

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50. Publisher & Proprietor, Thomas Coffey, L.L.D.

of rural constituencies are often city men.

Moreover, from the very nature of things it is much more difficult for the rural representative to meet and keep in touch with his constituents than it is for the urban representative.

It was, therefore, never considered wise that population alone should be the determining factor in apportioning the seats; but it was always thought eminently reasonable that rural constituencies should be smaller—so far as population is concerned—than urban.

It is true that farmers are now more or less organized to promote their own interests; but that is not a matter for regret or alarm, rather, regardless of what we may think of its political phase—a matter for congratulation. Certainly the awakening and organization of the farmers afford no good ground for departing from a custom sanctioned by long usage and based on sound reasons.

We do not mean to say that there are no inequalities to be redressed, that urban representation should not be increased; but we hold that any such rule of thumb redistribution as that of equalizing the population of urban and rural constituencies would be stupid and unjust.

Many people are wont to point to British practice in many things as a model for the newer British countries; in this matter British practice is overwhelmingly in favor of our contention. No one advocates going so far as they do in England; but a practice so long and generally followed can rest on altogether fantastic grounds. And the reasons for making the rural unit smaller than the urban are greater here than in England.

THE WORKING OUT OF THE FREEDOM OF IRELAND

Persistent efforts to secure peace in Ireland despite repeated discouraging failures are not without their good omens. Such efforts could not be thus constantly renewed unless some progress had been made toward reaching a basis of common understanding. Yet conditions continue to be so bad as to dishearten the friends of Ireland at home and abroad.

Filled with heartrending incidents of the new reign of terror the Irish newspapers make sad reading these days. Here is a sample: Very Rev. Dean Macken, at first Mass in Claremorris on Sunday, said he had a letter from the firm represented by the late Mr. Farrell requesting the prayers of the congregation for the eternal repose of his soul.

He did not know of anything more callous, heartless or diabolical than the murder of that gentleman—shot through the heart while driving along in the ordinary discharge of his duties, and sent before his God without an instant for preparation or a prayer for mercy. The people explained they called on the car to halt, but everyone knew that a call from a distance on a rapidly driven car could not be heard, and that excuse for shooting a man like a wild beast was futile.

Then he referred to the maiming of a young girl, Miss Smyth, who was travelling with three or four other girls in a motor car. On the excuse that she was carrying Free State despatches, a bomb was

hurled at the car and "the wonder was," remarked the priest, "that all were not killed." But this valiant exploit for "the freedom of Ireland" resulted only in the maiming for life of one poor Irish girl.

Continuing his comment Dean Macken said:

The country was in a terrible state, and the great mass of the people, who were now inert and inarticulate, must assert themselves and save the nation from ruin, destruction, chaos, and savagery. He had very little faith in the talk of peace resolutions and the mutual laying down of arms. While the Government represented the great body of the people of Ireland, they ought to continue to exercise the functions of Government without the surrender of principle in spite of the wholesale destruction of life and property now carried on by misguided men.

That we believe touches the sore spot in the Irish body politic: "The mass of the people now inert and inarticulate must assert themselves and save the nation from ruin, destruction, chaos, and savagery."

The revolting murder of Dr. O'Higgins, that valiant and fearless old fighter for Irish freedom, is another recent incident of the "Republican war." We quote an American newspaper's comment on this cold-blooded outrage:

"So energetic was Dr. O'Higgins' antagonism to the British authorities when he thought them the enemies of Ireland that in the 'Black and Tan' days he was viewed with grave suspicion by the military, and often and seriously harassed. But he was not killed by them; it remained for men claiming to serve the same cause as his to do that—to shoot him again and again in the presence of his horrified family, his aged wife and his daughter hurrying to him just in time to see him fall with his head almost blown to pieces by the many bullets poured into it."

Nor does opposition to the partition of Ireland give the remotest justification for the criminal folly of De Valera, "the man who cannot make up his own mind." To achieve national unity is Ireland's greatest national problem; but it is one now wholly in the hands of Irishmen. It is insanity and worse to think of bringing Northeast Ulster in by force of arms. If the people of Southern Ireland succeed in establishing a stable government capable of maintaining the reign of law and order, affording protection for life and property and reasonable security for business, then the reunion of North and South will be a question for negotiation between Irishmen and Irishmen, and one which the best informed Irishmen believe will not be difficult of solution.

In the meantime while we earnestly pray for the motherland it is important that the wreckers of Ireland clearly understand that their kinsmen throughout the world hold in execration their methods of "working out the freedom of their country."

THE FASCISTI AND THE FREE MASONS

Though we still read of occasional incidents indicating local clashes between Catholics and the Fascisti, we have continued evidences of Mussolini's most friendly attitude towards the Catholic Church. This may be but a matter of policy with him, but apparently it is an intelligent policy, clearly defined and based on solid reasons of State.

The most recent evidence of this kind is the resolution of the Fascisti Grand Council which plainly and with emphasis "invites all Fascisti who are also Free Masons to choose between belonging to the Fascista National party or to Free Masonry, because the Fascisti can recognize only one discipline, which is the Fascista discipline; can recognize only one hierarchy, which is the Fascista hierarchy; can only owe one obedience, which is absolute, devoted and daily obedience to the heads of Fascismo."

The New York Times' Italian correspondent has some comments in the copyrighted article of Feb. 16, from which we quote the following:

"Though the resolution does not say so and though no mention of the fact was made in the discussions of the Fascista Grand Council, the action taken is probably not

entirely unconnected with a desire to please the Vatican.

"The Fascisti went into power with avowedly Catholic leaning, and the first actions of their Government left no doubt that they strongly supported Catholicism. It is also well known that Mussolini himself ardently desires a rapprochement between the Italian State and the Vatican and is working with energy toward that end.

"The expulsion of Free Masons from the ranks of Fascismo will therefore mark another milestone on the road of a better understanding between the Quirinal and the Vatican.

"That the decision against Free Masons should have been taken by the Fascisti Grand Council gives it particular importance. This body, which comprises all the leaders of the Fascisti movement and which meets under Mussolini's chairmanship once monthly, is endorsed with what practically amount to dictatorial powers. Owing to the dominant position which the Fascisti have in the present Cabinet, anything which has Council is as good as law. Meetings of the Grand Council probably have more part in shaping the destinies of Italy than meetings of the Cabinet."

When we remember that Italy after the War was for some time in imminent danger of political chaos from revolutionary Communism, and that Fascismo was the national reaction to this situation, we may be permitted to conclude that his experience has made the ex-Socialist Prime Minister realize very clearly that without religion there is no assurance of the stability of civil government; that the Catholic Church created the civilization of Italy and that the Catholic religion alone can save and preserve it.

CATHOLIC INFLUENCE AND SOCIAL PROBLEMS

By THE OBSERVER

The Catholic workmen of the English speaking provinces of Canada are, to a great extent, lost in the overwhelming numbers of the non-Catholic workmen. It is a pity, but it is a fact. It is a very great pity. The only influence that can offset an attractive materialistic philosophy is a true and sound spiritual philosophy. The only sure cure for moral falsehood is moral truth. And how can moral truth be made to prevail in the forming of social and labor policies, when those who hold the Catholic truth are so greatly in a minority?

I suppose the Pope saw all that as clearly as possible when he recommended the forming of Catholic unions of workmen. I suppose that these when formed need not be necessarily opponents or rivals of the general labor unions; nor do I imagine that membership in a Catholic union need necessarily prevent a Catholic from belonging also to a general union. But Catholic unions would certainly be a rallying point for Catholics where they could discuss the Catholic point of view, and practice themselves in the knowledge and methods necessary to taking a prominent part in the affairs of the general unions.

The influence of Catholic truth and Catholic principles on the plans and programmes of labor unions and labor parties, outside the Province of Quebec, amounts to almost exactly nothing. Not only have we no Federation of Catholic societies, as they have in the United States, and no Catholic labor unions, as they have in Quebec, but we have no means or method whatever, save only an occasional sermon, or the spasmodic distribution of Catholic pamphlets, of reaching and touching Catholic workmen with Catholic social principles.

Our Catholic workmen, when they belong to labor unions, are generally under the instruction and the influence of men who take their social principles from sources which are not the sources from which the Catholic Church would wish her children to be instructed. In those unions, as a rule, the crude errors of Marx and Engels, and their near or far disciples in England and in America are generally well known, whilst the principles of Catholic theology and sociology are not known at all, except to some of the Catholics; and these are so overwhelmingly in the minority that they have little to say in the forming of any policy or in the choice of methods of action.

As an instance of what I mean by this, I may cite the case of a large labor organization in Canada, which last summer decided to take affiliation with the Red International of Moscow. Catholics who are in that association could not have approved of that step; but where were their objections? They were not made known; they were

overwhelmed as usual in the great majority. Lately, the International executive of that association has ordered that resolution to be cancelled; and has denounced the Red International and has stated that the Canadians must take their choice between the American association and the Red International. Now, all that folly and that danger of a ruinous split in the labor ranks would have been avoided if the Catholic view had been able to make itself felt in that association. But we have no way by which that can be accomplished.

As another instance of what I mean, I may cite the case of an assessment ordered in a large labor organization for the support of a paper which is of such a character that no Catholic priest could approve of it as reading matter for his parishioners. Catholics were compelled to contribute to the upkeep of that paper. Catholics who know the essential principles of their religion cannot desire to support that paper; but as usual they are drowned in the overwhelming majority. Tails never wag dogs, but dogs always wag tails.

I have heard it said that it is the business of the English-speaking Catholics of Canada to so permeate and leave the un-religious activities of the day as to impress them with Catholic ideals; a consummation devoutly to be wished, but not so easily to be had. Not to be had at all, in fact, by drifting with the tide; but perhaps to be had by forming Catholic labor unions, under the auspices of the Church, with religious surroundings, and recourse to the Sacraments and to prayer as is done in the Catholic labor unions of Quebec. And from those Catholic unions, if it should be still necessary for Catholics as individuals to belong to general labor unions, would spread out that Catholic spirit of justice and charity which is so often lacking in labor associations which have no religious auspices or connection.

NOTES AND COMMENTS

If we are to judge by comic skits and stories appearing in the daily papers of late, the syndicate responsible for their circulation must have had a representative on the spot at the opening of the tomb of King Tutankhamen.

REFERRING to the disentanglement of this Egyptian King of thirty centuries ago, Mr. Rider Haggard, the novelist, has put into words what has been in many minds since the great "rifling" began. Why, he asks, in so many words, should this "illustrious dug-out" be torn from his chosen resting-place, and be laid to rot in a glass case in a Cairo museum, only to be made the butt of the vulgar jests of tourists "of the baser sort?"

WHY, INDEED? "Is this decent?" Mr. Haggard pertinently asks. "Is it doing as we would be done by? Or, to put it more strongly, when we remember what was the faith of these men, Pharaohs or peasants, and that the disturbance of their tombs and bodies was the greatest horror by which they were obsessed, is it not an outrage, and one of the most unholly? Examine them by all means; X-ray them; learn what we can of history from them—for instance, whether Tutankhamen died old or young and from what disease, and whether he took to the tomb with him any evidences of his apostasy—but then hide them away again forever, as we ourselves would be hidden away."

MR. HAGGARD himself, as his writings appear to indicate, may not have entirely orthodox notions as to the resurrection and the future life, but in this reference to the Carnarvon excavations in Egypt he speaks the language of almost universal humanity. Mankind's thirst for knowledge as to the past history of the race is entirely legitimate and laudable. Could not, however, all purposes be served in regard to these discoveries and leaving their occupants to the sepulture they chose for themselves? Especially is the commercialization of the affair abhorrent to reverent minds.

THE ANNOUNCEMENT from Rome that the Fascisti organization has excluded Italian Freemasonry is good news. Italian Freemasonry has been the chosen home and breeding ground of every thing opposed to the most

sacred traditions of the people of Italy. And every weapon that has been drawn in the Italian peninsula against the Church and Christianity has been forged in the workshop of the lodges. That Fascism condemns Freemasonry to outer darkness is a good omen for the future of Fascism and of Italy.

ANOTHER REMINDER to the Scotland of today of the debt the country owes to its Catholic past was occasioned by the unveiling a few weeks ago of a memorial at the Royal High School, Edinburgh. It recalled the educational activities of which, extending back over four hundred years, Edinburgh is justly proud. It also recalled the fact that the precursor of the Royal High School was the old Grammar School which dates back certainly to 1519, and probably much further, since tradition says it was, in its turn, but the successor of a much older school at Holyrood. It was here that the youth of pre-Reformation days received their grounding in higher education, and were fitted to pass on to the Universities, also (both Edinburgh and St. Andrews) the product of Papal munificence.

THE OLD Grammar School had for a long time its habitation in the building in Blackfriars Wynd, known as the palace of Cardinal Beaton. A few years prior to its establishment the Collegiate church of St. Mary-in-the-Fields had been brought within the city limits by the extension of the city wall on the south, and here, in 1582, a charter was granted by King James VI, by which in the following year the University began its operations in the buildings of this church.

NEARLY THIRTY years before this time, however, the High School had been removed from Blackfriars Wynd to a house at the eastside of the Kirk of Field, but in 1576 a new building was acquired in the Blackfriars Cemetery. Two hundred years later—1777—it occupied another building erected on or near the same site, but with the development of the new town its situation became undesirable, and in 1828 the school was transferred to the stately buildings on the slope of Calton Hill. How redolent these old names are of a past which succeeding generations had done their best to forget but which now, as it is gradually uncovered, looms up as the most glorious in the nation's history.

AWFUL CONSEQUENCES OF RED TAPE

HEARTLESS OFFICIALS VESTED WITH A LITTLE BRIEF AUTHORITY

N. Y. Times, Feb. 11

Fifty-one Armenian refugees from Turkey were shipped back to the Near East on the steamer Madonna of the Fabre line on Friday afternoon, although a writ of habeas corpus requiring their production in the Federal Court had been issued before the Madonna had left its dock. Commissioner of Immigration Robert B. Tod said yesterday that he had received word by telephone that the writ had been issued before the ship had sailed, but that the writ had not been served on him until after the ship was under way. An official of the Fabre Line offered to stop the ship and take the Armenians off until their status had been determined through the habeas corpus proceedings, but Commissioner Tod would not consent.

The fifty-one Armenians, according to M. Vartan Malcom of 82 Liberty Street, who obtained the writ from Judge Hand, are all related to Armenians in this country. Two of them, he said, were young women engaged to Armenian boys who had served in the United States army during the War. He obtained the writ on the plea that the law permitted them to enter under clauses making special exceptions of persons being persecuted abroad on account of their religion. He asserted that they had narrowly escaped massacre because they were Christians and that to deport them to Turkey would be equivalent to sending them to their deaths.

WRIT ISSUED AN HOUR BEFORE SAILING

The writ was issued at 4:30 o'clock, about an hour before the boat left for the East, and the execution of the writ was prevented by technical obstacles, according to Mr. Malcom, who said:

"After obtaining the writ of habeas corpus from Judge Hand, which would have enabled these Armenians to obtain consideration as persons persecuted for their religion, which they are, I tele-

phoned to Ellis Island to announce the fact and to arrange to put the men, women and children off the ship. I could not get the Commissioner at first, but talked to a Mr. Landis, who refused to listen to the suggestion that he should confirm the issuance of the writ and take the people off the ship.

"The fact is that, unless they were forced to go on this particular boat, it is almost a certainty that they would be admitted, whether the Federal Court eventually ruled in their favor or not. Members of Congress have taken cognizance of the fact that hundreds of thousands of Armenians have been slaughtered by the Turks and bills had passed both houses which were intended specially to save refugees of this kind from deportation.

NO PLACE FOR REFUGEES

"If these fifty-one are landed in Turkey, where they are technically supposed to be landed, they would probably be killed or starved. If they are not landed in Turkey they will be landed in Greece, where the refugee problem is now so acute. Greece is taking care of 50,000 Armenian refugees and about a million Greek refugees. There is little food for them, and their plight is desperate.

"I don't know whether the apparent anxiety of officials to make sure that these Armenians were deported under this condition was due to the fact that they would almost certainly be admitted unless deported on this very ship. At last, when I informed Mr. Landis of the habeas corpus he spoke very angrily, said I was trying to break the law and that he would do nothing for me. It was too late to get over to Ellis Island with the writ, so I went to the Battery with Mr. Jones, an official of the Fabre Line who had two tugs ready to go down the bay and take off the persons named in the writ of habeas corpus.

"Mr. Tod did not come from Ellis Island on the boat he usually rides on, but came on a later boat. I served the writ on him. He was extremely angry. He said no such writ had ever been served on him before. He said the Armenians were a dirty lot, and that he would do nothing for them. He accused me of being so active because I wanted to get fees, and I told him that the fact was I was giving my services for nothing. Mr. Jones, the representative of the Fabre Line, said to him:

"I have two tugs ready and there is plenty of time to stop this boat and get these people off. All I want is authority from you. The line is more than anxious to stop the boat and bring them back because it will cost the line \$15,000 or so to take them back. Mr. Tod repeated that they were in excess of quota and that he would not give the authority to do this, writ or no writ."

When Mr. Tod was asked yesterday if he had received word of the issuance of the writ before the boat sailed, he said:

"Oh, we can't pay any attention to telephone communications. We don't know anything about where they are coming from. The fact of the matter is that the writ was not served until it was too late to act on it."

Asked whether the agent of the Fabre Line had not offered when the writ was served to stop the ship and take the Armenians off, Mr. Tod said:

"The United States District Attorney has ruled that we are not to interfere with ships that have started on their way. If we interfered in this case, the ship would have been held up for hours. How could we pick out all these Armenians? How would we know whether we were getting the right ones?"

Informed of the charge that he had called the Armenians "a dirty lot," Mr. Tod said:

"I used no such language and said nothing that reflected on them in any way."

The writ issued by Judge Hand calling on Commissioner Tod to produce the Armenians in court is returnable on Feb. 16. Mr. Malcom asserted yesterday that he would appear before Judge Hand and charge that his writ had been treated with contempt.

SWISS "OLD CATHOLICS" DECREASING

Paris.—At Olten, in Switzerland the "Old Catholics" of Switzerland recently celebrated the fiftieth anniversary of their union in a "National Church."

As has been pointed out in the Semaine Catholique de la Suisse Française, a Catholic weekly published in French Switzerland, the "Old Catholics" cannot rejoice over their increase in numbers on this anniversary, for their church, which numbered 70,000 members in the beginning, now numbers only 56,250 and there is reason to believe that even this latter figure has been exaggerated.

In 1877, in the Canton of Geneva, the "Old Catholics" received a sum of 284,000 francs from the appropriations of the budget. At that time they occupied 27 churches which had been taken from the Roman Catholics. Today 23 of these churches have been returned, and the "Old Catholics," who number only 1,800 in that canton, no longer are included in the budget appropriations.