

**The Catholic Record**

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**THE IRISH BOUNDARY AGREEMENT**

Not since the Anglo-Irish treaty of four years ago has anything so momentous occurred as the agreement reached last week by all the parties concerned in the menacing dispute over Article XII. of that treaty.

The spirit of Locarno that brought about the dawn of real peace in Europe must have informed the deliberations of the representatives of Great Britain, the Irish Free State, and Northern Ireland. This Associated Press Cable makes clear that British statesmen were fully seized of the vital importance of the negotiations:

"London, Dec. 3.—In an address here tonight Lieut.-Col. Amery, secretary of the colonies, expressed the belief that the settlement today of the Irish boundary dispute is a historical event little less important in its bearing upon future peace of the English-speaking nations, not only in these islands, but throughout the British Empire and even in the United States of America, than the Locarno pact signed two days ago."

And further Col. Amery said: "I believe that the agreement will stand towards the previous treaty as the treaty of Locarno stands to the treaty of Versailles—a supplementary and complementary treaty, which will not only clear up the outstanding difficulties, but exchange for a formal settlement of peace a true peace of the spirit, a true and permanent reconciliation in which the signatories have not only joined hands, but hearts in working together for the common good."

With profound uneasiness and foreboding we last week referred to the menacing situation about to be created by a gross breach of faith in carrying out of the proviso of Article XII. of the Treaty of 1921. That proviso was briefly this: Those parts of the Six Counties that wished to join the Free State should be so transferred. As Lloyd George said in the House of Commons, if Ulster was not to be coerced, neither was Ulster to be allowed to coerce others within the Six County area. To ascertain "the wishes of the inhabitants" the natural and necessary procedure would be to take a plebiscite. No plebiscite was taken. It might have been agreed to take the vote in parliamentary elections, or the census, as indicating the wishes of the inhabitants. But persistent rumors and confident forecasts indicated that instead of giving the Nationalist minorities of Northern Ireland the relief secured to them by the Treaty that, under the incidental "economic and geographic" consideration, the paramount consideration of "the wishes of the inhabitants" was to be ignored. And so far from carrying out the purpose and intent of the Treaty, large Free State areas were to be added to Northern Ireland.

The resignation of Professor MacNeill, the Free State representative on the Boundary Commission, confirmed the foreboding of evil that had been for some time growing in intensity throughout Ireland. Such paltering in a double sense, keeping the word of promise to the ear but breaking it to the hope, would have destroyed the work of the last four years. The Free State Government could not for a moment acquiesce such an outrage. If it did there would be no Free State Government in forty-eight hours. All Nationalist Ireland, North and South, would be united and aflame. And then—another period of strife and chaos.

That has been averted by the agreement. It is one of the gains. At this writing we know nothing of how the Irish press and people

have received the settlement. We are but giving our own appreciation of the worth of the agreement reached which we regard as a triumph of statesmanship. Doubtless the Republican papers will find fault. There are Republicans in Ireland who are clearheaded, patriotic Irishmen. One of these is reported to have said: "I never read the Republican weeklies because I want to remain a Republican."

In the dreary monotone of constant abuse and vituperation of the Free State Government this press has made great play of Article V. of the Treaty of 1921 which reads:

"The Irish Free State shall assume liability for service of the public debt of the United Kingdom as existing at the date thereof and toward the payment of war pensions as existing on that date in such proportion as may be fair and equitable, having regard for all just claims on the part of Ireland by way of set-off or counter-claim, the amount of such sums being determined, in default of agreement, by the arbitration of one or more independent persons being citizens of the British Empire."

Article III. of the present supplementary treaty releases the Free State from the obligation assumed in the foregoing Article V. of the Treaty of 1921. That at least should please those papers that harped on the intolerable injustice of Article V.

However, that concession is not so great nor so magnanimous as many of our newspapers will doubtless make it out to be.

One of the just claims on the part of Ireland as a set-off or counter-claim would inevitably have been the over-taxation of Ireland since the Union. In 1896 the British Government appointed a Commission (known as the Childers Commission) to inquire into the facts about the financial relations of Ireland and Great Britain. This Commission found amongst other things that Ireland was paying a very large sum over and above her fair contribution to the Imperial Exchequer—paying one-eleventh of the tax revenue of the three kingdoms, while her tax capacity was only one-twentieth. And that, up to that time, in principal and interest England had taken from Ireland \$1,250,000,000 in excess of Ireland's fair contribution.

Another counter-claim would be for the wanton destruction of property by the British during what is often called the Black and Tan war. The American Commission appointed by the American Committee of One Hundred found that:

"House burning and wanton destruction of villages and cities by Imperial British forces under Imperial British officers have been countenanced and ordered by officials of the British Government, and elaborate provision by gasoline sprays and bombs has been made in a number of instances for systematic incendiarism as part of a plan of terrorism. "A campaign for the destruction of the means of existence of the Irish people has been conducted by the burning of factories, creameries, crops, and farm implements, and the shooting of farm animals."

Ireland gives up this counter-claim and agrees to reimburse England for such sums as have already been paid on this account.

So, concessions on this score are made by both sides. But the gain is very real and very great. For the Treaty of 1921 did not determine what was Ireland's "fair and equitable proportion" of the war debt. Neither was there any definite basis agreed upon as to Ireland's counter-claims. The definite appointment of the present supplementary agreement is infinitely more satisfactory and removes a probable—not to say certain—ground for misunderstanding, irritation, and serious disagreement.

All such dangerous uncertainties are now removed. The Government of Ireland Act, 1920, provided for a Council which should have control of such affairs as are common to Northern and Southern Ireland. The Treaty of 1921 continued that provision, transferring to the Dail Eireann the powers the previous act gave to the Parliament of Southern Ireland. On this Council the representation of Northern Ireland was to equal that of Southern Ireland, while the President was to be appointed by the British Government. It was as

awkward and cumbersome as it was unfair to Southern Ireland. It never functioned during the five years that have since elapsed. Indeed such a body was never constituted and it is extremely improbable that it ever would be constituted. Henceforth, North and South will come together unhampered by this cumbersome futility, and free to settle their differences, to arrive at the conditions of cooperation without interference from England. The responsibility for failure to agree will rest exclusively on Irishmen, North and South. We consider this a distinct advance toward national unity and a manifestation of British good will toward that desirable and eventually inevitable consummation.

What, it may be asked, of the Catholic minorities in the Orange enclave that had the right to expect relief under Article XII. of the Treaty which the new agreement revokes? A great many Irishmen had come to realize that, no matter how great the areas transferred to the Free State, important Catholic minorities must still remain. The position of these would be very materially weakened by the transfers of Catholic border areas to the Free State. The shameless gerrymandering by the Orange Ascendancy Government, which deprives Catholics of their just representation in both local and provincial governing bodies is naturally exasperating to the Northern minority. But, though longer delayed, the relief that must eventually come will extend to all the Catholic population of the Northeast, while transfers of border areas would give relief only to a part and leave the rest more helpless than ever.

Again Londonderry is the signally weak link in the Northeast Ulster chain. The bulk of its most profitable trade is with the adjoining county of Donegal. A persistent forecast of the finding of the Feetham Commission was to the effect that for "economic and geographic" reasons a large part of Nationalist Donegal was to be annexed to the Orange province. Separated from Donegal, Derry is doomed to economic anemia if not to economic ruin. Obviously, this condition will tend to hasten the day of Irish national unity. The transfer of Donegal territory to Northern Ireland would enable the little province to survive indefinitely. In the face of this the maintenance of the status quo is a Free State victory.

Moreover, the uncertainty as to the boundary afforded the pretext for arming a large proportion of the Protestants of Ulster and vesting them with the authority of "Special" constables. For the maintenance of this force the British Government contributed \$6,000,000 a year. That contribution will doubtless now cease and the "Special" police force be dissolved. The appeals to prejudice and passion, to fear and suspicion and distrust, which hitherto has kept the governing Orange oligarchy in power in Northern Ireland, will begin to fall flat. Political questions will be considered more and more on their merits. Already there have been signs unmistakable of that trend in Northern politics. Then the Catholics of six county area will become a growing political influence which will enable them to regain their political and civic rights.

Since writing the above we have seen the Saturday morning papers. It is extremely gratifying to note the favorable reception of the agreement by both the English and the Irish press. Hardly less so are the disingenuous comments of the bitterly anti-Irish Morning Post and Daily Mail.

**THE HIGH-STRIKES**

By THE OBSERVER

Who was it that used to call hysterics the high strikes? Anyhow, there is a little paper down in the Maritimes somewhere which had a bad case the other day. Just this way.

"It is damnable to submit to be ruled by Quebec; but such is the plight Canada is placed in. Is the French vote forever to keep the English population in thralldom? This is a pretty state of affairs. If Quebec is to combine its vote for the purpose of enslaving the other provinces, it is high time the province is cut loose and sent about its business."

A man who insisted on taking this bit of choice English 'as she wrote' might be in doubt whether

it is the Province of Quebec or the Province of Nova Scotia or wherever Bridgewater is, that is to be "cut loose." But the point, for the moment is, that the Bulletin, which is the name of the high-striker, has "cut loose."

We do not know why unanimity, or approximate unanimity, in the voting in one province should be more significant or objectionable, than similar action in another province. The province of Quebec has as much right, as far as we know, to reduce the number of its opposition members to six as the province of Ontario has to reduce the number of its supporters of the government to ten or eleven. Anyone who will be so good as to tell us why will put us in his debt.

The province of New Brunswick at the last election selected its representatives in the proportion of ten to one, and Nova Scotia in the proportion of eleven to three, without any excitable editor going into high-strikes about it. But of course there is always an added cause for excitement and suspicion in the case of Quebec which does not exist in regard to other provinces. That is, we suppose, why Quebec is accused of trying to "enslave" the other provinces. We wonder what half educated schoolboy wrote that accusation, anyhow.

How could Quebec enslave anyone by merely voting solid for one of the two great political parties which have ruled Canada alternately for sixty years? Would government by either one of those two parties amount to slavery? Quebec has only sixty-five members out of two hundred and forty-five, and a margin of a hundred and eighty members ought, one would suppose, to be a sufficient guarantee against enslavement by that particular province.

We wonder when our civilization in Canada will have advanced far enough to rid us of those old prejudices which obscure judgment and distort vision. It is a sad thing that there is not, amongst average Canadians in the other provinces, any adequate understanding of Quebec with its millions of virile, manly, honest Canadians. It is a reflection upon our education that when you mention Quebec to the average Canadian outside of that province, his mental reaction to what you say is as though you had spoken of a land in the southern hemisphere. He thinks of Quebec as he thinks of any of the countries which he roughly calls "foreign."

Nor is this utter lack of understanding, and even of common information, peculiar to the other provinces. We were on a train one evening approaching Montreal, and, engaged in conversation with a Montreal business man of seeming intelligence, we asked him some question about city management; and as he replied to it, he added: "You know we have this French element in Montreal." We answered with some dryness, which we suppose he did not notice, that we had heard there were French people in that city. We do not know whether he was aware that Montreal was the fourth largest French city in the world. "French element"—yes, just what you'd notice.

What curious shutter closes down in the prejudiced mind when anything or anyone is mentioned that is mentally classed as "foreign"? The ordinary processes of thought seem to stop, not to go again till another topic is taken up. "Have they colleges in Quebec?" we were asked by a friend, to whom a remark of ours had conveyed the idea for the first time. There's an illustration. Had we been talking of an English community, though he had never heard of it before, he would have taken it for granted there were colleges there. But the opposite assumption seems to be made in the case of Quebec, or else there is a blank in the mind which takes no impression from ordinary means.

Well, let us hope that time and slow but better understanding will correct all this. Meantime we suppose political and social consequences will continue to flow from the unhappy lack of simple and ordinary information.

**NOTES AND COMMENTS**

IN CONNECTION with the interesting letter on Robert Burns' relations with Bishop Geddes of Edinburgh, which appeared in these columns last week, the high value placed on relics of the poet in our day is exemplified by the sale at Sotheby's famous auction room in

London a week or two ago of some lesser manuscripts in Burns' own hand. One little fragment consisting of twelve words brought £9, while an autograph poem "To the Unco Guid," in eight stanzas, brought £385. Still another poem, inscribed to Miss J. Ferrier, afterwards Mrs. General Grahame, found a ready purchaser at £276. How Burns would have stared had this occurred during his lifetime! And how true it is that a great poet is not fully appreciated by his own generation!

ANOTHER ITEM in the collection, one of the famous letters from Ellisland addressed to Mrs. Dunlop, realized £345. The fragment of twelve words, sold for £8, was written in praise of Colia, in Ayrshire. It reads: "Farewell old Colia's hills and dales, her healthy moors and winding vales." Of the 20 or more items disposed of 8 were purchased by a trustee of the Burns Museum at Alloway for a total of £1,408. The entire collection realized about £2,000. In view of the poet's treatment by the Kirk, and the black looks cast upon him by the pharisees of his day, the friendship shown to him by the Catholic Bishop Geddes, so fully dealt with by our correspondent, is pleasant to recall.

THE GREAT attention given to Burns in late years has tended to somewhat obscure the fame of James Hogg, the "Ettrick Shepherd," who comes only after the Ayrshire Bard in the esteem of his countrymen. Like Burns, Hogg was of Lowland birth, but his muse was largely inspired by the scenery and traditions of the Highlands. He is called the "Shepherd," because of his long experience, first as a cattle herder, and then as a shepherd on the hillsides of his native shire, the care of sheep being considered the more important task. It was while thus occupied that he began to write those verses which have made his name famous. It was by the reading of Allan Ramsay's "Gentle Shepherd" that the muse was first stirred within him.

HOGG had published several volumes of poetry before he gave voice to the Jacobite enthusiasm which rings throughout his ballads and which so deeply stirred adherents of the Stuart dynasty. At this interval of nearly a hundred years from the time they were written (Hogg died in 1835,) the wail of desolation in "Flora Macdonald's Lament" can still thrill the heart of every listener. And who that is not dead to the deepest feelings in human nature, let alone descendants of the heroes of the Forty-Five, can resist the pathos of "Waes me for Prince Charlie," or "Will ye no come back again." "Follow thee! Follow thee! Wha wadna follow thee, Lang hast thou loved and trusted us fairly: Charlie! Charlie! Wha wadna follow thee, King o' the Highland hearts, Bonnie Prince Charlie."

Hogg, it need scarcely be repeated, was an ardent Jacobite himself, and it is related how he trudged many a weary mile over the Highlands interrogating every likely person in his efforts to obtain reminiscences of that eventful affair which terminated so tragically on that bleak spring day on Culloden Moor. The Stuart cause may be a thing of the past, but it still has power to stir the heart's profoundest emotions, and will doubtless continue to do so for countless generations to come. It has long been the fashion to cast stones at the memory of the Stuarts, but be their faults what they may have been, it remains true that, as has been well-said somewhere, there must have been many good qualities in a family that has called forth a loyalty and devotion as absolutely pure and selfless as any the world has seen. Of James Hogg, their laureate, the inscription on his tombstone truly says: "He taught the wandering winds to sing."

**LUDENDORFF REBUKED**

By Rev. Dr. Wilhelm Baron von Caplaine (Oologno Correspondent, N. G. W. C.)

The gibes of General Ludendorff, who recently made a speech in which he attacked the Bavarian clergy, has just been rebuked in Silesia in a novel and effective way by German officers in the World War.

Ludendorff's attack aroused much resentment, among Catholics, and

the Silesians were no exception. His attempt to step out of the character in which he was revered, that of a soldier, into the role of political agitator, wherein he spent his time making loose, tactless speeches, brought particular ridicule.

Accordingly, when Ludendorff visited Silesia, the veteran officers marched in solemn procession to the monument to General von Moltke, famous leader in the War of 1871, who was known for his discipline to indulge in talking, and there deposited a wreath with the following inscription:

"On the occasion of the presence in Silesia of General Ludendorff, the German officer veterans present this wreath of flowers to General Moltke the Silent."

**TO CONSIDER BILLS HOSTILE TO CHURCH**

**DRASTIC LAWS ARE PROPOSED AFFECTING TAX EXEMPTION TO CHURCHES, HOSPITALS AND SCHOOLS**

Olympia, Wash.—An amendment to the State Constitution to permit Bible reading in the Public schools and a general revision of the tax laws, including drastic changes in exemptions granted to churches, hospitals, and schools, are among the proposals now being considered by the Legislature of the State of Washington meeting in extraordinary session.

Under the proposed revisions of the tax laws, exemptions to churches would be limited to those "whose seats are free to all" and to a circumscribed area in addition to that actually covered by the church and parsonage.

The proposed changes with regard to hospitals, orphanages, asylums and schools are such as would compel the appointment of specified public officials on the directing boards of all such institutions supported "in whole or in part by public donations or private charity" to make officials of schools and hospitals to make their books accessible at all times to tax officials; and require schools and hospitals to make annual accountings under oath of all funds received and disbursed before their claims to exemption could be allowed.

As applied to hospitals, orphanages, asylums, etc., the section of the act relating to this compulsory accounting reads as follows: "The superintendent or manager of the library, orphanage, institution, home, or hospital claiming exemption from taxation under this act shall make oath before the assessor that the income and the receipts thereof, including donations to it, have been applied to the actual expenses of maintaining it, and to no other purpose. He shall also, under the oath, make annual report to the State board of health of its receipts and disbursements, specifying in detail the sources from which the receipts have been derived and the object to which the disbursements have been applied."

The requirement for a sworn statement as to educational institutions is practically identical in terms, including the provision for detailed accounts of the sources of revenue and the purposes of expenditures. It is provided, in general, that property of educational institutions exempted from taxation shall not exceed ten acres for each institution. An exemption of forty acres is allowed, however, to institutions of collegiate rank, except that "where such college is under the direction or control of any religious denomination such larger exemption shall be allowed to one college only directly controlled by such religious denomination."

It is believed here that enactment of the proposed revision of the tax laws would make the granting of exemptions to churches, schools and charitable institutions discretionary with local officials and would impose the burden of proving the right to such exemption upon these institutions each year, instead of allowing an exemption once granted to stand until challenged, as at present.

In addition to the attempt to curtail the tax exemptions of churches and schools under a general revision of the tax laws, another bill has been introduced in the lower house of the Legislature which would exempt church buildings, parsonages and cemeteries only, and would abolish the exemption as applied to schools, libraries, orphanages, hospitals and similar institutions.

**BIBLE READING BILL**

The Bible reading measure which is proposed as an amendment to the State constitution to be submitted for vote of the people of Washington at the elections next year, is of the conventional type. It reads:

"That nothing in this constitution shall be so construed as to forbid the use of the Bible by the Public schools and educational institutions of the State, for such literary, historical and moral purposes as may be deemed advisable by the duly constituted State authorities having supervision over the Public schools and educational institutions of the State."

The amendment contains a proviso that children may be excused from "any study of the Bible" upon the written request of a parent or guardian.

There is also another Bible reading bill which would attempt to do

by statutory enactment what is contemplated by the proposed constitutional amendment on the same subject. The proposed statute contains no provision for excusing children whose parents object to their presence while the Bible is being read and would require all pupils above the fourth grade to learn the Ten Commandments.

**STATE CERTIFICATES FOR TEACHERS**

Two other bills which, if enacted, would affect the interests of parochial schools are now before the House of Committee on Education. One of these bills would require all private school teachers to obtain certificates from the State authorities and would restrict the right to teach in either Public or private schools to citizens of the United States or aliens who have declared intent to become citizens. The other of these two bills would require parochial schools to use the same text books and follow the same courses of instruction as prescribed for the Public schools except that religious schools would be permitted to give courses in religious instruction in addition to the prescribed course.

**THANKS PRESIDENT**

Washington, Nov. 20.—Archbishop Cleplak, former head of the Catholic Church in Russia, came to Washington during the past week to thank President Coolidge for the sympathy manifested by America toward the Catholics of Russia—manifestations which were instrumental in saving the life of the Archbishop after a Bolshevik tribunal had condemned him to death following a farcical trial in 1923. The Archbishop, accompanied by Hipolit Gliwic, Charge d'Affaires of the Polish Legation here, was received by the President of the White House and conferred with the Chief Executive for nearly a quarter of an hour. He told the President of the gratitude felt by the Catholics of Russia for the expressions of sympathy from the United States Government during the Moscow trial and also for the material assistance given by American relief organizations. The President's reception was said to have been most cordial.

Since his arrival in America last week Archbishop Cleplak has received notification of his appointment to the Archiepiscopal See of Vilna, Poland, which appointment he said, will preclude an attempt on his part to return to Russia. He will remain in the United States for a few weeks visiting those cities having a large number of Americans of Polish birth or descent, and also visiting some of the larger public institutions, schools and hospitals. He will return to Rome before proceeding to Poland to assume charge of his new Archiepiscopate.

**HONORED BY APOSTOLIC DELEGATE**

A dinner in honor of the distinguished visitor was given at the Apostolic Legation here Thursday night at which the following were present: The Most Rev. Pietro Pomasani-Biondi, Apostolic Delegate to the United States; the Right Rev. Thomas J. Shahan, Rector of the Catholic University of America; the Right Rev. Mgr. Edward A. Pace, Director of Studies at the Catholic University; the Very Rev. Mgr. Filippo Bernardini, Professor at the Catholic University; the Rev. John J. Burke, C.S.P., General Secretary of the National Catholic Welfare Conference; the Rev. Stanislaus J. Kruzcek of Passaic, N. J., Archbishop Cleplak's traveling companion; the Very Rev. Mgr. Paul Marella, Auditor of the Apostolic Delegation; and the Rev. Dr. George L. Leech, Secretary of the Delegation.

**CATHOLIC UNIONS IN MEXICO**

Mexico City.—A heated debate has taken place in the Chamber of Deputies here in regard to the interpretation which should be given to article 114 of the Labor Law. On the interpretation given this law may depend the future existence of Catholic labor unions or other labor associations affiliated with religious denominations. Article 114 is as follows:

"In no case or for any motive may Boards of Conciliation and Arbitration or the authorities exercising the functions thereof recognize, for the effects of labor contracts, the simultaneous existence of two groups in the same body, except in railroad bodies, where a society may exist for each office or profession. Employers or firms may not make contracts with two or more groups of the same nature, profession or office and the contract may be made only with the group having a majority of members in active service. Nor may they recognize the existence of labor groups constituted with a view to devoting their activities to the service of any religious creed or to the defense of the economic interests of their employers to the detriment of their own interests."

Opponents of the measure base their stand on the argument that the article is unconstitutional in that it deprives working men of the free right of association accorded by Article 123 of the Constitution. They also claim that it limits freedom of contract and that by denying minority syndicates the right to deal with the employer it actually deprives them of civil