

The Catholic Record.

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

VOLUME XLV.

LONDON, CANADA, SATURDAY, MAY 12, 1923

2326

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

DEMONSTRATIONS A HEALTHY SIGN

The new Irish Society of Cumann na mGaedhael which was recently started—apparently for bringing together and organizing all of the people who desired actively to support the government that is in power—seems to be making progress. It recently held its first great public demonstration—three of them—one at Tuam in Galway and one in Kilkenny and one in Cavan. And these by the way were the first public demonstrations held in Ireland since the civil war began. Consequently the country is congratulating itself that the holding of public demonstrations is a healthy sign. The attendance seems to have been large at these demonstrations and was also representative; and the Irish press from its comments would seem to have taken heart because of the apparent success of the demonstrations. However, they overlook the fact that since the anti-government side is, under present circumstances, forbidden to demonstrate openly, there is no knowing whether their demonstrations, if they could have such, would or would not outdistance those of the government supporters. Before the summer has far progressed, we will undoubtedly witness the public demonstrations of both parties—and the world will then be better able to judge of their respective strengths.

IRELAND'S ECONOMIC POSITION

A more intensive study, naturally, is now being made in Ireland of Ireland's economic position, and of outgoings and incomings. The imposing of the new customs regulations has stimulated this. It will probably amaze many to learn, as we now do, that the value of England's imports from Ireland is nearly 50% higher than her imports from the United States, and is more than four times the value of Great Britain's imports from Canada. The value of the British imports from Canada is twenty-two million pounds—of her imports from the United States sixty-four million pounds—and the imports from Ireland, ninety-three million pounds. It is also an interesting and surprising fact to learn that the value of British imports from Ireland is equal to the value of all her imports from France and Germany combined.

Another thing that is worthy of note and that is encouraging to those who have the interests of Ireland at heart, is to learn that Ireland exports to Great Britain immensely more than she imports from Great Britain. Here I set down the figures for the year before the War, the final year of the War, and for the two years immediately succeeding the great War.

	Millions of Pounds Sterling	1912	1919	1920	1921
Irish Exports to Great Britain	72	174	238	127	
Irish Imports from Great Britain	37	133	160	93	

The very large figures shown for 1919 and the two years following were caused of course by the inflated values of products during those years. The supporters of the government are claiming that Ireland is in a healthier financial state than any other country in Europe today. Whether this is exactly true or not, there is no doubt that in spite of the terrific losses that Ireland has sustained in the last few years, she is not in an unhealthy condition. Peace and united work would, in a few years, put the nation at its ease and see it very prosperous. There is a general disposition among the Irish people today to tackle big industrial projects, and besides to put more vitality and progress in the agricultural life of the country.

IRELAND AND THE LEAGUE OF NATIONS

There is a sharp division of opinion among the Irish people at home regarding the wisdom of Ireland entering the League of Nations. At the present time the great majority of the people favor it—not because of any material benefit that they think will accrue to Ireland, nor yet because they have much faith in the League of Nations. Their chief reason for desiring Ireland's taking a seat there is that they think it will help to confirm her nationhood—that it will leave England less hold upon her—and be more likely in the future to keep England from striking at her, if she should proceed to assert her independence beyond the limits of the Treaty. The great majority of the people outside of Ireland are of course very strongly against Ireland entering the League.

FAIRIES AND FAIRY GOLD!

Ireland is a land of mystery. There is in the Dublin papers a well verified report of a very strange happening at Mullagh, in the County Sligo. A young man, a native of that place, dreamt three nights in succession of a hidden

treasure—a crock of gold—and, the dream being so vivid, he proceeded, with another man, to the spot on the following night. Digging operations were commenced, but soon after the start the figure of a woman appeared and she gave three piercing shrieks, hundreds of lights appearing all round the field at the same time. Both men fainted, and, on recovering, rushed, terror-stricken, to a neighboring house. Later on, the whole field seemed to them covered with tiny men, all greatly disturbed, crying and shouting. The affair has given rise to a mild sensation in the district.

BELFAST PRISONERS

Though Belfast is lately denied its rations of blood it is getting some little gratification out of the continued torturing of Nationalist prisoners, who, without accusation against them, or trial, have been for more than twelve months held in prison pens and during all winter aboard the prison ship Argenta, lying in Belfast Lough. The hundreds of prisoners who remain penned up here like cattle, both their physical and their mental health being gradually weakened, are almost forgotten by the world. They may rot there, and the sooner the better, it would appear.

A letter from one of the prisoners on the prison ship to a friend outside, gives us a picture of part of what he has to undergo. He says: "Our condition here is deplorable. The food is of inferior quality and the supply inadequate. It is an unpleasant feeling for most of us to have to go to bed hungry every night. In some cases the blankets and mattresses have not been changed since the men arrived on the boat. Each man was supplied with a towel when he came on the boat, and when towels are being washed the inmates must do without such an article during the washing and drying of it. Each internee was supplied with one enamel mug, and with constant use the enamel is practically all off the mugs, inside and outside, and several of the prisoners have had to be operated upon for appendicitis, which disease, in the opinion of the doctors interned here, has been contracted through the constant use of these enamel mugs. When a prisoner is transferred from the boat to another place of internment his bedclothes are supplied to the prisoner, who comes on board without these clothes being cleaned in any way. The bedclothes consist of two horse rugs and no sheets or pillows.

The sleeping accommodation is disastrous, 46 to 50 men having to sleep in a cage 30 feet long by 15 feet wide and 10 feet high. The atmosphere in the mornings is most unhealthy and consequently is telling seriously on the health of many of the men. A big number of those interned are young men about twenty years old and some of them only fifteen and sixteen years, and there is danger that many of them will contract consumption owing to the absence of nourishing food. Although the food has on several occasions been condemned by the interned doctors and even by the Governor, still there is no improvement. The milk is sour when it arrives on the boat, at least three days in every week. The internees, through their Commandant, Mr. James Mayne, have made repeated applications for clothing to wear, but up to the present their requests have not been granted. I have known several of the men who have had to go about all through the winter with wet feet; when they applied for boots they were told by the authorities to write home for them. It is well known that 90 per cent. of the internees belong to the working class, and their dependents being in poor circumstances cannot afford to send them either boots or clothing. During the month of February, 65% of the men were confined in bed with the 'flu.'

The writer goes on to complain of the want of proper medical attention, and alleges insolence on the part of the prison doctor to practically all of them. He states that a number of men were several days ill before being removed to hospital, among those being Gillespie, from Sion Mills, who being released, shortly after arrival at his home, succumbed to consumption. Recently between 50 and 60 men were transferred from the Argenta and Larne Workhouse to Derry Gaol, and are there being treated as criminals for breaches of discipline on the Argenta.

SEUMAS MACMANUS,

264 West 94th Street,
New York City.

A NEW CRUSADE

Washington, April 20.—Representatives of the Protestant, Jewish, and Catholic faith attended a meeting under the auspices of the "Crusaders of Good Will" at which speakers urged cooperation among the various denominations.

Dr. Howard L. Hodgkins, President of George Washington University, presided. Those on the speakers platform included: Rabbi Abram Simon, president of the Washington

Hebrew Congregation; Msgr. C. F. Thomas, rector of St. Patrick's Church; Col. John Temple Graves; Admiral William S. Benson; Judge William H. DeLacy and P. J. Halligan, archdiocesan president of the Holy Name Society. The meeting was held in the Eighth Street Temple, a Jewish synagogue.

WAR ON RELIGION

RUSSIAN WRITER ENLIGHTENS DR. PERCY GRANT

New York, April 28.—Charges that Soviet Russia is making every effort to obliterate religion from that country are reaffirmed in a letter by Emanuel Aronsberg, a Russian writer, to the Rev. Dr. Percy Stuckey Grant, contradicting the views of Dr. Grant as expressed in a recent sermon in which he attributed the execution of Msgr. Budkiewicz to "political treason" and not to religious persecution.

Before his arrival in this country, Mr. Aronsberg, who is a former officer in the Russian army, had had unusual opportunities for learning of conditions in his own land by reason of his position as translator of official and private documents of the Bolshevik Government, many of which related to the sentence and execution of political enemies. His letter, a part of which follows, bears out the conditions that exist in Russia which were pictured in the Catholic priests there recently. He wrote:

"I want to call your attention to the fact that religious persecution does exist in Soviet Russia, your assertion to the contrary notwithstanding. First of all there exists a Soviet decree making it a crime to teach religion of any kind to persons under eighteen years of age.

"One of the charges against the Catholic clergymen at the Moscow 'trial' was the violation of this decree, as shown by the direct questioning of Judge Galkin. The fact is thus established beyond the shadow of any doubt, that the trial was, at least in part, religious persecution pure and simple.

"In the second place let me remind you that hundreds of places of worship have been turned by the Soviet authorities into places devoted to anything from a 'proletarian smoking room' to a stable for the cavalry of the Red Army. This, too, may reasonably be included in the term 'religious persecution,' except perhaps in the opinion of a certain kind of modern clerical whose idea of a church or synagogue seems to be that it must be turned into a bazaar where every ignorant and political agitator shall be at liberty to rail at all gods except the god of crass materialism whose name is Bolshevism and whose prophet is Marx, with Lenin and Trotsky as his disciples.

"Thirdly, let me remind you that a pleasant like the hanging of a signboard hostile to all religion. Religion is an opiate for the people over the gates of Russia's greatest sanctuary, the Kremlin, constituted a challenge to the multitude of Russian people who still derive some consolation from spiritual worship in a fashion not to the liking of the crew whose bayonets prevent them from tearing the challenge from the wall of the Kremlin.

"You cannot possibly help being aware that the Communist party is outspokenly hostile to all religion. This hostility is reflected not only in the state of affairs I have described, which is the work of the Communist party controlling the Soviet Government, but is shown also in such facts as the prohibition against members of that party to attend church and baptize children; not to mention, of course, the fact that marriage must not be performed by religious ceremony.

"May I point out to you also that the mockery of religion such as the notorious demonstration last Christmas, under the protection of Bolshevik machine guns and bayonets, constitutes a flagrant case of official persecution of religion. The least that may be demanded of any government would be to refrain from mockery of other creeds. This is really the crucial test of civilization—the ability of a government to inculcate principles of public tolerance toward religions that differ from the favored one, and to the extent to which the Communist Government has failed in this direction, it has shown itself beneath contempt and unworthy of the name of a civilized government."

The letter urges Dr. Grant to remember he is a Christian, and as such should preach against those "whose avowed aim it is to undo what twenty centuries of struggle, martyrdom and mistakes have accomplished. 'Make at least an honest effort,' says the writer, 'to learn the truth about Bolshevist persecution of religion before attempting to whitewash these savages who are appealing to the lowest instincts of man—greed, envy, class hatred and everything that exalts the worship of materialism.'"

THE POPE AND THE KING

ULSTER INFLAMED

Dublin, April 20.—"Loyalists" in Belfast and throughout the North-east corner are furious at the idea of King George visiting His Holiness, the Pope. Meeting after meeting has been held to protest against such a "Calamitous event." The passions and prejudices of the Orange rank and file are being aroused. Upon the platform "Romanism as a moral and political power" is being denounced in all the moods and tones. "Reformation" is said to be in danger. The Ulster Protestant Voters' Defence Association issued a declaration stating that there "Must be an uncompromising attitude on the part of all Protestants against Rome."

KING SNUBS CRITICS

London, April 20.—The "great Protestant demonstration" at the Albert Hall in London, when 10,000 Protestants, so it is alleged, assembled to groan in spirit against the approaching visit of King George to the Pope, fell very flat.

The ten thousand agitated Protestants is more or less of a myth. The Albert Hall will seat ten thousand, but it is doubtful if anything like that number can be found in the whole country, much less in London, to back up this silly sectarian agitation.

Apparently this outside interference in his affairs is not altogether to the liking of King George, for his reply to a telegram of protest from the meeting, was to the effect that the protest had been received and had been handed over to Premier Bonar Law.

The matter ended there, and there is not the slightest reason to believe that any of these protests will deflect the Sovereign from his intention of visiting the Pope, which is being undertaken by and with the advice of His Majesty's Ministers, and has nothing whatever to do with the religious inclinations of the Sovereign.

BISHOP O'DEA PATRIOT AND SCHOLAR

By the death of Bishop O'Dea at the comparatively early age of sixty-five the Irish Hierarchy has lost one of its most distinguished members. He filled the chair of Theology in Maynooth between 1882 and 1894. In the latter year he became Vice President. In 1903 he was made Bishop of Clonfert. Eventually he was translated to Galway.

He devoted special study to social and industrial problems. As an example of his views the following sayings may be noted:

"Intemperance is a huge spiritual evil, but it is also one of the greatest menaces to the vitality of the nation."

"Better housing of laborers and the betterment of their condition is the best antidote to the disease of emigration."

So strong and outspoken was he during the Black and Tan terror that his life was threatened in November 1920. Writing to the then Chief Secretary complaining vigorously of the campaign of burning and murder in the diocese of Galway he said:

"I am now liable to be shot at any hour of the day or night."

During his time in Galway, Dr. O'Dea was instrumental in having built St. Mary's College at a cost of \$375,000. He had also taken the initial steps towards the erection of a Cathedral in the city.

He was a liberal supporter of the Irish language movement and was himself a fluent Irish speaker. He acted as chairman of a committee appointed to forward the claims of Galway as a transatlantic port.

LIAM LYNCH'S FUNERAL

In recent months the name of Liam Lynch, Chief of Staff of the Republican forces, was prominently before the public. His death in action, near Clonmel County, Tipperary, evoked sorrow among opponents as well as supporters. His funeral procession was five miles long.

Before removal for interment at Fermoy the body lay in state in the chapel of St. Joseph's Hospital, Clonmel. A guard of honor of the Cumann na mBan stood around the bier and at intervals the Rosary was recited. The body was clothed in the full dress-uniform of a volunteer officer. Around the coffin were numerous floral tributes. Thousands of the townspeople visited the hospital and passed in respectful silence around the bier. Among them were numerous soldiers of the Free State army and members of the new police force, most of whom had fought alongside the deceased in the Anglo-Irish struggle. Rev. Brother Lynch, brother of the dead leader, travelled from

Omagh, County Tyrone, to attend the funeral ceremonies. There was a pathetic scene when Brother Lynch viewed the body of his dead brother.

PROTESTS SAVED LIFE OF ARCHBISHOP

London, April 24.—It was the telegrams of protest from the Christian world that saved the lives of Archbishop Cepiak and other ecclesiastics tried with him, except Vicar-General Budkiewicz, who was given over to the blood-thirsty Bolsheviks for execution to satisfy partially their demand for victims. Particularly potent in changing the determination of the Bolsheviks to have a wholesale execution of Catholic priests were the protests of the United States Government and of the National Catholic Welfare Council of the United States.

This is the information that is brought here by a man who was in Moscow at the time of the trial of the Catholic ecclesiastics and who attended the sessions of the court.

The Bolsheviks, this informant says, were greatly surprised by the volume of protests which reached Moscow against their intention to sacrifice the lives of Catholic prelates to satisfy the religious prejudices which the Soviet itself has created. It was their plan to have the executions over before the Christian world realized their purpose to bring about a wholesale massacre. They are still endeavoring to ascertain how the outside world became fully informed of the trial and of their predetermined judgment to condemn the ecclesiastics to death.

When these protests came in such number from all parts of the world the Bolsheviks were frightened. That they were forced to forego their intention of executing a Catholic Archbishop made them only the more determined to execute a priest, and Msgr. Budkiewicz was made the victim. The passion of the mob which had been deliberately aroused by the prosecutor was so great that the government officials felt they had to satisfy it to some extent.

It was probably on the very day of Good Friday itself that the Monsignor was put to death. Official documents of the government have announced his death, but the day or hour of the day or the manner in which death was inflicted has not been disclosed. By such secrecy the Soviet Government seeks to extend and intensify its reign of terror.

The trials of the ecclesiastics commenced at 11 o'clock in the morning and continued until 2 o'clock the following morning. Flagrant injustice and contempt for Christ marked the proceeding. The three judges were Communists and acted as enemies of the accused rather than as impartial judges who would weigh carefully the evidence submitted. Armed soldiers were stationed at all parts of the courtroom to suppress any possible outbreak in favor of the prisoners, but when the crowd applauded the bitter speeches of the prosecutor and the judges, these sentries made no effort whatever to stop the demonstration of ill-will towards the accused.

CONFESSION OF FAITH MAGNIFICENT

The confession of Catholic faith made by the Archbishop and the other ecclesiastics in the face of the hostile court and crowd was magnificent. It was a little before midnight on Palm Sunday that sentence was rendered. Archbishop Cepiak and Monsignor Budkiewicz were sentenced to death, the others to three, five and ten years in prison in solitary confinement. The judge had demanded that at least six of the ecclesiastics be sentenced to death.

The scene that followed the verdict of the jury was one never to be forgotten. The women began to wail. The Bolshevik military with clubs drove the whole crowd into the dark streets of Moscow. The condemned showed no dismay at the verdict. They gave each other the kiss of peace and the Archbishop, standing erect amid the tumult, imparted his benediction to the crowd and to those who had been condemned with him. Then he and those sentenced with him were led away by the guards to the filthy prison in which they have been confined.

On account of the protest of England and the impudent reply to it by the Soviet Government, the relations between the Soviet Government and England have been very near to rupture. The feeling between Poland and Russia is even more tense.

Moscow unquestionably is greatly disturbed. The populace lives in constant fear. Day by day terrorism grows. The streets are full of soldiers and many arrests are made. If Lenin should die, and his death is daily expected, a crisis is likely to ensue. The future is uncertain and is regarded with dread.

MEAN PLAN OF ATTACK IN MICHIGAN

Grand Rapids, Mich., April 27.—A scheme to utilize the non-Catholic Sunday schools of Michigan for the dissemination of propaganda against the parochial schools, has been exposed by the Catholic Vigil of this city. The plan is a part of the general endeavor to bring about legislation that would bar parochial schools from the State, an attempt that has been repeatedly defeated in the past.

James Hamilton, prime mover of the Wayne County Civic Association, which was responsible for the anti-parochial school constitutional amendment that was voted down in the elections of 1920, is credited with having devised the new plan. According to the Vigil, Hamilton has effected an arrangement with Superintendent Engel of the Sunday schools of the State, whereby Hamilton and his speakers will have free access to the Sunday schools for propaganda purposes. Hamilton's representatives will be allowed to speak from the same platform with the regular Sunday school teachers in every county in which there is a Sunday school organization, it is asserted.

This new campaign of attack upon the parochial schools is to be formally launched at a meeting in Calumet, May 22-24, the Vigil says. Hamilton has succeeded, it is said, in raising a fund of \$40,000 to promote his scheme.

Commenting editorially on the expose, the Vigil says: "Hamilton knew and he knows today, that the essential to the success of the school amendment was prejudice. Prejudice does not want enlightenment, it does not wish information. The seed that was broadcast throughout Michigan, that fell on every foot of ground blighting wherever it grew the precious product of fraternal peace upon which America depended for its mightiest asset of national duty, breeding an atmosphere of suspicion where harmony had reigned, was no seed of knowledge but of provocation, provocation of the most dangerous of all passions."

FRENCH FREE-THINKER THINKS

A curious article by Gustave Herve, director of the paper La Victoire and long one of the leaders of the socialist party in France, has just been published. It is devoted to the subject of depopulation, and the writer is forced to admit that those regions of France where the Catholic faith is strongest, are those where the birth rate is highest. He quotes a letter from one of his readers in Roanne mentioning the fact that at the lycées of that town there are 21 married professors. Of these 13 are free-thinkers, and there are five children in the 16 families. The other eight families are practical Catholics and have a total of 31 children.

M. Gustave Herve says: "These admissions are disturbing for us free-thinkers. It is painful to have to observe that our secularism and free thought is bringing about the destruction of our race and of our country. Our pride as free-thinkers suffers from the observation that we have arrived during a whole century on one of the questions of fundamental policy, and that patriotism today commands us to revise our conception of the relations of the Republic with the churches and religions."

LAST RITES GIVEN UNDER UNUSUAL CONDITIONS

New York, April 28.—Father Robert Woods, of St. Patrick's Cathedral, administered the last rites of the church to a dying man last Tuesday under not only unusual but thrilling circumstances.

Bernard Connell, an engineer in the Harvard Club of this city heard groans coming from an elevator shaft and upon investigating found the elevator stopped between floors, and Tom Kelly, who for ten years had operated an elevator in the club, pinned between the car and the wall. A hurried call was sent in for an ambulance, a priest, a fire truck, and the rescue squad.

Upon the arrival of the rescue squad they immediately went to work cutting a hole in the wall between the fourth and fifth floors. When it was large enough to permit of a man squeezing through, Dr. Meade, the ambulance surgeon, went through. Firemen held him dangling by his legs while he gave Kelly a hyperdermic injection to keep him alive. Father Robert Woods was the next to crawl through the hole and while firemen strongly gripped him by the ankles, his head down, he administered the last rites of the Church. Fifty or more club members stood with bowed heads while the priest gave the Sacrament.

CATHOLIC NOTES

The Catholics of the Chicago archdiocese are planning to raise \$750,000 to carry on the work of the Associated Catholic Charities for the year. This announcement was made at a meeting of the directors at the Quigley Memorial Hall.

Washington, D. C., May 5.—The thirty-sixth list of offerings for the Papal Relief Fund for Russia, which has been published in the Observatore Romano, includes an offering of \$12,000 from the Albany diocese.

Belgrade, April 9th.—Recent reports from Macedonia state that the Catholics there are suffering terrible privations. They are without churches, schools or seminaries. The Lazarist and Jesuit Fathers have been forced to leave the country. For relief a "League of Macedonian Catholics" has been formed.

Chicago, April 20.—Mrs. George V. McIntyre, president of the Big Sisters, an organization of some 1,500 Catholic women, doing reclamation and welfare work among women and girls, will sail for Europe tomorrow, and while abroad will make observations of similar work in the European centers, to assist in preparing the program of the local organization next year.

An intensive training course for leaders in Girl Scouts' work, was begun recently at Rosary College, the new institution for women, under the direction of the Dominican Sisters at River Forest, a suburb of Chicago. Rosary College is one of the institutions to be federated in the new Catholic University of St. Mary of the Lake, now being created by Archbishop George W. Mundelein.

Harrisburg, April 20.—Legislation which would permit compensation for child caring societies, and agencies, for services rendered to the children, may be passed at the present session of the Pennsylvania Legislature. A bill which is now before the House Committee on Judiciary General specifies that compensation shall be paid on a per capita weekly basis, and prescribes minimum standards of equipment and service for institutions receiving such compensation.

Cartagena, Colombia, April 8.—The Archbishop of Cartagena, in a Pastoral Letter, has forbidden the faithful of his diocese to read the paper El Diario de la Costa, published at San Pedro, a small town near Cartagena. This paper has been conducting an active campaign in favor of birth control and has organized a woman's club, the members of which are obliged to make a pledge to restrict their families to three children.

Cleveland, April 26.—After reading the veto memorandum of Governor Donahue on the bill proposing to make insanity a ground for divorce, Bishop Schrembs sent the following message to the Governor: "Please accept my heartfelt congratulations on the noble stand you have taken in regard to making incurable insanity ground for divorce. All right-thinking men and women are with you heart and soul."

Paris, April 16.—The Municipal Council of Nantes was recently called upon to discuss a motion proposing the annual distribution of the sum of 25,000 francs among needy children of the religious schools. A Socialist Councillor declared that such a measure would be illegal, since it might be detrimental to the Public Schools. The Mayor of Nantes, M. Bellamy, opposed this statement, and the motion carried by a large majority. It was afterwards ratified by the prefect.

Prague, April 12.—The Lidove Noviny states that the government has decided again to exact the oath of fidelity to the government from all newly consecrated bishops. Under the laws of the old monarchical regime, this oath was compulsory and was always given to the sovereign, but since the establishment of the present regime it has not been demanded. It is stated that new bishops will, from now on, be required to give this oath, until such time as the relations between Church and State shall have been definitely settled.

Washington, D. C., April 27.—President Harding received His Eminence, Michael, Cardinal Von Faulhaber of Munich at the White House this morning. Cardinal Faulhaber, who was accompanied by the German ambassador and his secretary, explained that he was in the United States to thank the people of this country personally and on the part of the German people under his spiritual jurisdiction, for the aid that America had given them during the periods of acute distress through which Germany has passed. Later the Cardinal visited the National Catholic Welfare Council and studied the work of the different departments.