

The Catholic Record.

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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IRISH PROTESTANTS SPEAK OUT

Belfast is so persistently pursuing its sectarian murder policy that one wonders whether or not it can possibly stop. There is one thing, however, that will help to stop it—and that is that the good Irish Protestants of the other three-quarters of Ireland speak out boldly in condemnation of the fearful outrages. It is good to know that this is being done. Individual Protestants of note in various parts of the South have, through the Dublin press, lifted their voices in indignant protest and condemnation. One of the latest to speak was Connor-Plummer, a prominent Protestant of County Limerick. He scathingly condemns Belfast and lashes the Belfast leaders for "brutal murders so rampant in the North which have outraged common Christianity by their callousness." He upbraids his co-religionists for their not having risen up and registered their public condemnation of "these worse than Turkish outrages which nullify any attempt at freedom within the four shores of Erin." Mr. Connor-Plummer suggests that all Protestants in the South of Ireland voice their feelings at public meetings to be held in Dublin, Cork, Limerick and elsewhere and send representatives to the Ulster leaders, asserting that it was incumbent on Protestants in the South, who lived in the greatest harmony with their Catholic neighbors to make a clear and stern condemnation of "the un-Christian form of intolerance which is scarcely equalled in the darkest days of persecution in any pagan country."

Stirred by the call of such leading Protestants as Connor-Plummer, the Protestant minority of Dublin and of other places in the South and West, where religious intolerance has never been known, have called meetings to condemn the Belfast pogroms and to exhort all of their decent co-religionists in Belfast, not only to disown the Orange murder gangs, but to wipe them out. This good and worthy action on the part of the Southern and Western Protestants, who keenly feel the disgrace brought upon their religion by Belfast ruffianism, will have a very large effect in soothing and curbing outraged public opinion in three-quarters of Ireland—and it must also have effect upon, and bring home to, the Belfast leaders the shame that ought to overwhelm them. The good action of the Southern Protestants is strongly reinforced by the fact that the Protestant Bishop of Belfast, the Rev. Dr. Grierson, after vainly remonstrating in private with the Orange leaders of Belfast, has come out openly and called for a Holy Day of Atonement—a day of prayer and humiliation for the shame, sin and crime in which Belfast has been weltering.

THE NEW PEACE AGREEMENT WILL REMEDY THIS

An idea of what the Nationalist minority in the Northeast corner (outside of Belfast) have had to suffer and are now suffering from what are called the "A" and "B" specials—the special Orange Constabulary that have been sworn in to "regulate the peace!"—may be formed from the following statement sent by a farmer at Dromore, Co. Tyrone, to the Provisional Government in Dublin: "You ask what is the situation as regards our being interfered with by Unionists. I will here try to state some of the facts that led up to our persecution by the Unionists. All our family took a prominent part in the General Election of 1918. In November, 1920, the old R. I. C. wrecked several houses in Dromore. My two sisters were living in Dromore; they carry on a grocery business. The day after the police broke out several boys were arrested; our place was raided. My sister's house was also raided. In February, 1921, my sister's house was also raided again and my sisters arrested. The next day our house was raided again, and in a day or two the other house. I have three sisters, all members of the Cumann na mBan. All through the weeks and months until the Truce in July our houses were constantly raided, at midnight, in the early morning, and at all times. "The houses were raided about forty-five times in all. The raids were mostly carried out by 'A' and 'B' specials from our own neighborhood. My mother was alive and well then and she was a very ardent, zealous worker for Ireland's independence. On several occasions when the house was raided she was alone and every time the Crown Forces visited her, they stole or broke some articles in the house. They would then ask her to sign a paper that they did no damage. She always refused to sign, and they threatened her several times. In the end of April she was compelled to leave home owing to the abuse she was receiving, and she died away from home in the beginning of May."

"My sister was kept in Armagh gaol from February, without charge or trial, and when mother died she was not allowed home in time to attend the funeral. At the end of May the 'authorities' offered to allow her home if she would sign an undertaking to be of good behaviour; she refused. She was then court-martialed and sentenced to four months imprisonment, or to pay a fine of fifteen pounds. She was allowed out for fourteen days to pay the fine. She did not pay the fine, but went on the run; and did not get home until the end of July."

"My brother had to go from home the times were so hot in February. He was hunted very closely and had some very narrow escapes. I kept knocking about till the middle of April. I had to go 'on the run' then. The Crown Forces were constantly at our house, and at all hours. My eldest sister remained at home, and all the time she was threatened and insulted, but she still stood her ground. If it had not been for her, the place would have been completely wasted. Although she was under arrest several times, they did not take her away with them."

"We got several people to work on the farm, but they were afraid to be seen at our place, and they left, and that left everything in a very bad way. When the Truce was called we came home and did some work. "We were informed by friendly people that we were marked men, and would be shot if we stayed at home. We took no notice of this. Then we were called to the Camps, and during our absence the 'B' Specials came and wrecked the house, completely terrorized my two sisters, and stole all they got their hands on. I had borrowed money to carry on from two parties, but when they heard the facts of the case they would not advance any more money, and now, I find that I am in a very bad position financially, and that only a skeleton of the old home remains. My sister cannot live in the house, and she is obliged to go nearly two miles every night and morning. She is insulted by the 'B' men nearly every day, especially three or four that she constantly meets every day on the road. "Now that the spring is coming on fast I am at a great loss to know how to act, as you know all the money we had on hand was stolen. As my sister has been on the road in all weathers, her health is greatly impaired, and I am afraid she cannot carry on in this fashion for very long."

A PESSIMISTIC PROTESTANT REPUBLICAN

Apropos of the shameful sectarianism which Belfast is manufacturing and spreading, readers need to be reminded that some of the most irreconcilable of the Irish Republicans are Protestant. Just as I write, I have to hand a letter from a prominent West of Ireland Protestant lady, a novelist of note, which helps to show that outside of the bigoted Northeast corner, the intelligent and intellectual non-Catholic population is at one with the Catholics in Irishism and anti-Englishism. She says:

"In accordance with the traditions of my class, I was brought up an English Imperialist, but I long ago found Ireland—the real Ireland. I cannot now under any circumstances accept the so-called Free State. I adhere to De Valera. He stands by eternal principles, and in the end will win through. I hope the majority of the Irish in America will support him. You probably get Irish papers. The Independent is backing the Free State. The Freeman not only is doing that, but trying to get a knife into De Valera."

"The whole situation has been brought about by Lloyd George's brilliant rascality. He was able to put down Wilson; he was able to put down Briand; but he found De Valera immovable. When the Griffith-Collins delegation was sent to London and the conference held, he took the measure of the men in the delegation who were weakest on the question of Independence. Griffith had always been a Grattan Parliament man. The Free State gave him more than Grattan got at—face view. Collins, a very clever man—who had been boomed by the enemy during the Irish War as commander-in-chief of the I. R. A. (Irish Republican Army)—which he never was—was up at it too."

"Lloyd George said 'Take this or war'—and they took it and signed the treaty without referring the terms to the Dail Cabinet."

"But you must know all this. Now that Lloyd George, by offering the Free State, has divided Dail Eireann, his next effort will be to break up the I. R. A.—which he fears. If he succeeds, piece by piece, the treaty will be withdrawn. "With Irish history before us, it is extraordinary how Griffith (and especially after all he has written) can ask Ireland to believe any English Government or trust in it."

SEUMAS MACMANUS,
Of Dromore.

LAUDS TOLERANCE OF QUEBEC

THE HON. WALTER MITCHELL MAKES PLEA FOR GREATER NATIONAL UNITY

Toronto Mail and Empire, March 27

Hon. Walter G. Mitchell, K. C., member of Parliament for the riding of St. Antoine, Montreal, and for a number of years leader of the English-speaking Liberals in the Quebec Legislature, was the speaker before the Canadian Club luncheon at the King Edward Hotel yesterday. His topic was "Canadian National Unity and How to Attain It."

The subject, he said, was one near to his heart, and he desired to congratulate the executive of the club for giving him an opportunity such as that before him. Leaders of public opinion should make it their business to see if there was no way of stopping for good and all this problem of diverse elements, the East and the West, the laborer and the manufacturer and the differences of race and creed. It should be the aim of the lover of his country to secure frank and open discussion of these questions. They should all sit down to the round table of compromise and conciliation, and if they went about it in the right way there was none of the seeming difficulties which was not capable of solution.

QUEBEC'S POLITICAL VIEWS

He made reference to an allusion to himself contained in the notices of the luncheon, and disclaimed the honor of turning the Province of Quebec in the recent general election, although he admitted doing his share. He took advantage of the occasion to detail some of his stands on matters of national policy. He was antagonistic towards Government ownership and operation of railways because in his opinion the personal equation could never be eliminated and politics were bound to enter in. However, after a real test of Government ownership, something better and stronger than that of the last couple of years, his views were not borne out, then he would be prepared to admit his error and bow to what now seemed the popular will. But, said he, we want a fair trial, a complete trial. In Quebec, he said, there were few favorable to Government ownership.

On the tariff question, he stood on the Laurier-Fildes tariff of 1896-1911, modified at recent developments demand. They must consider the needs of every part of the country and adjust the tariff to put it in tune with all the machinery of the Dominion. That did not mean, he said, that he was not willing to meet Western Canada, whose ideas must be considered. We have, he said, to co-operate with our Western friends and endeavor to frame a tariff policy that will meet the requirements of the whole country, and not in the interests of the farmer or the manufacturer, or any other class.

AN EXAMPLE OF BROADMINDEDNESS

Quebec, he said, was an example of broadmindedness in many things. He had been the representative of the English-speaking Protestant minority in two provincial governments, and during that time they had never had a question raised as to their rights. They had at all times received just and generous treatment from the people of the dominant faith. Out of eleven English-speaking Protestants in the Legislature, he said that only one represented a constituency where the majority of voters were English-speaking Protestants.

He detailed several instances where French Roman Catholic communities elected English-speaking mayors. His own father had been mayor of Drummondville for ten years, mostly unopposed, and yet he could not speak five words of French. There was a population of 2,500 French people, with probably 15 families that knew English. The council meetings over which his father presided, he said, were odd gatherings, for everything had to be translated for the mayor, and vice-versa. At St. Francois Xavier de Brompton he had called at what was apparently a French Roman Catholic function, only to find it presided over by an Englishman, a member of the Anglican Church, and without a word of the French language.

These things, he said, but illustrated the sentiment of the vast majority of the people of Quebec. In Quebec, as in other places, he said, the trouble, when it was raised, usually came from a small minority. In Quebec the French majority was always ready to co-operate with the English minority, and it would be found that they were just as ready to co-operate with the Protestants of Ontario.

PLEA FOR UNITY

The French in Quebec had little connection with France today by blood or other ties. They were 100% Canadians, proud to be British subjects and grateful for the liberty they get under the Union Jack. Ontario and English-speaking

Canada must bear that in mind when they looked back over the series of difficulties that had come up from time to time, the Jesuits' estates matter, the Riel rebellion, the school question, the naval issue. They were not deserving issues, but they had formed the basis on which politicians and other public speakers and newspapers had made much of. And when he said public speakers he included the pulpit. He hoped the day would come when these agencies would be prevented from stirring racial and religious prejudices and passions. When it did come it would be a wonderful day for Canada. For clergymen to participate in politics was all right so long as they did so outside their pulpits, not in their sacred robes. Ontario had done everything it could to win the War. Appeals to that end in Quebec were not as successful, because of the conflicts of the 1909-1910, when a certain portion of the population were taught that Canada owed nothing to Great Britain. The conscription issue, he said, was gone, and it should be allowed to remain in oblivion if Ontario was going to help with national unity. Let it be assumed that Quebec took its position according to its conscience, and if we cannot forgive, at least let us forget, and fix our eyes on the star of unity for progress and prosperity. We must have co-operation and compromise, the same spirit that animated Sir John A. Macdonald, Cartier and Brown. There must be co-operation between manufacturers and labor, between the businessman and the farmer. Differences of the past must be forgotten, and we must unite as did the armies of the Allies in the Great War, under one leadership, without prejudice as to nationality or religion.

"PEACE IS DECLARED"

NORTH AND SOUTH AGREE ON WORKING BASIS

London, March 30.—(Canadian Press Cable).—An agreement designed to restore and promote peace in Ireland, through co-operation between the Northern and Southern governments, was signed this evening by representatives of both the Provisional Government and the Northern Parliament, and countersigned by representatives of the British Cabinet.

The conference of representatives of the three governments, which was called by the British Government, adjourned at 9:30 o'clock tonight after reaching the agreement, which was described as most satisfactory.

PEACE DECLARED

The terms of the agreement, as announced in the House of Commons today by Winston Spencer Churchill, the imperial secretary for war, are as follows:

Second—From today the two governments undertake to co-operate in every way in their power with a view to the restoration of peaceful conditions in the unsettled areas.

Third—The police in Belfast are to be organized in general accordance with the following conditions:

1. Special police in mixed districts, to be composed half of Catholics and half of Protestant. All specials not required for these districts to be withdrawn to their homes and surrender their arms.

2. An advisory committee composed of Catholics will assist in the selection of Catholic recruits for the special police.

3. All police on duty, except the usual secret service men, to be uniformed and officially numbered.

4. All arms and ammunition issued to the police to be deposited in barracks in charge of military forces, to be withdrawn by police officers not on duty and an official record must be kept of all arms and ammunitions used.

5. Any search for arms is to be carried out by a police force composed half of Catholics and half of Protestants, the military rendering any necessary assistance.

TO TRY CRIMINALS

Fourth—A court is to be constituted for the trial, without jury, of persons charged with serious crimes, the court to consist of the lord chief justice and one of the lord justices of appeal in Northern Ireland. Any person committed for trial for a serious crime is to be tried by that court (a) if he so requests, or (b) if the attorney-general for Northern Ireland so directs. Serious crimes are those punishable by death, penal servitude or imprisonment exceeding six months. The Government of Northern Ireland will take steps to pass necessary legislation to give effect to this article.

Fifth—A committee is to be established in Belfast with equal numbers of Catholics and Protestants and with an independent chairman, preferably a Catholic or a Protestant alternately in successive weeks, to hear and investigate complaints of intimidation, outrage, etc., such committee having direct access to the heads of the Government.

Sixth—Irish Republican army activities are to cease in the six counties and thereupon a method of organizing special police in the six counties outside of Belfast shall proceed as speedily as possible on lines similar to those agreed to in Belfast.

AIM AT UNITY

Seventh—During the month immediately following the passing into law of a bill confirming the constitution of the Free State, being the month within which the Northern Parliament is to exercise its option and before any address, in accordance with Article XII of the treaty, is presented, there shall be a further meeting between the signatories of the agreement with a view to ascertaining (a) whether means can be devised to secure unity in Ireland or (b) failing this, whether an agreement can be arrived at on the boundary question otherwise than by recourse to the boundary commission under the treaty.

Eighth—The return to their homes of persons expelled is to be secured by the respective governments and the advice of the committee mentioned in Article V is to be sought in cases of difficulty.

Ninth—In view of the special conditions consequent on the political situation in Belfast and neighborhood the British Government will submit to Parliament a vote, not exceeding £300,000, for the ministry of labor in Northern Ireland, to be expended exclusively in relief work, one-third for the benefit of Catholics and two-thirds for Protestants. The Northern signatories agree to use every effort to secure the restoration of the expelled workmen, and wherever this proves impracticable owing to trade depression, they will be afforded employment on relief work.

Tenth—The two governments can, in cases agreed upon between the signatories, arrange the release of political prisoners in prison for offenses committed before the dates hereof. No offenses committed after March 31 shall be open to consideration.

Eleventh—The two governments unite in appealing to all concerned to refrain from inflammatory speeches and to exercise restraint in the interests of peace.

The agreement was signed on behalf of the Provisional Government by Michael Collins, Eamon J. Dugan and Arthur Griffith; for the Northern Government by Sir James Craig, the Marquis of Londonderry and E. A. Archdale, and for the Imperial Government by Winston Spencer Churchill, Sir Laming Worthington-Evans and Sir Hamar Greenwood.

RELIGION IN SCHOOLS

Christian education as a necessary factor in the development of good citizenship was emphasized in addresses delivered by Most Rev. Austin Dowling, Archbishop of St. Paul, and Dr. E. A. Bess, president of Macalester College at a meeting of Nicolet Assembly, Knights of Columbus, in the Leamington hotel, Minneapolis. Dr. Bess is a Presbyterian minister and a Mason of high degree.

"Christian education is necessary in the United States because the men who founded this country recognized and invoked the help of a higher power," Archbishop Dowling said. "The fundamentals of Christian education are established on the vital things for which America stands."

"Education which embraces an element of religion brings with it a spirit of self-sacrifice, a willingness to do something for others, tolerance toward opponents and a spirit of loyalty toward all."

"Loyalty toward American ideals and patriotism," he said, "should not be regarded as something sacred as a virtue. Patriotism is founded on the ideals of the past. It is the thing by which the country will survive and which will sustain its hopes."

"The thing that is permanent in America is the individual man, the man who has freedom and knows how to use it. Unless he has an education, preferably Christian education, he cannot make the most use of it. When this country was founded all men recognized the value of religion. The ideals of the forefathers are best perpetuated in Christian education."

Dr. Bess declared that the finest type of citizenship is that which recognizes religion.

"One may be fairly ignorant, yet by living under favorable influences be a good citizen. By higher education he becomes a better citizen. With this education comes a broader knowledge and a finer tolerance. Until we have this tolerance we cannot be the best type of citizens."

Educational institutions which embrace the spirit of religion, "beget a fine type of selfishness," Dr. Bess said. "These schools which have a bit of religion in them are doing something for institutions all over the country, whatever their nature. They inculcate the finest

kind of citizenship, the kind which in the future will be regarded even more highly than it is now."

BELFAST TERROR GROWS WORSE

PROVISIONAL GOVERNMENT DESCRIBES BOMBING OF CHILDREN

Dublin, March 27.—The situation of the Catholics in Belfast goes from bad to worse. Day by day reports of the persecution, slaughter and maltreatment of the Catholics are being published by the Provisional Government of Ireland with the object of putting the exact facts in detail before the public inasmuch as the newspaper accounts are very often incomplete. Catholics in Belfast are convinced that the massacres are part of a move in the political game to suit the purposes of the Belfast Government.

Typical of the Orange outrages was the bombing in Weaver street of March 13, which is described in a bulletin of the Provisional Government, from accounts furnished by parents of the child victims of one of the most appalling incidents of last month, as follows:

"About half an hour previous to the bomb being thrown, an 'A' special on duty in York road left his beat and came down to Milewater Road, where young children were playing. He ordered them into Weaver street. This, at least, was an exhibition of unnecessary authority, as Milewater street is inhabited by Catholics and the children were giving no offence to the people there."

"Whatever motive urged this 'A' special, it had the effect of concentrating the children in Weaver street, and rendered the bombers' work more effective than if they had been scattered over the two streets."

Patrik Kennedy, brother of one of the victims, brought his brother-in-law, Joseph Maguire, to the door of his home to observe the movements of two suspicious looking individuals whom he saw walking up and down North Derby street, at the end of Weaver street. Just as he had finished speaking, the bomb exploded with awful results, causing three deaths and wounding twenty. After the bomb exploded Weaver street was raked with fire, and the people could not venture out to attend to the little victims."

Just before the bomb was thrown, five witnesses saw three "specials" in uniform and two civilians talking at the corner of York Road. An eye-witness saw one of the civilians throw the bomb and two "specials" immediately open fire into the street.

According to an arrangement made with the Belfast Corporation, twenty-five per cent. of the tramway employees were to be Catholics. Notices were served on these Catholic employees ordering them to clear out at once on threat of being shot. In many cases they have been attacked and beaten. Special constables organized by the Belfast Government give no protection; on the contrary they aid the Orange desperadoes and in numerous instances they have themselves fired on Catholics and committed murders unprovoked. Moreover, when the Catholics are called out, they invariably seem to be directed into Catholic areas. In less than a month 54 persons, mainly Catholics, have been killed and 218 wounded. Since July 1920 the casualties number 263 killed and 1,393 wounded.

SIGNS OF BETTER THINGS

From time to time, however there are gratifying incidents that are signs of tolerance in the north of Ireland. The Rev. H. Skeffington, of Portrush, of the diocese of Connor in County Antrim, expressed recently at a public function his appreciation of the nobility of his Protestant brethren in the town. Captain F. W. Watt, Grand Master of Orange Lodges in County Derry, thanked Father Skeffington for his words of good feeling and tolerance.

Mr. T. W. Kilpatrick, speaking at a meeting of the proprietors of the Great Northern Railway said a straighter man than Michael Collins, head of the Provisional Government of the Irish Free State, he had never met. As a northerner, a Protestant and a Unionist, Mr. Kilpatrick called for greater trust of the southern people. He recalled an occasion when a Catholic band of Newry won a cup against the best bands of England. On their return home they were met by the Orange band which headed them in procession playing "See the Conquering Heroes Come." Concluding the speaker said: "We want more of that." He declared that if they had peace they would have improved trade and better ways.

When we know not what to do, and human counsel fails to relieve our perplexity, then God will inspire us, and if we obey Him in all humility, He will not suffer us to go astray.—St. Francis de Sales.

CATHOLIC NOTES

Brother Thomas McCann, who was the first subject of the Maryknoll Society when it began its career at Hawthorne, N. Y., in 1911, died recently in Los Angeles, California, after a prolonged illness.

Most Rev. Dr. Fogarty, Bishop of Killaloe, has lodged a claim for compensation for damage to his property by masked and armed men who raided his house in December 1920. The raiders carried away a number of valuable articles. Bishop Fogarty was not at home on the occasion.

Chicago, Ill., March 24.—Three Catholic school boys and one Catholic school girl sat in the selected seats Saturday and were decorated and photographed as the champion spellers out of 200 contestants, representing fifteen schools in the town of Cicero, near here.

New York, March 27.—Columbia University will be the center of a week's campaign in which seven hundred American colleges and universities will unite the week of April 3 in an endeavor to raise \$1,000,000 for the library of the University of Louvain.

The Women Citizens Association of Dublin which includes both Catholic and Protestant members has requested the Provisional Government of the Irish Free State to appoint in due course, women police with the same pay and status as men.

Brasso, Rumania.—The ancient Franciscan monastery at Estelnik in the Szeket district has just been burned to the ground. The church and famous library of the monastery were also the prey of the flames. This monastery was built in 1677 and for over two hundred years was the centre of culture of that district.

The Knights of Columbus free vocational evening schools for ex-service men and women which have been conducted in three large school buildings of Chicago during the year close for the season Friday, March 24. Approximately three thousand students have attended during the present term which opened January 3 and a similar number attended during the Fall term. The schools will reopen next Fall.

The Right Rev. John J. Swint will be consecrated auxiliary bishop of the diocese of Wheeling, W. Va., on May 11, according to an announcement made here. The Most Rev. Michael J. Curley, archbishop of Baltimore, will be the officiating prelate, assisted by the Right Rev. Dennis J. O'Connell, Bishop of Richmond, and the Right Rev. Hugh C. Boyle, Bishop of Pittsburgh. The sermon will be preached by the Right Rev. Thomas J. Shaheen, rector of the Catholic University.

Belgrade, March 8.—The Katholiki List recently published an article by Dr. Simrak which proves by official data that the Jugo-Slav Government denies justice to the Catholic Church. The Greek-Oriental Schismatic Church recel as an annual appropriation of 141,248,436 crowns while the Catholic Church, which includes half the population, receives only 10,908,993 crowns. The two churches, according to the terms of the Constitution, should be treated equally in every way.

Walking in a secluded district in South Africa a Christian Brother saw a wayside Catholic Church. Having met the pastor in the vicinity he asked for permission to enter. The permission was accorded but with the warning that the Church was built exclusively for lepers. In the course of conversation the Brother mentioned that he came from Limerick, whereupon the pastor revealed that the Church was built for lepers by most Rev. Dr. O'Dwyer, late Bishop of Limerick, entirely at his own expense.

The Holy Ghost Order, an international missionary Order with many establishments in the United States has recently been officially recognized by the Colonial Office of the British Government for the Roman Catholic Missions of the East and West Coast of Africa. The British Government had extensive possessions in Africa before the War and assumed mandatory powers over many of the German colonies at the peace conference. This required complete reorganization of the Government as well as the religious administration in those colonies.

Cologne, Germany.—Tributes to the Blessed Virgin such as any non-Catholic may read with profit are contained in the new book, "Christ and Human Life," by F. W. Foerster son of the founder of the Ethical Society in America. The author makes a Socialist ask his teacher: "If you see the immodest maiden of the present with short skirts and open-worked stockings, do you know then what the Holy Virgin meant to this world? I have lost my faith, but I will have nothing to do with this modern wickedness."