

# 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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THE BELFAST POGROMS

Simultaneous with the news of the latest pogrom in Belfast staged for the purpose of presenting an Irish settlement, comes the news that of the six counties of Ulster which Lloyd George says have a right to separate themselves from the rest of Ireland two of these, the counties Tyrone and Fermanagh, have announced through their county councils that they will not submit to being divided from the rest of their fellow-countrymen, and being coerced under the authority of an intolerant Belfast Parliament. In both cases they point to the decisive fact that at each of the three last general elections, both Tyrone and Fermanagh recorded a majority of votes for an undivided and a free Ireland. If Lloyd George will hold that while Ireland has no right to separate itself from England, any particular portion of Ireland that so desires, has every right to separate itself from the remainder of Ireland. It will be interesting to read his reply—if he dare give one—to the people of Tyrone and Fermanagh who refuse to be separated from the remainder of Ireland and refuse to be coerced under the partition Government of Belfast.

### THE SO-CALLED NORTHERN PARLIAMENT

The Tyrone County Council consisting of the elected representatives of all the people in the county met in Omagh in August, and by a majority of twelve to seven, carried the following resolution and sent it to Lloyd George and to DeValera:

"That as the majority of the people of County Tyrone have expressed at each of the elections in 1918, 1920, and 1921, their determined opposition to the so-called Northern Parliament, and have declared that they will refuse to recognize its authority, such authority could only be exercised by force and coercion. We desire to live in union and harmony with all our fellow-countrymen, and protest against this culminating act of British policy, which has sought to divide us in order to dominate us, and which for that purpose has endeavored to set up an arbitrary, new-fangled, and unnatural boundary, based neither on the will of the inhabitants nor on any other valid ground, historical, geographical or economical. We refuse to consent to any such separation from the rest of Ireland, and pledge ourselves to oppose it steadfastly, and to make the fullest use of our right to nullify it."

Altogether it will be mighty interesting to observe the contortions of mind and the logic which the little Weichman will display when he sets out to prove to the world that Belfast and its neighborhood have a right to separate themselves from the rest of Ireland, because the majority demand it. The Counties of Tyrone and Fermanagh must be compelled to separate themselves from the rest of Ireland, because the majority reject such separation.

### IRISH TRADE

In the excitement of the Irish War News it must not be lost sight of that England is still persistent in its endeavor to strangle Irish trade with the outer world—Irish trade with any other country than Britain. The United States Mail Steamship Company is still refused permission to call at Queenstown on the Eastward journey of its steamers. Just thirteen months ago Irish merchants and Irish Societies through the Irish Council in New York arranged with the United States Mail Steamship Co. that its liners carrying mail, passengers, and general freight should call at Queenstown to discharge goods and passengers for Ireland. It was accordingly announced that their steamship, Panhandle State, sailing from New York on September 4, 1920, should make the first of a series of calls at Queenstown. Promptly the British admiralty came out with an order—dated September 10th—in good time to drive a peg in the hole—that foreign steamships should not call at Queenstown—and by that clever piece of work, American and Irish interests were mutually injured—for the benefit of British trade. During the past three years ordinary American steamships trading with Ireland, and entering Irish ports, are harassed in every way that British ingenuity can contrive—for purpose of discouraging them. Every one of them has his cargo overhauled, thereby detained and subject to demurrage. American citizens, too, have again and again been forcibly arrested without warrant. Some members of such, too, have been dragged to British jails, held there for a lengthened period, without permission being given them to see friend or lawyer, and some of them have been deported to the United

States without explanation or apology. In at least one case British machine-guns have been dragged aboard in an American vessel, mounted upon the brink, and manned by British military while their cargo was being overhauled and searched on pretence of looking for fire-arms. The British cables and the general body of the American press have taken good care to stifle the news of these outrages—the British interpretation of the freedom of the seas. The Dublin press during the last month has been severely commenting upon and protesting against this deliberate and most provoking harassment of Irish trade with America.

With the single exception of the United States, Ireland, of all countries in the world, has been Britain's most profitable customer. This fully explains the British determination to commit almost any outrage rather than let Ireland transfer her trade elsewhere. Readers will find a good deal of instruction in the following table, showing the value of British trade with the chief countries of the world. The figures are taken from the British official estimate, and are given in British pounds.

	1914	1919
Greece	£ 5,395,472	£ 17,937,540
Portugal	6,299,000	18,191,000
A. Hungary	7,099,057	12,086,745
Chile	9,107,089	12,086,745
Japan	12,495,000	36,661,000
Switzerland	13,062,000	28,478,000
Norway	14,122,000	44,486,041
Brazil	14,344,085	21,501,972
China	17,783,291	44,054,641
Spain	20,492,000	45,891,000
Italy	21,566,000	42,449,000
Sweden	21,892,000	60,042,000
Belgium	24,385,220	57,373,920
Denmark	31,218,576	48,738,354
Holland	37,675,000	58,824,000
Russia	42,653,000	58,824,000
Argentina	51,797,631	108,034,049
France	65,554,000	196,007,000
Germany	70,129,611	196,007,000
U. S. A.	1,2610,000	576,976,000

The British official figures for last year, 1920, show that Britain, in that year, raised in Ireland in taxes £50,615,000. And of this vast sum £29,221,000 were expended governing Ireland—paying all the myriad minions of Britons who overrun the country—and the remainder £21,394,000 were taken over to England to swell the British Exchequer. It is Ireland's tribute to the Imperial Purse. In the light of these figures readers will easily understand the vastness of the effort it costs England to let Ireland go. Compared to this terrible tribute laid upon Ireland, a taxation burden of more than £50,000,000, notice the following totals of taxes for other small countries of Europe, which have not the benefit of being administered by Britain:

Switzerland	£11,236,000 (1920)
Portugal	13,259,278 (1918-19)
Holland	25,927,750 (1919)
Denmark	25,875,467 (1919)
Norway	27,355,553 (1920)

Per head of population the taxation in those countries in dollars counting five dollars to the pound is—Portugal, \$11.50, Switzerland, \$14.50, Holland, \$19, Denmark, \$17 and Ireland the fearful taxation of \$57.50 per head, man, woman and child.

Arthur Griffith's paper, Young Ireland, basing its arguments upon these figures, points out that out of the taxation paid by her, last year, Ireland could finance the Government's business of three free European States—Switzerland, Portugal, and Denmark—paying for all their police, armies, fleets, and munitions. With the "tribute" forcibly extracted from the Irish people in 1919-20—over the above revenue spent on "Irish Government"—Ireland could pay for the governments of Switzerland and Chile combined, although each has a population equal to her own.

### THE COMMISSION'S REPORT ON DR. IRWIN

The famous Presbyterian Minister of Killead, County Antrim, Rev. Dr. J. A. Irwin, one of the most prominent and honored Presbyterian Ministers in the North of Ireland, and official of the Chief Presbyterian Church and a pronounced Irish Republican, has been interviewed by a commission appointed by the General Assembly of the Presbyterian Church because charges were made against him by a few members of his congregation, the leading charge being that he had toured America with DeValera, to the neglect of his ministerial duties. For the past twelve months a controversy has been raging around his head. Five-sixths of his Presbyterian congregation took the stand staunchly behind their beloved Minister. One sixth took their stand with his accusers. The General Assembly was forced to act in the matter, and they appointed a judicial commission to hear both sides, and find the truth or otherwise of the charges of neglect against Dr. Irwin. It should here be stated that at the time he spoke with DeValera in America, he was on a leave of absence for his health, had come to

America to recruit, and because of his Republican sympathies he gladly acceded to DeValera's request to make a tour of the Southern States with him.

The judicial commission, after a full inquiry, promulgated their findings. The Moderator of the Presbyterian General Assembly, Right Rev. Dr. Lowe, traveled to Killead, and on a recent Sunday publicly read the finding in the church. The one-sixth of the congregation who originally brought the charge against Dr. Irwin, absented themselves from the service. The five-sixths of the congregation who are enthusiastic supporters, were present, and the newspapers say that they expressed great satisfaction with the finding. After the service Dr. Irwin was mobbed by his admirers in their efforts to congratulate him on coming through unscathed.

The following is the Commission's finding, read in the church by the Moderator:

"The Commission having visited the congregation of Killead and investigated the circumstances connected with the dismission existing in the congregation, and from the evidence submitted, that Dr. Irwin discharged the duties of the Ministry at Killead with fidelity and efficiency.

"They strongly disapprove of his political activities in America but inasmuch as he now recognizes that these activities were injudicious, having regard to the feeling in the congregation, the Commission would strongly appeal to the Minister and people to cultivate a spirit of forbearance and Christian charity, and to work harmoniously together in the best interests of this historic congregation."

SEUMAS MACMANUS,  
Of Donegal.

### LETTER TO BISHOPS OF POLAND

By Monsignor Karol Pucel

I have already mentioned the letter recently sent by His Holiness Benedict XV. to the Polish Bishops. Today I am sending you the text of this very important document which summarizes the views of the Holy See on conflicts respecting questions of nationality. The Holy Father writes as follows:

"In the letter addressed to Us in your name by Our Beloved Son, Alexander Kakowski, Cardinal Archbishop of Warsaw, We read the report of your recent fraternal congress at the tomb of the celestial patron of Poland, Saint Stanislaus.

"This report has caused Us great satisfaction and We fervently beseech God to consolidate with the power of His grace the decisions you have no doubt taken in virtue of your pastoral office, for the good of the souls entrusted to your care.

"In this letter you recall some of the advantages We have had the pleasure of granting the Poles; but far more important and more worthy of notice appear throughout history the proofs of the special love with which the Holy See has constantly surrounded your Nation, a love intensified as the conditions of Poland became worse.

### HOLY SEE PROTECTOR OF POLAND

"In fact, when the civil governments bowed before overpowering force imposing itself upon the rights of justice, and witnessed in dumb silence the suppression of Poland's political personality, one voice alone was raised in protestation—the voice of the Holy See. When the most sacred rights of the Polish nation were trampled upon by a tyrannical regime the Holy See again took up publicly and privately the cause of the oppressed; and when, during the late universal conflagration, the other Powers seemed satisfied with the promise to Poland of a kind of so-called autonomy, the Holy See was alone in insisting several times on the necessity of re-establishing Poland in its ancient dignity, moral independence, and complete independence.

"Our love and forethought towards your nation, Beloved Children and Venerable Brethren, has for its only limit duty and justice.

"Whenever nations differ regarding their interests, it is the duty of the Pope, equally Father to all His children, to observe strict impartiality, and not to side either with one party or the other. The traditional rule of the Roman Curia was also Ours during the Great War, and whatever may have been said to the contrary by badly intentioned men, or at least men animated by scant respect for the Holy See, that golden rule was still Ours in the times immediately preceding the plebiscite events have several times shown, that under the excitement of human passions the laws of right are violated, the same sense of impartial justice obliges Us to reprove and condemn such violence from whatever side it comes.

"Inspired by such deep love for your country, We form the most

ardent wishes and hope that Poland will overcome speedily and successfully the trials it were difficult for her not to be exposed to on resuming political life; and may she attain quickly and easily that peaceful union with the neighboring States so necessary for her prosperity. Your zeal, Beloved Children and Venerable Brethren and that of your clergy, within the boundaries of the ecclesiastical ministry, can efficaciously help to attain such an end.

### BISHOPS AND THE STATE

"In our letter, dated February 10, last, to the Belgian Bishops, We indicated which should be the line of conduct of the clergy and especially of the Bishops in political matters. Suffice it to recall its fundamental principle: As the direction of all that concerns the affairs of the State appertains to the legitimate Civil Powers, equally it befalls the ministers of God to keep in mind the words of the Apostle St. Paul to the Hebrews: 'Omnia potestates hominibus constitutas, pro hominibus constituitur in illis quae sunt ad Deum.' (For every high priest taken from among men is ordained for men in the things that appertain to God, Heb. 5, 1.) In such a manner each of the two powers has a limited sphere of action in which to move. In consequence, the civil power in Poland, in the interest of the public, must help the clergy in the fulfillment of their holy mission, for they would take unfair advantage of their force should they attempt to oppose this clergy, or should they dare try to settle by their sole authority the relations between citizens and God. The Bishops on their side and all other members of the clergy of Poland, while enjoying the benefits of their civil rights like all other citizens, nevertheless as 'Ministri Christi et dispensatores mysteriorum,' (the ministers of Christ and the dispensers of the mysteries, 2 Cor. 4, 1, must not place the authority of their ministry at the service of political interests, but preaching by word and example the observance of the law and political methods indicated by the civil authorities, must aim above all at the religious and moral training of their fellow-citizens."

### HEART RETURNED TO BELOVED ALSACE

The heart of Mgr. Freppel, former bishop of Angers, has just been transferred from Angers to Obernai, in Alsace, amid manifestations of the most touching solemnity.

Thus has been fulfilled the wish of the great prelate who, in 1891, wrote in his will: "I desire that my heart be transferred to the parish church of Obernai when nevertheless as 'Ministri Christi et dispensatores mysteriorum,' (the ministers of Christ and the dispensers of the mysteries, 2 Cor. 4, 1, must not place the authority of their ministry at the service of political interests, but preaching by word and example the observance of the law and political methods indicated by the civil authorities, must aim above all at the religious and moral training of their fellow-citizens."

### SUBVERSIVE DOCTRINES

"Their vigilance should be intensified especially concerning Protestantism and subversive doctrines tending to corrupt the Faith and the morals of the nation. They will not suffer such errors to spread, but will instill everywhere the healthy orthodox doctrine, endeavoring strenuously to oppose a corrupt press by a pure one. Finally, they shall consider it their obligation (an obligation to be cherished by all who bear a sacred character) to offer the cooperation of their charity to their brothers in the priesthood even should they profess different political opinions and of different nationality and of different denomination. Such diversity, coupled with simultaneous cooperation of the two Powers constantly imbued with the teachings of the Church has never failed to produce salutary effects as well for individuals as for nations.

"Hoping that Our blessing will bring forth for your country beneficial results, We give with all Our heart to you Beloved Son, to the Venerable Brethren, to your clergy, and to all your people as a pledge of divine favors and expression of Our special benevolence, the Apostolic Benediction."

### BENEDICT PP. XV.

### MOVE TO RECALL ENVOY TO VATICAN

London, England.—From various sources there are indications that a new drive is about to be made to have the British Government withdraw its Minister from the Vatican. Up to the present Premier Lloyd George has resisted all attempts to terminate the Vatican Legation, and members who have raised the question in Parliament have been told very definitely that the Cabinet has no intention whatever of recalling the Minister.

However, political Protestantism, which is nothing if not intriguing, is now engaged in working up sentiment in the constituencies, in the hope that imposing sounding petitions to Parliament will bring the Vatican representation to an end.

The United Protestant Council, to which political propaganda is as the breath of life, is now interesting itself in presenting petitions to Parliament. If the statements made public by the United Protestant Council are true, these petitions against the so-called "Papal Envoy" come from the counties of England, Wales, Scotland and Ireland. Even the Channel Islands are said to have contributed their quota of

Protestant protests, while the English communities abroad also are said to have voiced opposition.

The Member for Lanark presented a petition of the Scottish Reformation Society for the withdrawal of the Vatican Minister. Five thousand persons in the County of Gloucester and 20,000 elsewhere were supposed to have signed a petition which the Member for Bristol, a fanatically militant Protestant, brought to the attention of the Parliament.

Now a word as to how these signatures are obtained. There is a pestiferous band going around this country known as the Wycliffe Poor Preachers. They travel around the country in vans, and put up in the villages. In such places they inflame the simple villagers against the ritualistic clergy and the Catholics, and when feeling is at its height they proceed to collect signatures for their no-Popery petitions.

In most cases the people who sign these petitions have not the least idea as to what they are putting their names, and the whole proceeding is as flagrant a piece of politico-religious dishonesty as could be imagined, and quite worthy of the modern disciples of Wycliffe.

### THE DOMINICANS AT OXFORD

Oxford, England.—"Can we have no hope for the future?" said Cardinal Gasquet, speaking at Oxford at the laying of the foundation stone of the new Dominican church and priory. The Cardinal has just before outlined the devastation which had fallen upon Oxford and the whole of the country when the Catholic Church was swept out by Henry VIII.

"It is"—Cardinal Gasquet went on—"with a vision of the time to come that we assist at this interesting ceremony, and I will be no gloomy prophet. This is what I seem to see.

"When England was one in faith with the rest of civilized Europe, history shows us that there was constant living interchange of teachers and scholars between this England of ours and France, Italy, and Spain. Oxford sent its best students to the schools of Paris, to Rome, Bologna, Salamanca, and other European centers of culture, while students and professors of foreign universities found a hearty welcome in our English centers of learning, to the obvious advantage of true scholarship and of the fellowship of letters.

"In those far-off days there was none of that insular isolation which was quickly manifested when this country was rent from the rest of Christendom in the sixteenth century. The ideal commonwealth of learning, which was based upon the Catholic unity of religion, quickly disappeared in the religious revolutions of that time, and there appeared in its place a spirit of nationalism even in the fields of learning.

"Such restriction of general scholarship was detrimental not only to our English universities, but, as I see it, to the Church itself. The rolls of scholars, say, at Padua, Bologna, Rome, and Paris, no longer record the names of English students and teachers. Englishmen ceased to lecture in their schools, and when returning to this country, no longer brought back with them the learning of other lands and the breadth of spirit, which intimate contact with other nations produced.

"Who can deny that this was a bad thing for England, and it was likewise, as it seems to me, a grave loss to the philosophical and theological schools of Catholic Europe, in which the sound, practical common sense of the northern mind had for generations exercised a wholesome moderating effect upon the special type of the Latin method of thought.

"Am I wrong in seeing in this foundation of the Sons of Saint Dominic at Oxford a possible revival? If I may express my full mind, I have today a vision of what may come to pass at no very distant date. Dare we not hope that here at Oxford, with all the help which connection with the University affords, we may see for Catholic students of England a school of Philosophy and Theology, with the best professors drawn from the Dominicans and Franciscans and the Benedictine brethren, from the ranks of the English secular clergy, and not alone from those already in this country, but from the great teachers these orders possess in other lands and who would contribute to make the Catholic schools of Scripture and Ecclesiastical History, of Philosophy and Theology, at Oxford a power of good for the Church in this country and, I would add, to the world at large.

"Am I too sanguine? This, at least, is my vision today and my hope for the success of the work initiated by the ceremony at which we are assisting."

### HEART BACK IN OBERNAI

The procession went to the Cathedral, which was richly decorated and filled to overflowing. The

funeral service was sung by Mgr. Grellier, bishop of Laval, who was ordained by Mgr. Freppel. After the funeral sermon, which was delivered by the bishop of Quimper, and after the solemn absolution, the procession formed again and proceeded to the railway station, where a special train was waiting. Three hundred notable persons of the diocese formed a guard of honor, crossing the whole of France, from west to east, from Angers to Strasbourg. On the 20th of July, at 6 o'clock in the evening, the heart of Mgr. Freppel reached the Cathedral of Strasbourg, where it was delivered by the Bishop of Angers to the Bishop of Strasbourg. An impressive office was sung in the Cathedral in the presence of an immense crowd.

Lastly, on the morning of July 21, the little town of Obernai regained possession of the heart of its illustrious son. From the whole plain watered by the Rhine, from all the hidden valleys of the Vosges, the Alsations came in crowds. All the most notable people of the province were there, including Cardinal Luçon and General de Castelnau.

### CATHOLIC NOTES

The Associated Catholic Charities of the Archdiocese of Chicago, organized in March, 1910, now has a membership of 62,000.

Prominent men and women of Texas have begun a movement to restore and preserve the four historic Franciscan mission buildings in San Antonio.

The Catholic Church of Carough, near Geneva, which was in the hands of the schismatics, or "old Catholics," has just been restored to its former owners, following a request presented by the Catholics to the Municipal Council.

Father Holweck, of St. Louis, is making a study of American martyrdom, and has already listed over one hundred missionaries who gave their lives in laboring for the Faith in this country. And it seems that half of the list belong to New Mexico and Florida.

Recent news from the Catholic Missions at Tokyo convey the intelligence that two of the secular universities are taking up the study of the Catholic religion. It is said that the fear of Bolshevism which is making serious inroads into all classes of society in Japan is partly responsible for this step.

Rome is preparing a two-fold celebration for next year—the fourth centenary of the Sacred Congregation of Propaganda founded by Gregory XV. in 1622, and the first centenary of the Society for the Propagation of the Faith, founded at Lyons in 1822.

New York, Sept. 5.—A report of insurance investigators, showing the Knights of Columbus to be 120% solvent, is declared to create a record for fraternal organizations in the United States, according to directors of the organization who met recently at Hotel Commodore. Funds of the Knights amounting to \$10,000,000 have been invested in Liberty bonds and treasury certificates, according to the finance committee.

Badgrisenbach, Germany, August 28.—When Mathias Erzberger, former leader of the Centrists, was found dead at the hands of assassins near this village last week, a diamond ring which had been presented to him by Pope Benedict and which he always since had worn, was missing, and it was suspected that his slayers had taken it. Police officials found the ring today in the grass a little distance from the spot where Herr Erzberger fell after the assassins had shot him.

Paris, August 25, 1921.—The Abbe Bourjade has just celebrated his first Mass in the Church of a little village near Montauban. Abbe Bourjade was one of the "aces" of the French Air Service during the Great War. At the time of the Armistice he held fourth place for the number of victories he had won, the first three "aces" being Fonck, Nungesser and Heurtaux. He is an officer of the Legion of Honor, one of the youngest, and has received twenty citations in army orders.

Washington, D. C.—Two free scholarships to the Georgetown University School of Law will be given in nine of the largest cities of the United States, according to an announcement of Dean George E. Hamilton. The scholarships have been provided for by the Georgetown Alumni Association and carry free tuition for the morning courses extending over a three-year period. Washington, New York, Philadelphia, Boston, Seattle, San Francisco, San Antonio, St. Paul and St. Louis are the cities for which the scholarships will be given. The scholarships are open to competition.

Protestantism is spending millions to win the faith of Mexican Catholics in El Paso. The Baptist Church recently voted \$800,000 for work there; the Methodist has voted as much as \$500,000 at a single time. El Paso is the strategic centre of Protestant enterprise looking toward the religious domination of Mexico and Central America. The Mexican coming into the United States has no sooner crossed the border line than he sees evidence of the wealth which Protestantism is ready to spend to bring him within its fold.

Dublin.—Rev. P. Confrey, C. C., Killoe, County Langford, has attracted a great deal of attention by his successful revival of home industries among the Catholic poor of his parish. He has reintroduced the almost lost arts—lost in southern Ireland—of scutching, huckling, and spinning of flax, the spinning, reeling, and knitting of wool, the wheel-making, doll-making and other industries. He has exhibited this work and the actual operations at the Royal Dublin Society's Horse Show in Dublin, and at other shows. Some of the workers were as young as six years and as old as eighty years. Father Confrey has just purchased the Donegal home spun loom on which the FitzAlan cloth was woven, and brought to County Langford the operator of the loom to teach his parishioners the lost art of weaving.