ENGLISH PRIEST ON IRELAND

By Rev. Father F. A. Lowe

This letter has been addressed to the editor of the Manchester Guardian by the Rev. Father F. A. Lowe, whose qualifications to speak as an unbiased Englishman to his fellow-countrymen on the conditions they have brought into existence in Ireland, are stated in the opening paragraph. Knowing the warm esteem in which Father Lowe is held by the Irish people in Manchester we are proud that he asked the Watchword of Labor to communicate these generous sentiments to the Irish people in Ireland.

Editor Manchester Guardian:

Ireland is a separate nation, with her distinctive national aspirations, ideals and characteristics. As such she has innate and inalienable right to choose her own government and manage her own affairs. She does not ask or wish for any voice in the management of England or the British Empire. The English, or, if you like, the British Government in Ireland, is an alien and foreign power, an alien and foreign race to all true Irish people.

We set out in the War to fight for the rights and liberties of small nations; we set out to crush Prussian militarism; we went forth to battle for Right, Justice and Honor. We thought that after the War we should see those ideals and principles carried faithfully out. And now, how has England acted towards the noble, generous-hearted Ireland. She denies her the rights and liberties that she does not hesitate to give to *colored* races; she has set up in Ireland a maddening and brutal militarism, more ruthless and liberty crushing than any Prussian militarism; she has turned Ireland into one vast prison house, where liberty is gagged and bound hands and feet; she denies her freedom of speech in her own house; she shoots down in cold blood the Irish patriots who dare to assert their own nationality and who have the courage to tell England that she is a robber in their own land.

No Englishman would stand for a day what Ireland has stood for centuries. Centuries before bloody Elizabeth and butcher Cromwell, of baby killing and woman killing fame, dessecrated with their blood-stained feet of lust the sacred soil of Ireland. Ireland has had to endure one long ceaseless martyrdom. It is not a question of whether Ireland would mismanage her own affairs if left to herself. She certainly could never have mismanaged her affairs as England has done with her ghastly blunders and her unparalleled record of crime, chaos and ruin. It is a question of whether Ireland as a separate and distinct nation has a right to govern her own land and be master of her own household. No answer is necessary. By right divine, by natural law, by human law, Ireland has a right to say to England: Hands off Irsland. Ireland is not your property, it is ours; not your castle, it is ours; not your nation, but our own.

Supposing Germany beat England, should we as Englishmen sit down calmly under German authority or Government? Would we look with complacency upon a German army of occupation? Would we not rise in rebellion if we saw German tanks and guns and her multiplied apparatus of War dragooning us into submissiveness? If Germany said to us: "We have conquered you, so you must be resigned to your fate, to our authority; you must accept the conditions we lay down to you as victors; we are here for your welfare; you must obey us;" we should laugh them to scorn; we should repudiate her authority; we should spurn her laws. Ireland's case is a parallel one. Ireland says to England what England would say to Germany under similar conditions. When Garibaldi came to England he was cautioned by the British Government not to show any sympathy to the Irish revolutionaries. England knew well enough that Garibaldi, himself a herald of revolt, felt a keen sympathy for Ireland struggling to emancipate herself from the shackles of English despotism. England idolized and society lionized this great revolutionary Garibaldi; yet when greater and nobler heralds of revolt arose in Ireland they were speedily dispatched to the prison or the scaffold. Yet they both fought for the same principles. England *canonizes the Italian Patriot and damns the Irish Patriot.*

Ireland poured out her heart's blood and all the riches of her soil side by side with England on the blood-stained soil of Flanders and Gallipoli. Ireland, with magnificent generosity and forgiveness sacrificed herself for the British Empire during the Great War; Ireland thereby saved England; yet what return has England given to Ireland? Nothing, but a legacy of lies, of broken promises and of perfidy. Yet England dares speak of fighting for the rights and liberties of small nations. We are branded in the eyes of the world as liars and hypocrites. No wonder France is amazed at our present treatment of Ireland. No wonder America hesitates to sign the Peace Treaty: American Independence owed so much to the sons of Ireland. They remember, too, England's treatment of America before 1776. When the Normans conquered England they started to create a United State in England, but England, from the first time she set foot upon Irish soil, sought only to foment strife and exterminate the Irish race. During the reign of Queen Anne, they invited hundreds of German Palatines over to Ireland. Ireland was made the dumping ground for the poor, bloated and brainless sons of our English aristocracy. For long centuries England has sought to hamper and cripple Irish trade and commerce. Never once has she allowed Ireland a free hand in trade and industry. If we read Lecky's history of England in the Eighteenth century we shall see in letters of blood and fire England's unparalleled record of tyranny and robbery against the sons of Erin. There is not a single bright page in the history of England's treatment of Ireland. Ireland has nothing to thank England for. The Reformation (foolish and ill-chosen word) was carried out so thoroughly in Ireland that their flourishing towns sank into ruins and her people lay dead in thousands upon the fields. Queen Elizabeth was told that she had nothing to reign over in Ireland save ashes and rotting carcases.

Ireland will yet be the rock upon which the British Empire will be shattered. I, for one, am willing to pour out my heart's blood in defence of Ireland, for the rights, the liberty, the honor of that great-souled nation whose cheerfulness, wit and generosity, centuries of famine, war and misrule have never been able to extinguish nor impair the strength and elasticity of their physical power.—The Watchword of Labor.

THE DOMINION BANK'S STATEMENT

GENERAL GAIN IN ASSETS AND BUSINESS

In order that a banking institution may attain success it is necessary, speaking in general terms, that the management should on the one hand be characterized by caution and on the other hand by a spirit of enterprise, each being the complement of the other.

Among the Canadian Banks which are noted for strength in this two-fold respect is the Dominion Bank, as has been evidenced by the results obtained during 1919 and revealed in the Annual Statement presented to the Shareholders at the Annual Meeting held in Toronto on Wednesday, January 28th. The Bank appears to have had the most satisfactory year in its long experience.

Net profits amounted to $1,169,703, an increase of $83,205 as compared with 1918. On the total Capital and Reserve these profits were equal to 9% against 8.35% for the previous twelve months.

To the Shareholders a bonus of 1% was paid in addition to the regular dividends amounting to 12% for the year. The total amount carried forward to profit and loss account, after deducting $780,000 for dividend and bonus payments, $40 500 for contributions to Pensions, Patriotic and other Funds and writing off $300,000 on Bank Premises, was $495 700 a sum greater than at the close of the previous year by approximately $50,000.

In respect to assets the bank has very materially strengthened its position during the past twelve months. In the total assets which at December 31st last amounted to $143,500,000, there was a gain of no less than $10,000,000. But the particularly gratifying feature was the growth in the immediately available assets to $70,075,000 an increase for the year of $6,546,000, at which figure they are equal to 54% of the Banks liabilities to the Public. Cash assets alone, which stand at $31,903,000 an increase of $3,405,000 amount to 24.59% of the public liabilities.

An indication of the Bank's expansion during the year is found in the deposits and commercial loans. In the former there was an increase of $15,407,000, the total at December 31st being $111,414,000 a result which reflects increased confidence in the Bank as well as the prosperity of the Canadian people.

Commercial loans at the end of 1919 stood $66,400,000 an increase for the twelve months of $2,328,000.

The Capital Stock and Reserve Fund of the Bank stand at $6,000,000 and $7,000,000 respectively, a total of $13,000,000.

BOLSHEVISM IN WARSAW

Catholic News Service

The recovery to health of Mgr. Dubowski, Bishop of Luceor Zytomeritz, in Poland, recalls the sufferings endured by that prelate during the Bolshevist occupation of his See city.

After the Bolshevists had taken possession of the city the Bishop received an order from Brother Rakowski, addressed to "Brother Bishop" to read out from the pulpit in his cathedral the decrees issued by the Soviet Government. After that he was ordered to turn over one of his churches to be transformed into a moving picture theatre.

Later on the Bishop was called upon to evacuate the diocesan seminary, as it was wanted to instal therein the Jawish "Hodera." But the Jews of Zytomeritz, who had been protected by Mgr. Dubowski at the time of the pogroms, refused to have this seminary turned over to them. So, as the Bishop would not give it up, and the people would not have it, the Bolshevists did not insist on their request.

Then the People's Commissars, accompanied by a detachment of the Red Guards, tried to carry off the Bishop to forced labor. But the people, both Jews and natives, intervened, and the idea had to be dropped. The people rescued the Bishop and escorted him safely back to the episcopal residence. After this set back to the Bolsheviste, and fearing their revenge, the inhabitants took upon themselves the duty of guard over the liberty of the Bishop. Even the women armed themselves with stones, and watch fires were lighted in the streets, so that they might not be taken by surprise.

But the Bolshevists did not give up. They tried without any success to set the Bishop's house on fire, and failing that, they bribed a miserable wretch with the sum of 20 roubles to murder the Bishop. The man waited for him as he was going to the cathedral to say Mass, and struck the Bishop down with a knotted club. Mgr. Dubowski was badly stunned, but he managed to raise himself, and his first act was to save the miscreant from the enraged people, who wanted to lynch him.

Foiled in their attempts the Bolsheviste decided to arrest the Bishop with the help of the military forces. But Mgr. Dubowski was forewarned, and during the night escaped with his secretary. The Bishop remained in hiding for five days and nights in the city cemetery, hidden among the tall grass and the tombs. He passed his nights in a cavern, and his days in a half dug out pit, which was obscured by the tall grass. The sacristan of the cathedral carried food to him secretly.

The Bishop's deliverance came when the Bolshevists were defeated, and abandoned the city to the Ukrainian army of Petlura, under the command of General Wolf. Mgr. Dubowski returned in triumph to his cathedral, escorted by the entire population of the city, which was en fete for the occasion.

In Warsaw itself a strong anti-Bolshevist movement is under way. Representatives of different institutions and societies have interested themselves actively in the question, and have drawn up a programme of action to combat the Bolshevist activity and propaganda.

Their plan of campaign is that opposition by force is not sufficient; that as Bolshevism is an intellectual aberration, it must be met by intellectual means, and so an intensive counter propaganda is being put into effect. On the organizing committee of the new anti Bolshevist association is the Armenian Uniate prelate, Archbishop Teodorowicz of Lemberg, who is taking a very active part in the campaign of enlightenment.

CORRESPONDENCE

OUR RURAL SCHOOLS

Editor CATHOLIC RECORD:

The editorials in the last two issues of the RECORD discusses a question which should be well considered before a decision is made. The Consolidated Schools with better buildings, better equipment and more highly qualified teachers—which would be made possible by combining several school districts in one—would appear to offer advantages that can not now be obtained by the pupils of rural schools, but there is no certainty that the result of establishing Consolidated Schools would be a real benefit to the rural pupils and there is a certainty that the cost of the new system would greatly exceed the cost of the present.

If you will pardon a personal reference, I would say that I should be impartial in the opinion I have formed because I was born and reared in a city and base my opinion on observation of conditions in rural localities during several months of each year for the past eighteen years. The conclusion I have come to is the same as yours: that today the child attending a country school receives a better education than the child attending a city school. This, despite the fact that the country schools are at a great disadvantage, as compared with the city schools, in the vital matters of buildings, equipment and teachers. The teacher in a rural school is usually a young inexperienced girl whose qualifications are not high and who has to teach a school of from twenty to thirty pupils all the subjects from the primary to the entrance class. Yet the pupils in this school get a better all-round education than do the pupils in a graded city school where highly qualified and better paid teachers teach but one class. The reason probably is to be found in the different conditions existing in the country to those in the city. The child on a farm has duties to perform almost from the time he can be trusted alone in the yard or barn. He learns by doing things that are useful in a healthful environment. He learns the great facts about the production of food at first hand. He learns of the sowing of seed and the cutting of grain; of the milling of grain into flour and the making of flour into bread. He learns of the meat industry; of the dairy industry. He obtains a certain mechanical knowledge because of the necessity those living on a farm are under of doing for themselves many things that the city people have not the space nor the facilities for doing.

The business of the city is now so highly developed that a boy in the city has practically no duties to perform, no errands to run; no wood to cut; no coal to carry in. This applies to the very poor equally with the wealthy and is a distinct disadvantage. The result is that, speaking generally and with certain qualifications, the children of the country go to school and work and the children of the city go to school and play.

In the city there are so many distractions and temptations to draw children away from study and so much of positive evil which may be learned that good religious parents who have an assured position in the world find it difficult to obtain a fair education for their children and to guard them against evil. As for the children of the poor, the odds are against them so heavily that they, in numerous instances, receive the merest smattering of primary education and, because of no work to do nor duties to perform, obtain no knowledge of how to do things and perforce, because of their environment, learn much that is evil. I have heard it stated recently that the reason why pupils of urban schools do not, generally speaking, make as good progress as pupils of rural schools is because there is too much teaching in the urban schools and the pupils of rural schools are, of necessity, left to themselves to reason things out.

W. O'C.

JOAN OF ARC TO BE CANONIZED IN MAY

THOUSANDS OF PILGRIMS ARE EXPECTED FOR CEREMONY

The ceremony of the canonization of Blessed Joan of Arc will take place next May with great solemnity, according to an announcement made at the Vatican on Sunday.

Special quarters are being prepared for French pilgrims, who are expected to come by thousands for the ceremony. The Pope has appointed a special Pontifical Commission to prepare for the ceremony, headed by Cardinals Gasparri and Merry del Val.

The canonization will be preceded by several beatifications, including that of Oliver Plunkett, Archbishop of Armagh and Primate of Ireland. The ceremonies are expected to be attended by a large number of Irish pilgrims, as well as by Cardinal Logue, all the Irish Archbishops and Bishops and a great number of the Irish clergy.

EUROPE FACING INVASION BY U. S. PROTESTANTISM

C. P. A. Service

Rome, January 24.—There are coming to light increasing signs of danger of an American Protestant invasion of Europe. French Catholic papers draw attention to the expressed determination of American Protestants, particularly Methodists, to combine with the charitable restoration of the devastated district a deliberate proselytizing campaign among children so as to make the next generation Protestant.

Here, too, in Rome, Protestant work is to be found increasing, one active body being the American Y. M. C. A., and private advices have been received of the spread of similar activity in Palestine, in which American Methodists are foremost. Supported with unlimited funds, they are working especially for the control of education.

It will be remembered that His Holiness Pope Benedict XV., spoke strongly upon the matter nearly a year ago.

SACRIFICE OF SELF

Kind thoughts imply a close contact with God, and a divine ideal in our minds. Their origin cannot be anything short or divine. Like the love of beauty, they can spring from no baser source. They are not dictated by self interest nor stimulated by passion; they have nothing in them which is insidious, and they are almost always the preludes to some sacrifice of self.—Faber.

OBITUARY

THE LATE JAMES F. BARNEY

At Orillia, Ont., on Friday, Dec. 19th, 1919, the death occurred of James F. Barney in the sixty-seventh year of his age. The deceased was born at Leith, Scotland, in 1852. He was educated in England and came out to Canada in 1878 since which time he has resided in Peterborough and Orillia and has been a subscriber to the CATHOLIC RECORD for over thirty-six years. Besides one brother and sister, the deceased leaves to mourn his loss a widow, three sons and one daughter, Rev. Father Barney, O. M. I., of Edmonton, James of Saskatoon, William at home, and Sister M. Gonzaga of St. Joseph's Convent, Toronto.

DIED

MADDEN.—Suddenly at Chepstowe, Bruce County, on January 21st, 1920, Daniel Madden, eldest son of the late Charles Madden. May his soul rest in peace.

BROHMANN.—At Toronto General Hospital, January 27, 1920, Mrs. George S. Brohmann, daughter of Mr. and Mrs. John Butler, Muldmay, Ont May her soul rest in peace.

HESSE.—At Tecumseh, Ont., Sandwich East Township, on Jan. 18, 1920, Mrs. Gertrude Hesse, aged eighty-six years. May her soul rest in peace.

DOYLE.—At the General Hospital, Pembroke, on January 21st, 1920, Joseph Doyle of Brudenell, Ont., aged eighty-eight years. May his soul rest in peace.

Seek to mingle gentleness in all your rebukes; bear with the infirmities of others; make allowances for constitutional frailties; never say harsh things if kind things will do as well.—J. R. Macduff.

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You have the feeling of honor and I praise you for it; let it be pure, let it be firm; but its purity tarnishes, its firmness bends, if it is not that honor above all others which renders to God the things that are God's.—Pere Besson.

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