

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 3, 1922

2277

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE OLD GAELIC LANGUAGE TO BE REVIVED

With the control of Irish education in the hands of Irishmen, the primary school system in Ireland is being reorganized on Irish lines. The youth of Ireland hereafter will be educated according to Irish ideas and the old Gaelic language, which has been banned and derided by the enemies of Irish nationhood, is about to be heard again, as the spoken tongue of the people of Ireland. "In college, mart and senate," as was prophesied in days when it seemed fated to sink into oblivion. In another decade every young man and woman in Ireland will speak Gaelic and it is safe to say that in a generation Ireland will be a bilingual nation, using Gaelic in her schools and colleges and as the language of her everyday life, and English as the language of commerce and business with the outside world. The education department of the new Irish Government has already made satisfactory progress in the work of Irishizing Irish education, particularly in the primary schools.

Ireland has had to fight for the right to learn, as she had to fight for other rights. In the Penal Days it was a crime to teach in Ireland and a price was put on the head of the schoolmaster, who still taught on in defiance of the Penal Laws.

LOVE FOR LEARNING COULD NOT BE EXTERMINATED

In the early part of the nineteenth century, when the Irish people had shown that they were determined to learn, even though they had to learn "feloniously" and when it was evident that the hardy race of hedge schoolmasters could not be exterminated, England assumed a new attitude towards Irish education—she decided to direct, control and make it an instrument for completing the conquest of Ireland. The "National Schools" were established—England has a wonderful talent for naming statutes, policies and institutions with deceptive, inappropriate names—so the schools which were started to denationalize Ireland were called "National" by her. To still further emphasize the "nationality" of the schools, she picked a body of men known for their readiness to serve English interests or who were steeped to the lips in English traditions and put them in charge of the Irish primary school system with the title of Commissioners of "National" Education.

While the policy and programme of the National Schools were devised to destroy Irish nationality and while the purpose of the schools was to train the children to be English in speech, in thought and in outlook, the scheme did not entirely succeed, although it seemed nearly successful at times. It failed because the teachers were Irish and many of them taught things to their pupils which were not in the school curriculum. The Irish Ireland movement, too, played a great part in checking the progress of Anglicization.

IRISH EDUCATORS BUSY ON NEW PLANS

Now, under the installment of freedom which Ireland has won as part of her ancient right, the education of the children of Ireland is controlled by Irishmen, and even before the first batch of Black and Tans began preparations for taking their unregretted departure from Irish soil, after the Settlement in London, Irish educators were busy formulating plans for Irishizing the schools. Men and women in Ireland have been working for months on new text books, which will be used instead of the books issued under the old "National" Board. Announcement has just been made that a new programme of instruction for the National Schools of Ireland has been drawn up by a Conference appointed by Dall Eireann, and the Irish Ministry of Education has issued it for provisional adoption from the beginning of the next school year. Some "fads and frills" which were obligatory subjects under the old order have been eliminated and other obligatory subjects have been made optional.

In the new scheme the status of the Gaelic language has been raised, both as a school subject and as an instrument of instruction. This is quite a change from the time when it was a "crime" in Ireland to have one's name in Gaelic on the side of a cart or to give the name in the ancient language of the country to an inquisitive policeman. The official policeman (known to the Irish people as the "Peebler") is gone and so is the "National" Board, but the language and spirit of the Gael live on.

RAILROADS TO BE REORGANIZED
In spite of the many difficulties which impede the progress of the

new Irish Government, it is giving attention to another matter which is of vital importance in the economic development of Ireland. On May 3 a Commission appointed by the Irish Provisional Government to inquire into Irish railway conditions held its first meeting in Leinster House, Kildare Street, Dublin.

There are forty-six different railroads in Ireland, not including two or three semi-tramways and a spur road leading to a colliery. This is just about forty-five railway systems too many. What Ireland needs is one railway system and that under national control. Of the forty-six companies, twenty-eight work their own lines and amongst them carry on the working of the remaining eighteen.

The commission is to advise the Irish Government as to what changes, if any, are desirable in the administration of the Irish railways and it is to report particularly on the financial position and earning power of the various roads, the best means of consolidating and providing rolling stock and other equipment for them, and, among other things, is to take up the consideration of the remuneration of the staffs and workers of all the systems.

Under British rule not a mile of railroad and not even a spur of road connecting an existing line with a factory or colliery could be constructed without the passage of a special act of parliament in London.

The operation of Ireland's forty-six railways has been costly, disjointed and detrimental to the best interests of the Irish people. Instead of a multitude of directorates and managerial staffs, one Board of Directors and one managerial staff for the whole country would give a better ordered and much more economical service.

At present no general standard gauge of tracks exists on the Irish railroads—some are broad gauge and some narrow gauge—with the result that the rolling stock of one company cannot run on the tracks of another and goods have to be unloaded and reloaded in course of transportation from one part of the country to another. This has made the rate for the carrying of goods particularly high and has been largely responsible for crippling Irish industry and has done tremendous damage to Irish business. The capital invested in the railroads of Ireland is 47,575,824 pounds. No country in the world could prosper under such railway conditions and it is the earnest wish and hope of those who are interested in Ireland's future that out of the inquiry now going on in Dublin will come the consolidation and nationalization of the Irish railways.

REPORT OF BELFAST CASUALTIES

Replying to a statement of A. W. Hungerford, Secretary of the Ulster Unionist Council, that Protestants in Belfast are suffering as much as Catholics as a result of the terrible outbursts of bigotry in that city, the Belfast Catholic Protection Committee has given out for publication a report showing the casualties from February 1 to April 28 of this year.

Following are the figures:

Killed	Catholic	Protestant
Wounded	107	109
Wounded by bombs	107	109
Evicted from homes	75	none
Evicted from shops	104	none
Evicted from offices	107	none

When the fact is taken into account that Catholics number only one-fourth of the population of Belfast the difference in suffering can be readily seen. Some of the Protestants killed and wounded were members of the British army who met their death at the hands of Orange mobs and snipers, or in the fighting between both sides. The Catholics complain bitterly of the attitude of the British troops towards them.

THE NEW TOY PARLIAMENT IN DISTRESS

The little Six County Parliament established by England in North-east Ulster as a new Pale—to divide the Irish people on religious lines—is already making signals of distress. It is sliding into a financial bog-hole. Major O'Neill, the Speaker of the little toy Parliament (his real name is not O'Neill) addressing the House of Commons, London, on May 2, reported that the North east Parliament is on the verge of bankruptcy. According to the terms of the Act establishing that Parliament, it has been paying £7,920,000 annually to England. The amount of money which England pays back into the Six County treasury has decreased considerably during the past few years until now it is a sixth less than it was in the beginning. The reduction of the income tax by the Imperial Government and severe economic depression in the North-east corner of Ireland have also lessened the resources of the Belfast parliament. Major O'Neill asked Ulster to reduce the amount to be paid into the Imperial treasury from £1,000,000 to £500,000. The new Pale to survive. North-east Ulster, or the Orange leaders and politicians there, accepted the toy parliament to help England against the rest of Ireland. Only a few years before

accepting it the Orangemen entered into what they called "a solemn league and covenant" against Home Rule, but they forgot the solemnity of the compact when the politicians asked them to help England and hinder the rest of Ireland by accepting a Home Rule government. The thought that comes into one's mind after reading of North-east Ulster's S. O. S. signals is—if England gives that kind of treatment to her friends, what can other people who have dealings with her expect?

SEUMAS MACMANUS,
Of Donegal.

AUSTRIAN WOMEN

WORKING NOBLY TO SAVE COUNTRY

By Joseph I. Brown

Budapest, May 7.—Austria, despite the host of troubles that has beset it in the last few years, still hopes for the resurrection. And in that resurrection, if it comes, Catholic women, organized 500,000 strong in the Catholic Women's League are destined to play an important part. Already they have record of achievement, against odds that appeared insurmountable, has been such as to justify the most enthusiastic predictions and today this splendid body of militant Christian womanhood presses forward to new victories for faith and motherland.

They are alive to the dangers of the day, these Austrian women, and keen to do battle in the cause of saving their country from the chaos and disorder that even yet threaten ruin. Their work already has been a source of inspiration to Catholic women throughout the world who are battling with social problems.

The Katholische Frauenorganisation, whose president is the charming Princess Metternich, has branches in all parts of the Austrian territory, with headquarters in Vienna. There are 200,000 members in the district of Vienna alone. Upper Austria boasts a membership of more than 90,000. Salzburg has 50,000 members and the organization maintains branches in Graz, in Tyrol and in the Innsbruck district.

STUDY CLASSES FORMED

Clubs, sewing classes, night schools, cooking schools, and schools of scientific farming are among the enterprises conducted under the auspices of this organization. But by far the most important part of its activity now is the organization of social study classes which will combat the spread and influence of Socialism. Against Socialism, the Frauenorganisation has raised its banner. It is now waging a vigorous struggle against Socialistic leaders who are making a vigorous bid for the support of Catholic workers. It is chiefly through the presentation of the Catholic attitude on the great social problems of the day that this campaign of the Catholic women is being carried on.

But the Austrian Catholic women must not only combat Socialism, but Capitalism. Profiteering is rife in this land of hunger and misery. One of its most serious problems and one in which it looks to the Catholic women of the United States for aid, is that of helping its members dispose of needlework and paintings which at the present time are going into the hands of law profiteers, who pay these women next to nothing, but still are able to sell their products at big advances in the United States.

Most of the women who are engaged in this type of work are the daughters of middle-class officials who have been ruined by the smash-up of the old Austro-Hungarian monarchy. In some cases they are given so little by the middlemen that they receive nothing whatever for their labor, being paid only what raw materials cost them.

Baroness Francis Wittman is directress of the Vienna branch of the Frauenorganisation and she is making determined efforts to aid her members in escaping from the whirlpool of poverty and hunger and disease that has struck down so many in Austria. She looks towards America with hope that the Catholic women in that country may come to her aid through a system of cooperation or by the establishment of some sort of market whereby these unfortunate goods direct to purchasers without the middleman's commission, which destroys the profit to the worker, being taken out.

ONE PRINCESS'S WORK

But it is not only in Vienna that the Frauenorganisation is functioning successfully. Its Upper Austria branch, which has its headquarters in Linz, has more than a fair claim to leadership. Princess Fanny Starhemberg, one of the most remarkable women in all Europe, is the president. Before the War, she was rich, powerful, popular—an aristocrat among aristocrats. With the War came disaster and practical ruin. Yet, despite her losses she has given of her substance freely and wisely that Austrian

Catholic women and girls may be saved from the perils that threaten them. Her several residences in and about Linz and her castles in the country have been turned over to the Frauenorganisation. Through her efforts largely, the society has established soup kitchens that feed thousands of unfortunate young ones and fresh-air camps from which hundreds come back revived. One of her properties is given over to a peasants' school of gardening and agriculture and proper methods of cooking and housekeeping are taught. Literature to meet the Socialistic propaganda is also distributed.

The Upper Austrian branch operates fifteen or sixteen kindergartens for children whose mothers are obliged to work and its efforts in behalf of consumption and children are indicated not only by the establishment of soup kitchens and the efforts to send the little ones to fresh air farms, but by the fact that despite its poverty the organization was able to distribute last year 60,000 yards of material for clothing, 15,000 pairs of shoes and great quantities of dresses and other garments. Much of this work has been made possible through aid sent from outside countries, including notably America, England and Switzerland. The organization has a corps of fifteen women who go about the country instructing mothers how to cut, sew and make over second-hand garments and to cook for, wash and properly take care of infants.

All this is done, not in America, or England or France, but in starved Austria, where disorder and chaos, hunger and disease are the order of the day. The achievements of these Catholic women at such a time and under such conditions, certainly are an inspiration to all interested in Christian charity throughout the world over.

CHURCH SHOWS GAINS IN ENGLAND

By H. C. Watts

London, May 18.—A writer in one of the English theological journals a few days ago made the statement that Catholicism "has no prospect whatever of success in England; the slight revival of its fortunes here last century has not disguised the fact that it has made no real progress for the past fifty years."

Nothing could be farther from the truth. The only religious body in England and Wales—Scotland has been left out of the account—that has made any real progress is the Catholic Church. There are many ways of testing this. There is the fact that the influence of the Catholic Church and of Catholics in this country is out of all proportion to the numbers involved. At the Reformation the Catholic Church was destroyed, or at all events, every effort was made to destroy it. On its ruins, the Church of England was set up and ever since has enjoyed a position of privilege.

PARLIAMENT HOSTILITY TO CHURCH

A glance at the acts of Parliament passed from, say, the sixteenth to the eighteenth century, will show that all kinds of legislative measures were passed in order to drive people of all kinds to the worship of the Anglican Church. Those who refused to go were heavily fined, and by persisting in their refusal forfeited all their goods and not infrequently their lives.

The Catholic Church, then, lived for centuries a kind of underground existence, and special acts of Parliament were passed whose very nature made a revival of Catholicism exceedingly difficult. Yet from this disadvantage the Catholic Church has emerged splendidly, and its influence is quite disproportionate to its numerical membership. Out of a total population of something like thirty-eight millions, there are close upon two million Catholics, or over five per cent.

It was not until 1829, when the Catholic Emancipation Act was passed, that the Catholics had their civil liberties restored to them. Up to that time they had no more rights than the Jews and the Dissenters. Even then the Church continued as a missionary organization, administered by Vicars Apostolic, until 1850, when the Hierarchy was restored. There was, consequently, a great deal of lost time to make up, while the very establishment of the Hierarchy was bitterly opposed by the British press. It is just seventy-two years since the Hierarchy was restored upon what many people thought was the ruins of the Catholic Church in this country. Yet today there are four ecclesiastical provinces, ruled by Metropolitan Archbishops with a Cardinal at their head, and with thirteen suffragan territorial dioceses included within these provinces. With every advantage to them the Anglicans have not got beyond their two provinces of Canterbury and York, with the exception of the Welsh province, which was created last year to make a position for the Welsh

Church which was separated from the Church of England by Act of Parliament.

Nor are other signs of Catholic progress wanting. The number of Catholic marriages was higher last year than that of any other religious denomination. New Catholic churches are being opened, or are in course of erection; the number of Catholic scholars both in the parochial and secondary schools has increased; the number of converts is higher than in any previous years; while, as Cardinal Bourne said in his Easter Message, the contemplative orders for women have more members than at any time since the Reformation. The novitiate for men and the seminaries for secular priests have never been so full as they are now.

Contrast this with the emergency signs sent up by the dignitaries of the Anglican Church, who complain that the number of ordinations is seriously falling off, and that men will no longer offer themselves for the ministry. Even the non-episcopal Protestant sects are admitting the difficulty of securing candidates for their ministry.

Prestige is not always a safe guide to progress. At the same time there is no reason to ignore the fact that the dignitaries of the Catholic Church enjoy a very great prestige in this country.

CATHOLICS AGAIN ENTER UNIVERSITIES

There is another haunt of privilege that the Protestants kept to themselves as long as they could. This was in the ancient universities, founded by the aims of past generations of Catholics, and containing in their statutes Catholic conditions that fell into abeyance after the Reformation. The universities became Protestant, and everyone was excluded who did not subscribe to the Protestant Reformed Religion as by Law Established (this, by the Church of England) and receive the Sacrament of the Anglican Church. Thus were Catholics, and conscientious Dissenters, excluded from the universities.

Then the Test Acts were abolished, and in 1895 the Sacred Congregation of Propaganda allowed Catholics to enter the universities. That is not so very long ago, and already the Catholics have well made up for lost time. In both Oxford and Cambridge there are Catholic chaplains appointed by the Ordinaries, whose sole functions are to minister to the spiritual needs of Catholic lay undergraduates in these universities. In both these universities, also, the religious orders have opened hostels of studies which are integral parts of the universities, and at which their subjects may study for their degrees. Last of all, under the encouragement of the Hierarchy, and particularly of the Society of Jesus, a Catholic Workers' College has been opened at Oxford, which, while not connected with the University, is nevertheless a definite act of progress for which no other religious body in this country can claim a like honor.

To talk about there being no Catholic progress in England, therefore, is the merest moonshine. The London County Council, which is the largest and most powerful municipal administrative body in the world, recently elected a Catholic as its head. Less than a hundred years ago he would not have had even a vote.

ROME'S OLDEST HOSPITAL SWEEPED BY DISASTROUS FIRE

Rome, May 18.—The historic hospital of Santo Spirito has been partially destroyed by fire, which broke out shortly before midnight in the laundry and already eighteen bodies have been extracted from the ruins. Collapse of the pavement isolated the chronic ward and was largely responsible for the deaths, the number of which has not yet been determined. There were nearly five thousand inmates in the institution, which includes a hospital, lunatic asylum, foundling asylum, and a refuge for aged and infirm persons.

Carabinieri, royal guards, nurses and doctors made heroic efforts to save victims and the mayor and prefect were early on the ground and aided in calming the terror-stricken patients. The pavement gave way when the heavy wooden beams of the hospital fell, burying twenty patients in the chronic ward and rendering access to the ward impossible. Rescuers rushed through the smoke and flame and brought out the twelve bodies of persons who had died of suffocation. Several of the rescue party were injured.

Two wards were destroyed by the fire and only efficient work on the part of the firemen and volunteers saved the remainder of the edifice from destruction.

The hospital of Santo Spirito in Salsita was founded by Pope Innocent III. in the twelfth century and became a model of all future city hospitals. It is situated on the bank of the River Tiber, not far from the Vatican and occupies a site

on which King Ina, about 726, established a school for English pilgrims. Shortly after the erection of the hospital, which was originally called Santa Maria in Salsita, Innocent besought Guy de Montpeller to come to Rome and take charge of the institution. Innocent also established a foundling asylum in connection with the hospital. The Pope's example was imitated all over Europe and within a short time nearly every city had a hospital of the Holy Ghost. The Santo Spirito was enlarged by Innocent IV. in the thirteenth century and rebuilt under Sixtus IV. in the fifteenth.

CONVERT NUNS JOIN THE ENGLISH BENEDECTINE ORDER

London, May 18.—After being unattached for nine years the Benedictine nuns of Talacre Abbey, North Wales, have been received into the English Benedictine Congregation, and will now rank as an abbey of that congregation. The petition of the nuns was submitted to the General Chapter of the English Benedictines, and was favorably received.

It is nine years since these nuns, together with the monks of Caldey Island, abandoned the Protestant religion and in a body were received into the Catholic Church. The action of these two religious communities quitting the Established Church aroused great ire among the Anglicans and questions were asked in the House of Commons as to whether the Government were aware of what had been done. As it did not concern the Government in the least, Mr. Asquith, who was then Premier, said that he had no official knowledge of the fact.

At the time of the conversion the Benedictine nuns were living at St. Bride's Abbey, Milford Haven. But two years ago they moved to Talacre Hall, the ancient home of the noble Welsh Catholic family of the Mostyns, whose most distinguished representative at the present time is the Metropolitan of Wales and Archbishop of Cardiff, Msgr. Mostyn.

During the nine years that have elapsed since the conversion the nuns have remained under local episcopal supervision. They now come under the immediate jurisdiction of the Abbot President of the English Benedictine Congregation—an office held by Cardinal Gasquet previous to his elevation to the Purple.

CHRISTIAN WORLD CALLED ON TO END TURKISH MASSACRES

By Rev. Dr. Wilhelm Baron von Caplatine

Cologne, May 10.—It is expected that the appeal made by the recent international congress of the League of Peoples urging the Christian world to unite in putting an end to the persecution of Christians in Turkish territories will bring results. The testimony of numerous delegates to the Turkish Government is to exterminate not only the Armenians but all the Christian populations of the country.

The Munich Congress sent to the Supreme Council and the Secretary General of the League of Nations a report of the outrages which the Turks have been committing on Christians, and asked that some action be taken to stop them. One of the delegates, M. Serides, of Greece, testifies to the Turkish atrocities, and it was on this motion that the League of Nations was requested to intervene. M. Seferides declared that within the last six months 300,000 Christians have been massacred by the Turks and that all Asia Minor is suffering the most appalling persecution.

AN ENDEAVOR TO PROTECT CATHOLIC INTERESTS IN LEAGUE OF NATIONS

Paris.—The Catholic Union for International Study has held its third plenary session at Fribourg, Switzerland, under the patronage of Msgr. Marius Besson, who also took an active personal part in the deliberations. The chairman was Baron de Montenan, Councillor of State of the Swiss Confederation.

The work of the assembly dealt with the present international juridical organization, the participation of Catholics in this movement, and the amendments of the pact of the League of Nations in regard to the protection of Catholic interests in countries which occur in the international control of that body.

As regards the League of Nations, the Catholic Union for International Study is decided, more than ever, to combat the anti-Christian influences which appear to be tending toward the destruction of that institution. The Union is also seeking to stimulate Catholic opinion in favor of any action by the League of Nations which is in conformity with the principles of Christianity and international justice.

CATHOLIC NOTES

During 1921, the Christian Brothers opened 24 new establishments throughout the world. These include three in Spain, seven in Ecuador, one in Peru, three in the Far East, and a Scholasticate in connection with the University of Lille.

Rheims, May 16.—Cardinal Lucon, Archbishop of Rheims, has sent his greetings and blessing to America through a delegation of American bankers who visited this city and to whom he was host during a tour of inspection of the famous Cathedral of Rheims. The party is making a tour of France, investigating economic conditions.

Rome, May 20.—The fifth international convention of the Union of Catholic Women's Leagues concluded its session today by adopting a resolution for the establishment of a commission in Paris for moral and artistic training in women's dress, with preference for national costumes. Cardinal Merry Del Val presided at several sessions at the special desire of the Pope, who especially expressed a wish for modesty in women's attire.

Rev. Brother Justin, Secretary-General of the Christian Brothers, this year celebrated his Golden Jubilee. The religious ceremony, which brought together many of the most noted ecclesiastical, civil, and educational authorities of the French Capital, was presided over by Msgr. Odelin, Vicar General of Paris, and among the speakers was Msgr. Baudrillart, Rector of the Catholic Institute. The Rev. Jubilarian likewise received the Apostolic Benediction from the Holy Father.

Rev. Father Fernando Saavedra, C.P., who died at the Retreat of St. Paul of the Cross, Mount Argus, Dublin, Ireland, was a member of a noble family of Spain. He had the distinction of being the first Passionist to give a mission in his native country. For many years he was engaged in missionary work in Great Britain and Australia. His Golden Jubilee in the priesthood took place last year. He celebrated Mass every morning of his missionary life, even on the day of his death.

By the death of Very Rev. Denis O'Hara, P. P., Kiltimogh, County Mayo, the Irish priesthood has lost one of its most notable members. Father O'Hara was exactly fifty years a priest. In all movements for the political and social amelioration of the people he took a leading part. Immediately after his ordination he became identified with the Tenants' Right movement and subsequently with the Land League, National League, and Self-Government movements. He was a powerful platform speaker.

Toronto, May 20.—The second annual Conference of the Catholic Truth Society of Canada will be held in Winnipeg from June 24 to 28 inclusive. Arrangements are being made to have as large a number of representative Catholics as possible at the Conference. A very interesting programme has been mapped out. It includes some topics of importance, not only to the Catholic clergy and laity of Canada, but topics pertaining to the well-being of every Canadian citizen from an educational, religious, and sociological point of view. Some of the most prominent Canadian and American citizens from Church and State have signified their intention to speak at the conference.

New Orleans, May 22.—Two generations of pupils and alumnae attended the exercises held at the Ursuline Convent in honor of the golden jubilee of Mother Mary Theresa Wolfe, who at the same time celebrated her seventy-fourth birthday. Mother Theresa entered the Ursuline novitiate at Beaujeu, France, in 1870, and made her profession in 1872. She was born in Listowel, County Kerry, Ireland, and was of a family of thirteen, eight of whom entered religious orders. Five of her brothers became Jesuits. One sister is the wife of Laurence Ginnell, T. D. E., who toured the United States and South America in behalf of the Irish Republic.

First, the European War and next the trouble and terror in Ireland held up church building and similar Catholic enterprises. To the city of Limerick has fallen the honor of being the first place to erect a church under the new regime. This new church is dedicated to St. Munchin, patron of the diocese. It stands upon the site of Thomond Gate which in former days was the entrance to the city from the north. A small church was erected there in 1744. It was replaced by a larger church in 1799. That edifice having proved entirely inadequate the pastor of the parish set to work to provide the spacious temple just opened and dedicated. The foundation stone was laid last year and in a little over twelve months the building was completed.