readers have lost interest poses. But when political exigen- in the matter; and the real point cies demanded the abandonment of in the case, namely, his deliberate dered valuable service to his counthese purposes the dupes were left or reckless falsity, is never reached try and was conspicuous always for

generally of little use to explain, or It is safe to predict that in this to deny. The "no-popery" guerilla higher education that he is best case history is about to repeat blandly passes by all that. If you remembered by his fellow Cathosilence him at all, it is merely for lics. He was one of the recipients Still it is well that Orangemen the moment; if you stop him at of the Laetare medal awarded are taught that civil and religious one point, he jumps, without the annually by Notre Dame University ence. Though contrary to historic evancy, or any other of the essentials course of the year rendered the fact the very iteration of the shib- of honest and logical controversy, most conspicuous service to Church boleth tends to wean them from to some other item on some other and country. Protestant Ascendancy, and to page of his anti-Catholic scrapbring them nearer to the ideal so book, and assails the Church from another angle. Repulsed there, Baltimore Catholic Review says: We have reason to think that he returns to the point at which you "His good work was manifested there are many Orangemen, ignor- first met him; his whole procedure in his great interest in the many

poisonous. We swat them, and his time, his great talents, his legal 192, Cardinal Doughe poisonous. all their experience of Protestant He did not wear his religion upon prejudice and bigotry, do not his sleeve, but in his heart. . is in arguing with those who are decent life—the life of a devoted deeply bigoted or prejudiced. In Catholic, proud of his Church—the such cases proof and argument not life of a devoted American proud only do not produce their natural of his country." No higher praise had apparently recognized his error and usual effects; they actually could be given to any man, and all when he wrote: "There are now strengthen the bigotry and the testimony agrees that Charles eral in the United States. The prejudice which they ought to Jerome Bonaparte was worthy remove. Demonstration suffices of it. number of murdered priests is in mathematics; it is enough in ordinary discussion; but discussion with "no-popery" spokesmen is not ordinary discus-We regret that the mistake sion, it is more in the nature of occurred and are glad to make the argument with persons who are afflicted with insanity.

"No popery" is a state of mind. bigot is as little to be argued with as the feelings of a little boy who 'Pope" or the word "Jesuit" without showing in look and attitude certain inward sensations which are aroused in them at the mention of those words. I have known of cases in which a Protestant would go across the street to avoid meeting a priest on the sidewalk. I know of cases in which hospitals showed physical aversion to being touched by the kindly hands of the Catholic nursing sister. It is of no use to reason with that process of reason, which may be corrected, but to an inheritance of dislike and distrust. It is, as I have said, more like insanity than

like any sort of conviction. Lying preachers have a large amount of responsibility for both the existence and the continuance he said, "Bonaparte victorious, of that pitiable mental condition; and I for one seldom feel like showing them the ordinary courtesies of debate.

NOTES AND COMMENTS

THE COMMEMORATIVE ceremonies in France this year, occasioned by the centennial of the death of that great historical figure, Napoleon Bonaparte, gives added interest to the death within the past few weeks of his American kinsman, Charles Jerome Bonaparte of Baltimore. The latter, it will be remembered, was the grandson of the Emperor's brother Jerome, who, coming to the United States, married Miss Patterson, member of a noted Maryland family, and for that act was in effect disowned by the great Conqueror who had other matrimonial alliance for him in view. To fill the thrones of Europe with his kinsmen was the Emperor's great ambition, and to have this design thus thwarted by this younger brother was the occasion of grave offence to him. The American marriage did not in the event prove a happy one; Jerome event prove a happy one; Jerome of the control later practically abandoned his wife and made peace with his

reason, from it sprang one of the United States' most illustrious citizens, the recently deceased

Mr. Bonaparte had a long and distinguished career as jurist, statesman, and Catholic layman. As a lawyer he took high rank, having been engaged upon many cases of national and international importance. As Secretary of War under President Roosevelt he renhis fearless championship of clean politics. It is, however, for his charity to the poor and his zeal for

In summing up his career the somewhere, he will keep on trying, such charities or other good works We don't argue with stinging in which the Church was interested. pests, especially not when they are He was willing always to lend of jous orders under date of May 12, attemps to sting. Catholics, with Church was spiritually engaged. known as the "Sisters of Charity of always realize how little use there His was a clean and honest and

OF THE great Napoleon, the centenary of whose death has just been celebrated, the occasion has brought forward many interesting reminiscences and much new light upon his wonderful and intricate career. By Catholics he is ordin-The state of mind of the extreme arily looked upon as a great usurper -that is as one whose ambition rose above every other considerfinds himself near a graveyard late ation and led him to seek to subat night. We know personally jugate even the Church to his many Protestants who cannot bear otherwise almost universal sway. the word "priest," the word But there is another side to his character and this was brought out in the tributes paid to his memory by the Gardinal Archbishop of Paris and others of the

Bishops of France.

IN a letter occasioned by the is the glory of France, all Frenchmen should unite to honor him. state of mind; for it is beyond, or His Eminence went on to pay below reason; is due not to any tribute to "the vast genius which restored calm and order to France after the chaos of the Revolution,' and added that the Church of afford greater facilities for recruit-France does not forget that this ing new members and permit the soldier diplomatist and administrator was the author of the Concordat. "The day after Marengo," he said, "Bonaparte victorious, dreamed of another victory. He added that it was with a feeling of desired to make himself, with the aid of Pius VII., the artisan of tion of the American branch of the religious pacification. It may have been a political move but it was sovereignly beneficent. Neither wisdom nor courage failed him, despite adversaries on the right hand and the left. He understood the injustice and the fruitlessness of religious persecution, and on the other hand the support that the Church could give to the State. That may be useful to recall today, which is not without analogy with the commencement of the nineteenth century. It would be well if the politicians of today were inspired with similar patriotic preoccupations."

PRINCESS CONVERT WILL ENTER DUTCH CONVENT

Wilno (Eastern Poland), June 20. Of her own right a princes of the oldest royal dynasty in the world, which dates from the third century, and a convert to the Cath convent. Princess Anastasia is one of the most celebrated women

besides being an authority on Latin, Old Greek and the East-ern tongues. When the fortunes of war swept her westward as far as Wilno, she offered her services to the University here, which has been reopened by the Polish Government after a suspension of nearly one hundred years under the Russian regime. The Wilno University is one of the oldest institutions of learning in the Old World, having been founded in 1578 under Jesuit direction by King Stephen of

GREY NUNS OF THE CROSS

ROMAN DECREE AUTHORIZES SEPARATE BRANCH IN UNITED STATES

Ottawa, July 9, 1921.-Confirmation of the report published in the Journal announcing the constitu-tion of the Order of the Grey Nuns of the Cross, one of the largest reigious organizations of its kind on the North American continent into two separate bodies, one Canadian, and the other American, has been received here by Rev. Sister St. Albert, Mother-General of the Order in Canada and the United States.

Word of the passage of the decree at Rome division of the Order was communicated to Sister St. Albert by His Eminence Cardinal Archbishop of Philadelphia. Under the term of a rescript issued by the Sacred Congregation of relig-Cardinal Dougherty was the last name being that of the diocese in which the motherhouse of the order will be established.) The announcement of the promulgation of the decree was ithheld pending the completion of certain details in connection with

the division of the Order. The papal decree provides for the appointment of a Mother Genestablishment of a novitiate, gives the sisters belonging to the Order now residing in the United States the faculty of selecting the new mother-house, and authorizes them to make certain changes in the design of the habit or costume worn by the sisters.

FAVORABLE CONDITIONS

The new order of the Sisters of Charity is founded under most favorable conditions. The order starts with a nucleus of approximately 22 members resident in the United States, and 11 institutions devoted to educational, hospital, charity and orphanage work. these 11 institutions, four are situated at Ogdensburg, three at Lowell two at Plattsburgh, one at Buffalo and one at Haverhill. largest and most important institu-tion in the United States heretofore owned and directed by the Order of the Grey Nuns of the Cross is situated at Buffalo.

Speaking of the purposes of the foundation of a separate order in IN a letter occasioned by the event the Cardinal pointed out that St. Albert, Mother General of the walk. I know of cases in which all nations would be represented at Order of the Grey Nuns of the Protestant patients in Catholic the commemoration of the Emperor's death, and that since after order had reached a stage in its advisable. It was felt that there was a diversity of interests with respect to the aims of the order in Canada and the United States which

orders. The constitution of a separate order to expand and widen the with the spirit and aspirations of the people among whom the order regret that the Canadian members of the Order witnessed the separaorder from the parent be this regret was tempered by the thought that the separation would conduce to a furtherance of the aims and purposes of the order.

CAME HERE IN 1845

The Order of the Grey Nuns of the Cross is an off-shoot of the Order of the Grey Nuns. The first sisters to settle in Ottawa came here in February, 1845, at the request of Bishop Phelan, parish riest of Bytown, as Ottawa was then called, and auxiliary Bishop of Kingston. In 1845 Bytown was still part of Kingston die

They took up residence in a humble little house on St. Patrick street. In 1854, the order assumed the name of Order of Grey Nuns of she Cross after separating from the mother-house of the Order of Grey Nuns in Montreal. Since that date, the Order has developed and ramified in a remarkable manner. The Order founded the mother-house and novitiate on Sussex street, the Ottawa Gen-eral Hospital, the Rideau Street Convent, the St. Patrick's and St. Joseph's orphanages, St. Charles' hoe and other institutions which accomplished much in the field of education, hospital and charity work in Ottawa and has been a power for good in the community. It has had charge for half a century of