

The Catholic Record.

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

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ALONE

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us from time to time
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And can not realize our bitterness.
"There is not one who really understands."
Not one to enter into all I feel.
Such is the cry of each of us in turn.
We wander in a solitary way.
No matter what or where our lot may be,
Each heart mysterious even to itself
Must live its inner life in solitude.
And would you know the reason why
This is?
It is because the Lord desires our love;
In every heart He wishes to be first.
He therefore keeps the hidden key
Himself.
To open all its chambers and to bless
With perfect sympathy and every peace
Each solitary heart which comes to Him;
So, when we feel this loneliness, it is
The voice of Jesus crying, "Come to Me."
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul.
—Catholic Telegraph

THREAT TO CARDINAL LOGUE

IS IT MISPLACED HUMOUR?
The Universe, July 2

The proceedings of the Maynooth Union attracted an unusual amount of public interest by reason of the speeches of Cardinal Logue. They got into the headlines, and nowadays the headlines are often the most important feature of the newspapers. It was startling to the public to learn that the Cardinal's life had been threatened. The Cardinal himself seemed to be in doubt as to whether the warning was serious, or merely the misplaced humour of some practical joker. But at this time of year anything is possible, and even men who are conspicuously sane during eleven months of the year have been known to take leave of their reason when the fatal month of July approaches. The Pope becomes an obsession in certain Ulster minds, and the mere fact that a Prince of the Church, however personally esteemed, lives in Armagh is enough temporarily to disturb their balance. It is an interesting problem in pathology. How serious its consequences may be has been made painfully evident in the blood-stained streets of Derry. Bad as the events in Derry were, they were not without precedent. Their gravity was due rather to change of weapons than to change of temper. The temper was familiar but the weapons were new. The threatening letter to Cardinal Logue is a different and more novel matter. He justly claimed that from the day he came to Armagh, and from the day he was made a bishop or ordained a priest, he never said consciously one word to offend any man, no matter what his religion was. "The only hope I have," he said, "is if I happen to be shot by an Orangeman in the North of Ireland, it will not be as a politician, because I have never been a politician, and if they shoot me because I am the Primate of Ireland, you will be going in for my beatification."

MUST BE ENEMIES OF EXPEDIENCY

In his address to the Maynooth Union the Cardinal made some pertinent remarks on the subject of expediency. There might, he said, be different views, and everyone had a right to his own views, but there was one thing on which there could be no difference of views. They (the clergy) were appointed as guardians and expounders of God's law, and God's law must rule supreme, even to the neglect of every temporal and patriotic interest. He would be the very last to say a word against patriotism. Love of country was a great virtue, and, if it were kept within the bounds of God's law and had a proper motive, it would be rewarded, not only in this life, but also in the next. They might differ in opinion as to what was best for their country, but there was one matter in which they must have no differences; a matter in which, like the apostle of old, they must speak with one voice, and that was the supremacy of God's law. Hence they must bear in mind that, no matter where expediency might dictate anything contrary to God's law, they must be the enemies of expediency. They should be lovers of peace and lovers of charity. Above all, it was for them to speak and to act whenever their people were in any danger of being drawn into conflict with God's law.

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE SINN FEIN COURTS

It is interesting to find, in the Irish Bulletin (official organ of the Irish Republic) all the details regarding the Constitution of the Sinn Fein courts—which now hold the field throughout most of the island. The courts were established under the authority of the Department of Justice of Dail Eireann, the Government of the Irish Republic. Both civil and criminal courts are of two classes: Parish Courts and District Courts. It is intended that the judges of the Parish courts shall be elected by the people of the area in which they are to operate. While the machinery for this election is being prepared, the judges are at present selected by a conference composed of the following:

The member of Dail Eireann for the constituency (if available).
The member of the County Council for the constituency.

One clergyman of each denomination from each parish.

The members of the Urban and Rural District Councils, and
The Poor Law Guardian resident in the constituency.

One representative of each Sinn Fein Cumann (club)

One representative of each Company of Volunteers.

One representative of each Trades Union body or branch.

The judges of a Parish Court number three. The judges of a District Court number five and are elected by members of all the Parish Courts in a district.

On appointment all judges take the oath of allegiance to the Irish Republic and Dail Eireann, its Government. All officials of the Court take a similar oath. Women and clergymen are eligible for these judicial appointments.

The Parish Civil Courts have jurisdiction only in minor disputes and claims. Claims exceeding £10 in value are reserved to the District Courts. No title cases may be decided by the Parish Civil courts. The Parish Criminal Courts are courts of summary jurisdiction, before which all minor offences are brought for hearing.

The District Courts, of which there is one in every Parish, have a jurisdiction, have a much wider jurisdiction. All claims and cases of title, etc., may be decided by the District Civil Courts. The District Criminal Courts sit upon all serious offences and are empowered to impose adequate punishments.

THE IRISH BISHOPS' VISIT TO ROME

As, at the time of the beatification of Oliver Plunket, a couple of months ago, when all the Irish prelates were in Rome, there was much conjecture as to whether the visit would be a success or a failure, and very much doubt, as to what side the Pope took in the Irish controversy, anxiety on the subject amongst Irishmen was particularly keen. This was all the more so because Mr. Arthur James Balfour had sped to Rome just ahead of the Irish prelates and had had an interview with His Holiness, the sole object of which was to enlighten the Pope upon the wickedness of Sinn Fein, and to prepare him to take the Irish prelates that they must set their face against it. But, since at the time of the prelates' visit the news agencies were not able to give out any rumor of indication that the Pope had acted as the English Government desired, it was generally concluded that he remained neutral in the matter. Now the Bishop of Achonry, the Most Rev. Dr. Morrison, has in a pastoral letter, just issued, clearly indicated the attitude that the Pope took when talking with the Irish prelates, showing that His Holiness had from the experience of the past few years learnt to give to the words of the British Government, and of their spokesman Balfour proper weight. Dr. Morrison, in his pastoral, says:

"Probably after the recent visit of the Irish bishops to Rome the Pope knows Ireland and its struggles better than before. There should be no misgivings as to his attitude. With our national yearnings he is thoroughly acquainted. And it is the earnest wish of his heart that we should have all legitimate freedom to live our own life, in our own way, to pursue our own ideals and develop our own distinctive civilization."
That is very definite assurance that the Pope is in the heartiest accord with the young Irishmen in their struggle for their country's freedom.

THE ATTITUDE OF THE IRISH IN ENGLAND

As there are about two million Irish in Britain Americans have often wondered just what is the attitude to the present Irish struggle of these exiles who live and work among and are in large measure dependent for support upon the enemy. The Irish in Britain have astonished even the Britons themselves by their outspokenness upon Sinn Fein, and by the boldness of their work and their demonstrations in favor of Irish freedom. Fear of offending their masters and depriving themselves of

their means of livelihood has evidently not received from them the slightest consideration. And the effect of such bold independence and disinterested agitation has compelled respect from the English. A fair sample of their work and of their attitude is shown in the report of a Sinn Fein demonstration, in the Northern midland manufacturing portion of England, to hand. This one of many such was in the Bradford district at South Elmsall. The account says that Irishmen and Irishwomen in great throngs came to it from every part of Yorkshire. Nottingham, Doncaster, Rotherham, Sheffield and other towns, all of them displaying their Sinn Fein colors. At Elmsall they were formed into a great procession and headed by a band of Irish pipers from Bradford, the procession, a mile in length, paraded the streets of the city, and was afterwards addressed by Mrs. Sheehy Skeffington who was received with great cheering and waving of Sinn Fein flags and presented with a beautiful canteen of cutlery, the work of some of the exiles in the Moorethorpe district. The President, a priest of Moorethorpe, in a fine speech proclaimed their undying fidelity to their Motherland and pledged them to support by every means in their power Ireland's struggle for freedom and never to rest until the tyrants' chains were struck from her. This bold and defiant attitude of the Irish in England is the very same attitude that is held by the Irish in Scotland, and also by the Irish in Australia.

SEUMAS MACMANUS, Of Donegal.

TWELFTH OF JULY ORATORY

"PROTESTANT TORONTO'S" GROWTH RETARDED BY ENVIOUS CATHOLICS!

The following stinging rebuke of Protestant bigotry is from the Port Hope Guide, July 16th. Orange oratory has, as a general rule, been quietly if contemptuously tolerated; but quite evidently some Protestants are beginning to think that there is a limit beyond which even the Tommy Churches should not go in pandering to ignorant prejudice.—E. C. R.

It is doubtful whether any anniversary of the Battle of the Boyne has furnished such gems of oratory as the one just past. Toronto, it might be expected, takes the lead. The following, if not reported in full in the daily press of the city, would be regarded as incredible:

Rev. Mr. Patterson—"The Roman Catholics want to shut up every Protestant church in this province." Hon. W. D. McPherson—"The Roman Catholics are making strenuous efforts to get possession of the organization of the I. O. D. E., the Daughters of the Empire." Mayor Church—"The Catholic Hierarchy are inspiring Premier Drury to prevent the expansion of the Hydro Railway System in order to retard the growth of this great Protestant city (Toronto)." He is rather a propagandist of ill will and hatred, fanning the slandering embers of prejudice and bigotry to which our poor human nature is altogether too likely to indulge in. It is scarcely to be wondered at that a generation has grown up not possessing the respect and reverence for the clergy for which our forefathers were noted. The sooner men of his class get out of the pulpit the better. Apparently the reverend gentleman is indifferent to the fact that a statement which is not known to be true is not less an untruth than one is known to be untrue. The fact of the matter is that his suggestion is without the shadow of foundation, and he knows it.

The object of the Hon. W. D. McPherson cannot be misunderstood. It is a case of anything in order to divert the public attention from the timber frauds connected with the administration of public affairs by the Harcourt government, of which he was such a distinguished member. A word or two from him explaining this wholesale exploitation of the Provincial Treasury in the interest of his political friends would have been more to the point, as justification of his association with humble and reputable members of the community of things should have prompted him to take a back seat on this occasion.

Mayor Church, as is always the case, is the limit in matters of this kind. He makes a statement for political purposes which cannot under any circumstances have the slightest foundation. And no one knows this better than he does. We used to hear about "Toronto the Good," until the expression became stale, and is not sitting in its hypocrisy. Now it is "Protestant Toronto," which Drury, assisted by the Roman Catholic clergy, wants to run, according to Mayor Church. The English language does not

SUBTERFUGE FAILED

One of the latest tricks of the Government for outwitting the Irish labor man is trying to smuggle barbed wire into the country by having it apparently consigned to manufacturing firms in the country. The steamship, Eblana, arrived in Cork with two hundred tons of barbed wire, consigned to Henry Ford's motor works. The dockers, becoming suspicious, suspended work until Ford's offices were contacted with—when it was learned that the wire had not been ordered and did not expect any barbed wire. When the Government saw that their unworthy subterfuge had failed they had to turn out their military to unload the ship, and provide their own wagons to remove the stuff. Quite a quantity of it fell into the river, and was lost. Then the authorities pointed out that it was entirely a mistake of the clerk in England, that Henry Ford's name was written on the tag and the two hundred tons of barbed wire consigned to him.

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THE POPE ON LABOR PROBLEMS

CATHOLIC CHURCH ALONE HAS SURE AND SOUND REMEDY
The Holy Father (writes our Rome correspondent) has addressed the following letter to Cardinal Lefantini, Patriarch of Venice, and to the Bishops and Archbishops of the Veneto, where labor unrest has been particularly acute of late. Here is the translation from the Latin text published by the Osservatore Romano, the official organ of the Holy See.—The Universe.

TO OUR BELOVED SONS AND VENERABLE BROTHERS, HEALTH AND APOSTOLIC BENEVOLENCE.

We have learnt from your recent address the great anxiety you are suffering on account of the agitations that are disturbing the tranquility of this region, which anxiety is caused not only by the difficulty of settling conflicts of such a nature, but also by the fact that the very Faith itself is in danger. We share this trouble of yours with all our heart, and for the same reasons; and more so since it is our sacred duty to bring all souls to Christianity and to procure the eternal salvation of all people.

"First of all, you have done well to institute Labor Bureaus, when you may settle the various controversies between capital and labor in the light of Christian principles. And undoubtedly, as we wrote but a short while ago to the Bishop of Bergamo, these Bureaus may be of great utility, as long as they are inspired by Catholic principles and tender homage to the ecclesiastical authority in all those things connected with religion, custom and doctrine. Indeed, it is the Church alone which has sure and sound remedies against the evils which are inherent to such problems, in conformity with the eternal laws of justice, which we hear loudly invoked by the whole of humanity in these days. And these laws must be applied, but always within their own limits, if they are to remain valid and enduring. And therefore, while on the one hand we say to the rich: 'Be bountiful in giving; indeed, let yourselves be inspired by equity and charity rather than by strict justice'; on the other we say to the proletariat: 'Stand on guard for your Faith, which is in danger whenever your pretensions become excessive.' Herein, as a fact, lies the snare of the adversary, so cause too much to be asked for from the Church also, and when the thing desired is not obtained, to indict the people to disloyalty. It is very necessary, therefore, to abstain from intemperance, and there is always intemperance when force or class hatred is made use of, or when there is a refusal to recognise the various social inequalities that nature wills even within the quality and fraternity of humanity itself, or when the whole finality of life is made to consist in the conquest of worldly goods."

The proletariat know what a special affection we feel for them, because they are nearer to the likeness of Jesus Christ; but all the same, we fear that they sometimes allow themselves to go so far in demanding their rights that they forget their duties, and so infringe the rights of others; which, as the Church prescribes, must be held as sacred and inviolable as our own. It is true that the teaching of the adversary tends to undermine this just provision; and all those who limit the whole felicity of man to this mortal life, openly inscribe themselves on the side of this teaching. But justice will be heard.

"Let the proletariat remain faithful to the Church, therefore, although she may seem to give less than the adversary; for, though she does not arouse hopes of things which are excessive and fallacious, all that she promises is just and enduring. And let them remember that though she is the mother of all, yet, as we have said, she has a special predilection for the poor. And even in those cases where

she has to take up the defence of the rich, she does not defend them because they are rich, but because they are assaulted. And let the rich also be obedient to the Church, trusting in Her maternal affection and complete impartiality. As to you, beloved Sons and Venerable Brothers, exert yourselves to the utmost to prevent the people of your districts from deserting the ways of peace.

"And as the Catholic organizations are a very valid aid to this end, it must be your special care that all these organizations be consolidated and rendered more flourishing. Let the best among the laity be called upon to work in these organizations, the young giving their energy and the old wise counsels and the fruits of experience.

"Let it be seen that the clergy take no part in agitations, and still less in any conflict, but let them rather seek to instill a wiser attitude of mind in the masses, by word and example, using every suitable opportunity to exhort the people to be calm. In the meantime, we fervently recommend these associations to the good feelings of both workers and masters, and we trust that with the help of God they will be of the highest use for the common welfare, especially if there is no attempt to draw away from the direction of the ecclesiastical authority and the precepts of fraternal love. And, as an augury of heavenly favors and a pledge of Our paternal benevolence, We lovingly impart the Apostolic Benediction to you, Our beloved Sons and Venerable Brothers, and to the clergy and the people entrusted to your care. Given in Rome, at St. Peter's on the 17th of June, 1920, in the sixth year of Our Pontificate."

BENEDICTUS, P. P. XV.

A SLANDER AND ITS SEQUEL

The following story of a malicious and also very silly slander speaks for itself. It is taken from the issue of the Western Morning News, of Plymouth, for June 29. "Priest's Offer.—In our issue of June 14 a paragraph appeared under the above heading stating that in Limerick a priest announced from the altar that he would give one hundred days indulgence to any man to shoot another policeman. The statement having been challenged, we referred to the source whence it emanated, the Southern Irish Loyalists' Defence Fund, 25 Victoria Street, E. C. of which the Earl of Denbigh and Mr. E. R. Turton, M. P., are treasurers, and Mr. C. T. Foxcroft, M. P., hon. secretary. Who, however, state that under present conditions in Ireland it is impossible to indicate the source of their information. In these circumstances we have no alternative than to withdraw the impugned statement and express our regret for having been the means of circulating it upon what we naturally supposed to be reliable authority." It will be noticed that while the Western Morning News has withdrawn the statement and expressed its regret, no such step has as yet, so far as the public know, been taken by the political organization which circulated it. As will be seen from his letter on another page, Lord Denbigh has promptly resigned his connection with these people, and shown to the public what his brethren in the Faith already knew, that, like his distinguished father before him, he is a Catholic first and a politician afterwards.—The Universe.

THE DIVORCE INCREASE STIRS EPISCOPALIANS TO ACTION

New York, July 1.—Bishop Rhineland, of the Protestant Episcopal Diocese of Pennsylvania; Bishop Johnson, of the Episcopal Diocese of Colorado; Bishop Hall, of the Episcopal Diocese of Vermont; Bishop Matthews, of New Jersey, and several prominent clergymen of their church have organized the "Society for the Upholding of the Sanctity of Marriage," of whose objects is the placing of a prohibition on ministers to prevent them from remarrying persons who have been divorced.

The Rev. Floyd W. Tomkins, of Philadelphia, a member of the executive committee of the new society, said there would be an effort to amend the canons of the Episcopal Church so as to forbid a minister of that body to perform a marriage ceremony where either party was a divorcee.

A leaflet distributed by the organization states that much can be done "to stem the fearful and filthy torrent which is surely undermining family life here in America." The leaflet appeals to statistics to arouse interest in the evil. It is pointed out that there has been an increase of 80% in the number of divorces every five years. The number for 1916 is said to have been 112,036. Divorces are now being granted at the rate of 180,000 a year, it is asserted.

Among the means of conducting the warfare against divorce, the officers of the society say, will be sermons, articles in religious and secular papers and tracts.

CATHOLIC NOTES

At a recent audience with the Holy Father, His Eminence Cardinal Bourne of Westminster, England, secured a special blessing from His Holiness for Ildore Dillon-Crohan and his sisters, as being the direct descendants of the mother of Blessed Oliver Plunket, who was a sister of James Dillon, the first Earl of Roscommon.

His Holiness the Pope has sent a letter to the Reverend Mother, Siena Convent, Drogheda, congratulating the community on possessing the precious relic of the Blessed Oliver Plunket's head, and expressing the hope that its possession may be for the convent a source of many graces and blessings. A beautiful silver shrine is being prepared for the relic, which will be placed over the high altar of the Siena Chapel.

Paris, July 1.—Those who fell in the battles of the Marne will be piously remembered by a beautiful memorial chapel which is to occupy a site selected by Marshal Foch. The spot is on the banks of the River Dormans on an elevation commanding the fields where the decisive battle of the War—as it afterwards turned out—was fought. It was at this point, Marshal Foch is quoted as having said, that the German offensive was halted and the tide of invasion was stemmed.

Bogota, Colombia, July 1.—Establishment of a seismic observatory at the Jesuit College here has been announced by the faculty of that institution, which is one of the foremost seats of learning in Colombia. Because of the prevalence of earthquakes in the region, the observatory, which it is planned to make one of the most modern and best equipped in the world, will have great value. The Jesuits have always been to the forefront in scientific experiment in Colombia. They introduced the first printing press in the sixteenth century and were the first to teach physics and mathematics.

Paris, July 1.—Nancy's "Passion Play," which was inaugurated by Abbe Petit sixteen years ago, will be resumed this month after an interruption of five years. The play will be produced in the special theatre which Abbe Petit founded among the parishioners of St. Joseph's Church, of which he is pastor. Despite the damage which was done to the building by shellfire during the War, it has been restored, and generous gifts from friends have enabled Abbe Petit to purchase new costumes and accessories. Christ's passion from the time of his entry into Jerusalem on the eve of his Crucifixion is the theme presented.

Auckland, N. Z., June 30.—Probably the first episcopal visitation ever made by airplane is that credited to the Right Rev. Dr. Cleary, Bishop of Auckland, who recently traveled from Auckland to Kawhia, more than one hundred miles south, in order to exercise his episcopal functions. The trip was by seaplane and took a trifle more than two hours. Dr. Cleary remarked that he enjoyed every minute of it. Leaving Auckland, the plane proceeded first to Raglan, where mail was left, and then continued down the coast, taking the water easily in Kawhia harbor, where a great crowd had gathered on the wharf to greet the Bishop. The Bishop administered Confirmation in Kawhia. The average speed of the airplane en route was 65 miles an hour.

The English Catholic News Service reports the third notable cure that has taken place at Holywell within the last year and a half. During Mass at St. Winifred's Well, Holywell, Wales, Mr. Daniel Flynn was suddenly cured of a spinal complaint that had been pronounced incurable by the most prominent surgeons in Wales. One of the former cures was that of an ex-soldier who had been blinded in battle. His sight was completely restored at the well. The waters of the well have been repeatedly analyzed and no mineral or chemical curative properties have been found in them. Although the majority of pilgrims coming to Holywell are Catholics non-Catholics bathe in the waters and persons of all religious beliefs have been cured.

A London dispatch, credited to Bolshevik sources, says that before the evacuation of Kiev the Vladimir Cathedral, the railway stations, the electric power station and the aqueduct were blown up. The responsibility, the press dispatch says, must be shared by the British and French governments. "It declares the destruction of Vladimir Cathedral a more barbarous act than the destruction of Rheims Cathedral. The Vladimir Cathedral, one of six in Kiev, was a massive Byzantine edifice, built in the latter half of the last century. The glory of the edifice was a dozen powerful mural paintings by Victor Vasnetsov, probably the greatest of modern Russian religious artists. Nothing in all Russia seemed to express so vividly the spirit of the Russian church as the blaze of gold and barbaric splendor of those remarkable paintings."