

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XLIII.

LONDON, CANADA, SATURDAY, SEPTEMBER 10, 1921

2239

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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ARTHUR GRIFFITH ON THE SETTLEMENT.

While the American newspapers in general are contradictory and conflicting in their accounts of the attitude of Ireland toward the Settlement Arthur Griffith's paper, Young Ireland, very clearly and definitely states the mind of the leader upon the subject. And in reading this it is necessary to remember that Griffith is always set down by the American correspondents as the leader of what they call the Moderates. Anyhow, he has never been rhetorical, has never been known to say more than he intended, but on the contrary has usually said less. So there is very much enlightenment in the following very clear sentences taken from a long article of the last issue of Young Ireland to hand:—

"There is no desire for war among the Irish people, they have suffered too acutely during the last two years to wish for a return of hostilities. But the issues are not such as the nation can choose to leave undecided. Ireland's right to freedom, her right to her own form of government, determined by the people themselves, without interference, must be established at some time, and now is the acceptable time. It can be established peacefully if the British Government, as must be assumed, desire a peaceful solution. Ireland's claims are based on that simple justice among nations upon which all peace depends. The security of no nation can be compromised by an act so essentially just as the recognition of Ireland's right to national independence. Rather does the ultimate security of all nations depend upon each respecting the rights of the others, whether they be weak or strong. But, denied justice, the National is ready to continue the War of Independence until British statesmen realize the need of putting into practice in Ireland the self-determination they compelled the Middle-European Empires to grant to the subject nations within their borders."

CANNOT BLIND ALL THE WORLD ALL THE TIME

All of Lloyd George's word tricks can not blind the world to the plain issue so plainly stated here. Of course it can blind that portion of the world which, through its love of British domination, desired to be blinded. But even of this prejudiced portion of the world, a significant part is at length compelled to open its eyes to fact. The French press during the past few years did much to prevent the real Irish news from reaching the French people—out of friendship for Lloyd George and England. The greatest supporter of the Anglo-French alliance, and one of the papers that did most to keep French opinion quiescent upon the Irish-English fight was the leading French journal, La Presse. It is significant of the revulsion of French feeling that we find such an organ, which had been more pro-British than the most pro-British of the American press, coming out now in an editorial and warning Britain in the following blunt manner: "They were right who said that Britain continues the policy she always followed, and that she indubitably advanced towards the goal which her egotistical interests tell her are the best, because they are hers. Does Lloyd George think by any chance that a country such as ours does not vibrate to the misfortunes of Ireland. Does he believe that for a single moment we have been insensible to the massacre of a people who is being murdered for centuries and who is unceasingly crying for her liberty. If he does he has better deceive himself. Our Press has not approved his massacres, although it has withheld its indignation. It has even advised Ireland to modify her demands. What an irony! We have ourselves been guilty of suggesting a compromise to the Irish people as the best means of settling matters. Why this abdication of our sentiment? Simply because we considered ourselves bound up with England and we wished her to avoid the cataclysms, which are in store for her."

OPEN LETTER

And the important Belgian weekly, Pourquoi Pas, in an open letter addressed to De Valera tells him it is because of Lloyd George's anxiety to form an alliance with America and his fear of the American people who had revolted and emancipated themselves from English rule and of the many millions of exiles from Ireland who were forced to make their home there, that caused the Irish President to be invited to Downing Street. "That is why, sir," it continues, "and do not deceive yourself. You found yourself in London, voyaging in a comfortable automobile instead of rolling along in a prison van to

the well-known palace of Holloway or Mountjoy. Here, sir, we wish you success in your enterprise. In reality, we owe very little to Ireland—but it is our custom, a fatality that we place ourselves on what we believe to be the side of justice. Our sincere wishes are that in the near future you will be able to announce the liberation of your country."

WONDERFUL MORALE OF REPUBLICAN ARMY

Many who do not know the spirit that holds Ireland and who are unaware of the grit of the Irish Republican army and its wonderful morale are surprised to find the Daily Eireann announcing itself ready for the resumption of warfare against the greatest Empire in the world, should negotiations fail. The wonderful spirit and extraordinary morale of this army—which has astounded the British military men who have had experience in warfare in every corner of the world, has been carefully concealed from the reading public by the English press and the English cables. Those who know and have spoken with Irish Republican soldiers, and with wives, or daughters, or sisters, or mothers of these soldiers, were well aware, if need be, they'll cheerfully and gladly resume again their astounding fight against an Empire that Germany, with all her military organizations and equipments, and her seventy million people, could not break. The Irish Bulletin, too, the official organ of the Republic, gives us from time to time a true insight regarding the fighting men?

The Irish army is, in the best sense, an army of liberation. No compulsion is needed to bring men to the colors; no reward is given them for their services, except the silent homage of a nation. Death or years of imprisonment as criminals awaits them if they fall into the hands of their enemies. They fight in small parties, poorly equipped in comparison with an enemy who is about them everywhere—and who commands all the means of transit in Ireland. Their flying columns pass from district to district engaging British patrols, suddenly concentrating for attacks on British barracks, and at times lying for days in wait for some important enemy convoy.

Without popular support, such an army would collapse in a week. With a brilliant generalship and an ideal to sustain them, these Irish soldiers would long since have gone down before the hardships which every guerrilla war imposes on those who wage it, especially where on the one side, inexperience in the practice of war is coupled with slender resources, and, on the other, the cumulative experience of an Empire founded on force is supported by a vast organization and inexhaustible technical equipment. For two years this unequal war was carried on by Republican troops. Each month marked a strengthening of their morale and an increase in the effectiveness of their blows. By the eve of the truce the war, begun by a few hundred men, had extended to every county in Ireland, and hardly a town or village or parish in the country was considered "safe" by the British forces. In October of 1920 British Ministers boasted that they had restricted to four or five "disturbed" counties. In the first eleven days of July, 1921, Irish troops engaged British patrols or attacked British barracks in 25 of the 32 Irish counties. The Republican Army threw on the ruthless measures taken to destroy it, because the nation and the army are one, and the ideal which inspires both is indestructible.

THE STRUGGLE OF THE GAELIC LEAGUE

The eyes of the world have been so fixed upon the military fights in Ireland that practically no outside attention has been given to the moral struggle in the country. The greatest of them all, the struggle of the Gaelic League for the revival of the Gaelic language. The Gaelic League which began this struggle in earnest a little more than a quarter of a century ago has become one of the greatest forces in Ireland today. It recently held its annual convention, when crowds of delegates were present from every corner of the country. Although when it began its work there were less than three hundred students studying the Irish language, there are today upwards of 300,000 learning the language. Periodicals are issued entirely in Gaelic; most of the newspapers of Ireland have Gaelic columns. There are every year thousands of Gaelic books put out—history, law, essay, fiction, poetry. The language is being taught in about 5,000 schools in the country. In four or five of the Irish counties it is being taught in practically every school. In the county of Kerry, for instance, more than 95% of the pupils attending Public schools there are learning the Irish language. And in the capital city

of Dublin more than 70% of the pupils are studying the Irish language. The language of Ireland is now common in the streets of Dublin where thirty years ago if any one ventured to speak it, passers-by would halt and stare, and wonder what foreign language they listened to. The League has carried on its work under difficulties during the past five years—but, yet, the work goes steadily forward. The annual report just issued shows that the Secretary was enabled to circularize and get supplies from the managers of schools in the 1,100 parishes in Ireland. Of the 140,000 children—to be exact 139,990—attending these particular schools, the returns showed that 92,819 were learning the National language. In the next generation Ireland will be almost entirely an Irish speaking country. The important newspapers will be printed in Irish, and all official business carried on in the country's language. Undoubtedly it is the Gaelic League, more than any other power in the country which brought into the young people the Irish spirit which led them on to the famous fight for freedom they are making today.

SEUMAS MACMANUS,
Of Donegal.

NOT DOMINION STATUS

The Statesman, August 21st

The copy of President De Valera to Mr. Lloyd George will rank with the great historic documents that mark the struggle for human liberty in all ages. Withering in its logical reaffirmation of eternal principles of Right and Justice and in its bold assault upon the fundamental heresies of an arrogant despotism, the reply of Mr. De Valera was couched in language that stripped bare the sophistries and "terminological inexactitudes" that characterize the "settlement" which Mr. Lloyd George professes to regard as generous in its terms. It was remarkable in what unanimity the suborned Press, both here and in the United States, came to the aid of the British Government by enlarging upon the advantages to Ireland of the maximum concessions contained in Mr. Lloyd George's latest proposals. Still more remarkable are the illogicality and insincerity of these newspapers in applying to Poland and other small European nations a set of principles which they refuse to apply in the case of Ireland. The only charitable conclusion, both here and in the United States, is that the editors of these pro-Imperial organs lack the courage to do their own thinking. They wait for a signal from Downing Street before venturing to form an opinion on any question in which Great Britain is concerned. It is sad to witness the decline in intellectual thought and independence of such journals as the Toronto Globe which are without serious influence in the life of Canada because of their failure to uphold the traditions of the Press for independence and courage. The saddest part of it all is this: that these papers do not seem to realize the degradation of their position as the sounding board of Downing Street and the Big Interests, and the tragedy of the end—the loss of public confidence and the loss of their soul.

In the application of the fundamental principles of Justice and Right there can be no deviation from the straight path. Right, like chastity, is absolute. The individual cannot compromise his chastity and remain chaste; no newspaper can compromise Right and remain true to Right. When papers like the Toronto Globe make loud professions of their dealings with the Anglo-Irish question we are forced to challenge their honesty and consistency. As we have said, the most charitable view to take of the backsliding of the Globe and other papers is to assume that they have ceased to think for themselves. We commend to these moral delinquents the views of two papers that had the courage to examine Mr. Lloyd George's utterance and to apply to them the ordinary tests that intelligent minds always apply before they express an opinion. The Toronto Star, whose attitude to Ireland has recently undergone a change, is one honorable exception to the unanimity which Mr. Lloyd George alleges the Press displays in support of his position. In its issue of August 18 our contemporary says:

"There is one misunderstanding which it should be possible to clear up, and the removal of it might open the way to something. It has been freely said that Mr. Lloyd George offered dominion status to Ireland and that this has been refused. On hearing this the people of the United Kingdom may naturally feel that, as Ireland has refused the status of Canada, nothing more could possibly be granted her. But while this may be the impression created in England, no such effect is produced on the minds of people in Canada,

Australia, New Zealand and South Africa. In these British countries overseas everybody knows that the status offered Ireland by Mr. Lloyd George falls a long way short of being dominion status. The half-dozen 'reservations' made in the difference in the world. For instance, we can, in Canada, impose a tariff against English goods if we want to. We can set up a little navy of our own if we please. England does not demand the right to arrange aerial defenses and erect wireless and cable stations here as she may choose, but would deal with our Government in such matters, the fact being taken for granted that cooperation would be possible. So with all the reservations they are unknown in our affairs.

"There is—there is bound to be—a desire in all the overseas dominions that the impression shall not be created in England nor in Ireland, not abroad, that the status offered Ireland is actually that of the dominions. It is a long way from being so. It is quite possible that Ireland would not reject dominion status if it were offered. What more she could reasonably want the contented millions in overseas dominions would be unable to see. But at present they know that she has been offered a great deal less, and if all parties interested were fully aware of this an improved situation might come about."

LES ILES DE MANCHE

The visit of King George to the Channel Islands has directed attention to those isles beyond that usually given to the interesting cluster which geographically belong to France but, through the Norman Conquest, have for many centuries been an appanage of the British Crown. Varying in size from the comparatively wide acres of Jersey, which boasts of the capital, two railways, and other products of late civilisation, to mere uninhabited rocks, they have a character completely their own, which will assuredly not French in certain ways and sympathies is still less English.

POLITICAL ORIGIN OF APOSTASY

The people appear to have looked on the English sovereigns as the legitimate successors of the Dukes of Normandy, and when the Duchy was separated from England under King John they chose English instead of French authority under which to live. Unhappily for the islands, one disastrous consequence followed—the poison of the great apostasy spread to them and resulted in their separation, along with England, from the unity of Christendom. The immoral maxim, *Cujus regio, ejus religio*, was never more perfectly carried out, the settlement of French Huguenots did not make the spiritual island any better. In fact, Channel Island Anglicanism has been on the whole a dreadful compound of Erastian and Calvinistic elements, and it is only within the last few generations that the old Faith has escaped from the shadow of penal laws and popular fanaticism. Even now the Catholic element is terribly weak for a country that lies just off the shores of the Eldest Daughter of the Church.

CATHOLICITY IN THE ISLES

Originally the islands formed part of the Diocese of Evreux, but the English overlordship placed them in that of Winchester, and they are still ruled ecclesiastically by an English Bishop, Dr. Cotter of Portsmouth. The Catholic Religion is, naturally, most strongly represented at St. Heliers, and in Jersey generally; less strongly in Guernsey; in Alderney one Parish Church and one Convent with Catholic schools serve the needs of the Faithful; while Sark still lies, a dream of natural beauty, bereft of altar, priest, and Sacraments. Yet the restoration has begun, and wonderful progress made. Outside the Church, too, a better type of non-Catholic religion is manifest here and there. The old Calvinistic Protestantism has no chance against modern indifference and agnosticism.

THEIR SELF-DETERMINATION

Politically, of course, the islanders have never known so-called "union" with England; Home Rule has been their portion all along, though a curious and, as we should consider it, most undemocratic form of self-government. It seems, however, not to be seriously challenged, so we may suppose that, as a matter of fact, the vox populi manages to make itself heard and attended to. The recent Royal visit was the first since King Charles II, then in exile, found a refuge in Jersey, which had shown itself uniformly and enthusiastically loyal to the Stuart cause. With that

residence of the Merry Monarch (then a young man in his twenties) is associated a well-known romance of princely affection after the manner of his House.

DISARMAMENT

CARDINAL GASPARRI'S VIEWS

By Monsignor Enrico Pucci

Rome, August 11.—President Harding's proposals for the limitation of armaments and the settlement of the problems of the Pacific correspond to the policy of the Holy See regarding international relations and also to the Holy Father's personal feelings. During the various vicissitudes of the War, Benedict XV, preached and advised peace. He had in mind not only the end of the hostilities then raging, but a peace which would mean for the belligerent nations a return to the normal conditions of civilized life without any fear that these normal conditions would ever be disturbed by fresh conflagrations. This is so true that in the famous proposals of August 1, 1917, His Holiness, in indicating the preliminary basis for the future peace, mentioned disarmament as the first condition.

POPE'S DISARMAMENT PRONOUNCEMENT

"In the first instance," said the Pontifical note of that date, "the fundamental point must be that the material force of arms be supplanted by the moral force of right. Consequently, the nations should put into effect a fair agreement for the simultaneous and reciprocal reduction of armaments, according to rules and guarantees to be established, with provision for whatever is necessary and sufficient for the maintenance of public order in each state."

"Instead of armies, they should invoke the principle of arbitration, with its exalted function of pacification, according to rules laid down, imposing penalties upon a State which would refuse either to submit international questions to arbitration or to accept the decisions promulgated."

This statement makes it obvious that the Holy See was always convinced that the fundamental basis of a peace that would close once and for all the deadly world conflict, then raging three years, was making impossible, or at least extremely improbable, any attempts to start new wars.

I am in a position to state that the proposal of disarmament was the one most deeply studied, in all its aspects, by His Holiness. When the Pontifical note concerning peace was published, I had numerous conversations with Cardinal Gasparri, Cardinal Secretary of State, and Monsignor Cerretti, then Secretary of the Congregation of Extraordinary Ecclesiastical Affairs, and thus secured a clear insight into the intentions, the inspirations and the attitude of mind of the Holy See.

POPE'S NOTE AGAINST CONSCRIPTION

The note of August 1, 1917, was followed by a second note to the warring powers, which, however, not having been published, remained unknown to the general public. In this second note, the Cardinal Secretary of State, in order to complete the proposals of peace, added that according to the views of the Holy See, the simplest and most feasible means of disarmament was the suppression of the practice of conscription.

The Holy See's opinion today remains the same as formerly. Disarmament is considered the most desirable condition for the peaceful intercourse of the nations, but it is feared that disarmament will never be arrived at without the abolition of conscription, so often termed the "tax of blood."

The possibility of some nation refusing to accept the consequences of a decision for disarmament and obligatory arbitration was also the subject of thoughtful study on the part of the Holy See. The question of what steps should be taken if one of the nations sought to break through the conclusions by force of arms was discussed with me by the Cardinal Secretary of State, who made two important observations on this point.

CARDINAL GASPARRI'S VIEWS

In the first place, he declared that should compulsory military service be abolished, the fear of any nation breaking through would be very scant, because if voluntary military service were sufficient to maintain public order and defend the State in its normal condition, an offensive war would be an impossibility.

In the second place, he pointed out that should all nations accept the terms of general disarmament and arbitration, the nation that would attempt revolt could be dealt with through the economic weapon of the "boycott," a weapon which would be not less efficacious in its far-reaching ends than the bloody resort to arms.

These opinions of the Holy See would have been made known in an interview the Cardinal Secretary

of State was disposed to give to an American paper had it not been for the fact that President Wilson's answer to the Pontifical note arrived just at that time; an answer admitting of no discussion of the Pope's peace proposals.

After four years the Holy See's opinion is unchanged. A Pope, therefore, is fostered that the papal considerations may pervade the conference proposed by President Harding.

NO NEW ENCYCLICAL ON SUBJECT

The Holy See will maintain in the future its past and present moral attitude. But it will do no more, and will take no active part in the conference proposed by President Harding. It has been asserted that His Holiness would publish a document about the conference. This is not true. Unless new events occur to change the situation, His Holiness has no intention of publishing anything further about disarmament.

TWO PRIESTS STOP BATTLE

The Rev. Father James A. Walsh, head of the Catholic Foreign Mission Society of America, at the Maryknoll Seminary in Ossining received word on August 23 that Fathers Bernard Meyer and William F. O'Shea of Ossining, recently stopped a battle in China and saved 400 Federal troops from slaughter. The battle took place recently in Kweichow province of Kwang Tung, which is the domain of Dr. Sun Yat Sen, President of the Chinese Republic.

President Sun had 400 soldiers in Kweichow. About 4,000 revolutionary troops from Kwang Sai, a northern province, invaded Kweichow. They were raining bombs in the yard of the Republican general in command when the defendant asked Father Meyer to arrange a truce.

Father Meyer and Father O'Shea mounted the ancient city wall and waved an American flag. It was ignored. Then Father Meyer approached from the wall and denounced the attacking forces. This time they saw the American flag and stopped firing to parley. Father Meyer arranged a truce and returned to Kweichow. The next day reinforcements reached the city and the besiegers withdrew.

Before joining the seminary in Ossining, and being sent from there to China, Father O'Shea lived in Hoboken, N. J., and Father Meyer lived in Iowa.

TO BE PORTO RICO BISHOP

CARDINAL DOUGHERTY'S SECRETARY PROMOTED TO HEAD ISLAND DIOCESE

The Rev. George C. Caruana, Secretary to Cardinal Dougherty, has been appointed Bishop of Porto Rico. News of the appointment by Pope Benedict came from Rome, August 19th, although no official notification had yet reached Father Caruana.

"I have no desire to say that the news is not official, but must possess any expression until the news comes officially from my superiors," said Father Caruana. "It may be two months or more before the consecration takes place and churchmen here think it will probably be held in the Cathedral here, with Cardinal Dougherty officiating."

Father Caruana was born on the Island of Malta on April 23, 1882, and was educated by the English Jesuits. He won degrees in theology and philosophy in Rome. It is said he will be one of the youngest bishops.

Father Caruana will succeed Bishop Jones, who died last February in St. Mary's Hospital, Philadelphia.

SCHOOL CONFLICT IN NORTH IRELAND

(By N. C. W. C. News Service)

Dublin, August 20.—A conflict of opinion, likely to give rise to considerable anxiety and indignation on the part of Catholics, is foreshadowed by a statement by Lord Londonderry, the Minister for Education in the tri-County Parliament, in Ulster. He told a deputation from the General Assembly of the Presbyterian Congregation that proposals would be submitted at the earliest possible date, dealing in a comprehensive manner with education in the northeastern area, over which the Parliament is to function.

The education problem there is largely the result of Protestants' neglect to provide their children with schools. Catholics are well provided in this respect, thanks to the energy, foresight and self-sacrifice of the priests and the Catholic community.

The new proposals are expected to provide un denominational—so-called "union" schools to which no Catholic child, of course, will be sent, but to which Catholic ratepayers will be compelled to contribute. The fight against these Godless, in practice anti-Catholic, schools will be strenuous.

CATHOLIC NOTES

Cardinal Begin has announced that Quebec has been selected as the place of the next North American Eucharistic Congress in 1922. There are more than 600 Catholic priests members on the Alumni of the American College of Rome in the United States.

The Ursuline Community of Wilmington, Del., is the first community of religious women to affiliate with the National Council of Catholic women.

Professor Ludwig Von Pastor, author of "The History of the Popes," who has for some time looked after Austrian interests at the Vatican, has been appointed Ambassador of the Austrian Republic to the Holy See.

The French Government has given official recognition to the Biblical School of St. Stephen's, conducted by the Dominican Fathers at Jerusalem and now known as "The French Archeology School of Jerusalem."

Paris, Aug. 20.—During the past week there have come to Lourdes 2,500 pilgrims from Poitiers, 850 from Belley, 650 from Amiens, 800 from Saint-Die, 700 from Langres. Each group was led by the bishop of the diocese. Nine hundred Dutch pilgrims came as well as many Canadians, Belgians, English and Irish. A large group of Americans is expected this week.

Boston College broke all its former records a few weeks ago by raising more than \$2,000,000 in a public campaign for funds for a new science hall, gymnasium and chapel. It set the largest record by graduating another new record in its history, 159 young men receiving their sheepskins from the hands of Cardinal O'Connell, the college's most illustrious son.

Rome, August 18.—The Catholic University of Milan which was the dream of the late Cardinal Ferrari is about to become a fact. When the Cardinal was dying the Pope sent him the Brief approving the project and now Father Agostino Gemelli, O. M., has been named rector of the institution. He was formerly a professor at the Royal University of Turin. The Sacred Congregation of Seminaries and Universities is choosing other members of the faculty.

Les Neuvettes-Religieuses, of Paris, states that an important discovery has been made by the Belgian Jesuit missionary, Father Hosten, near Madras in India. Certain ancient inscriptions and sculptures on the Madras coast have been carefully studied by Father Hosten and found to be of Greek and Roman origin and to give great weight to the tradition that India was evangelized by the Apostle St. Thomas.

"Diplomatic correctness" is the fine expression lately used by a writer in the New York Times to characterize the attitude and policies of the Vatican during the days of the Great War. Even this belated recognition of the part played by the Holy See in the four years of turmoil in Europe is of special value. It shows at least that the world can find no better teacher in international relations, as well as in religion, than the Church established by Christ for the saving of the nations.

Washington, D. C., Aug. 29.—Solemn Pontifical Mass will be sung by the Most Rev. John Bonzano, Apostolic delegate in St. Matthew's Church here at the opening of the annual convention of the National Council of Catholic Men, September 20, 21 and 22. The Right Rev. Joseph Schrembs, chairman of the Department of Lay Organizations of the National Catholic Welfare Council, will deliver the opening address to the delegates. Catholic laymen from all parts of the United States will attend the meeting.

An impressive demonstration to protest against the efforts of the French Government to secularize the Catholic schools of Alsace-Lorraine was recently held in Strasbourg. More than four thousand men and women representing the Catholics of Alsace took part in the demonstration. Various speakers dwelt upon the repeated promises of the French Government not to change the laws concerning the Church and the schools, and demanded that the rights of the Catholics of the annexed provinces be respected.

St. Louis, Aug. 29.—Daily market reports will be sent out by the radio department of St. Louis University as a result of requests from hundreds of small communities that have had the benefit of the daily weather reports sent out by the University wireless. The success of the weather report service since its establishment three months ago has been complete. The market reports will include the essential features of the daily bulletins issued by the various sections of the Bureau of Markets of the Department of Agriculture comprising live stock, grain and provision information.