

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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THE CROPPIE-LIE-DOWN SPIRIT IN THE NORTHEAST

Although there was much dread of a clash—which might lead to civil war—between the Republican and the Free State forces, the greatest real danger at present is the beginning of hostilities between the North-East corner folk and the rest of Ireland. While all the level-headed and all the hard-headed among the Belfast people are craving for a settlement and union with the rest of Ireland, the hot-headed younger folk would, of course, prefer fight any day. The old Ascendancy which instilled into the North-Easterner that they were the salt of the earth and the owners of Ireland—which tolerated none of the mere Irishry to raise a voice or lift a hand—still possesses the souls of the Unionists of the younger generation. They cannot comprehend why mere Irishmen should ever be allowed to rule Ireland or any portion of Ireland. As they and their forefathers had for hundreds of years bloodily enforced the precepts of their old marching tune "Croppie Lie Down," it galls them to see that the Croppies have not only risen to their feet but are actually showing that they think themselves the equals of their former tyrants.

To get even with the Croppies of the other three-fourths of Ireland, the young North-Easterners are taking it out of the minority of Croppies who are condemned to live in their midst. And the North-East is satisfactorily expressing its attitude and feelings through its "Specials"—the regiments of special constabulary which were recruited from Carson's Volunteers, and sworn in to wreak peace upon their Nationalist neighbors—at a handsome salary of a guinea a day for the A "Specials," who give all their time to the pleasant duty; half a guinea to the B "Specials," who, following their ordinary occupations during the day go out with their revolvers at night to ensure that the Croppies are lying down and keeping mortal quiet. The Dublin daily papers usually have to give columns morning after morning to the chronicling of the pleasant doings of the "Specials" throughout the North-East corner.

HOW THE SPECIALS ENFORCE ORDER

Here is just a couple of samples taken from the Weekly Freeman. While passing through Coagh, district of Fermanagh, on Sunday night a young man named Hugh McGlade was stopped and questioned by fifteen or more Specials, who threatened to shoot him. One of the "B's" struck McGlade on the head with the butt end of a rifle. He succeeded in getting into a field, and the B's then fired six shots, some of which whizzed over his head. He made his way home through bog, and is in a weak condition from the treatment he received. On the same night a number of B Specials entered the house of Michael Mulken, Killymitten, and brought out three friends who were on a visit. They forced the men to take off their boots, coats, waistcoats, and caps, commanded them to run into a swampy bog and then fired a number of shots over them. One man, Joseph Corrigan, an ex-soldier, was struck with a rifle and was injured. When news of these occurrences spread through the district Nationalist householders became alarmed, and many of them thought it wiser not to go to bed. It is alleged that some of the Specials were under the influence of drink.

ART AND POETRY IN BELFAST

Yet for all its intolerance, there are splendid elements in Belfast, which, under great disadvantage, are asserting themselves and forcing themselves on the attention of the world. Last week I quoted the tribute paid by Bishop McRory to Belfast Protestants. Out of the smoke and grime of the Belfast slums—most wretched slums in the three kingdoms—art and poetry persist in sprouting. There was an "Ulster Theatre" founded in Belfast some years ago which, in artistically representing the life of the North-East corner, made quite a name for itself. Rutherford Mayne wrote "The Drone," a delightful study of an Ulster farming family, and McNamara presented "The Man Jg," one of the most delightful satires ever produced upon the Belfast Orangeman. It had great appeal to all the thoughtful ones of Belfast who saw the humorous side of the Orangeman, and even at the height of the anti-Home Rule Movement, when Carson was setting the North afire, this satire upon Orangemen was played in Belfast to crowded houses. At present some of the papers are featuring the work of a new Belfast artist William Conroy, who is said to be giving Belfast a distinctive niche in art—painting in a garret in the heart of the city. He is described

as an unassuming, stocky, little man, son of a Belfast artisan, child of the mills and shipyards and murky back-streets; somewhere in the thirties, frank and unspoiled by cliques, living frugally for his art. He is the delineator of Ulster industrialism, confident that if an art is to live it must grow out of its environment, however sordid that may appear to superficial observers, and not camouflage itself in cosmopolitan traditions. Any phase of Belfast slum life is matter enough for this artist's sympathetic imagination. He can get decoration out of chimney-stacks, impressiveness out of a background of hovels, beauty out of shawled and corduroyed figures, without the least attempt at idealization. He paints such pictures as an Orange Procession on the 12th of July, with working-men tooting fifes, slashing drums swaying gaudy banners—troops of shawled mill women in the streets—slum urchins and lassies—a labor meeting in the shipyard—a slum child hanging over a half door, etc.

Then Belfast is giving to Ireland its poet in Richard Rowley. He has published two books of verse, "The City of Refuge" and "City Songs" which are said to express the soul of business-like Belfast. Strange to say, Rowley is a leading manufacturer of the city, a great, big, robust fellow, with deliberate features. He is doing for Belfast poetry what Conroy is doing for Belfast art. And Rowley thus expresses himself: "The life I write about is the industrial life I have grown up in. The people are the men and women I encounter in my own mill. We must make our own contribution to Irish art and letters in our own way. Our medium is not fairies on the rath, but workers in the factory. In literature and art, as in economics, we need the South and the South needs us. That's why I stand for a united Ireland. Oh, Ireland will be a great country to live in, once it settles down. A united Ireland, with its face to the future instead of the past, will do great things which will bring it honor among the nations of the world."

NEW IMPETUS TO LITERARY LIFE IN DUBLIN

The literary life in Ireland's capital has got a new impetus since the fighting ceased. A great number of the directors are others of the leading fighters like Austin Stack, Cathal Brugha, "Seelig," the Countess Markievicz, Mrs. Mary McSwiney, and Erskine Childers. Then a third paper, The Separatist, which purports to be neutral between parties, but to be working for Ireland's final independence, has also been put out. In addition to the literary periodicals, some new literary magazines, notably "The Gael," have been started also. How many of them will survive it is hard to say, but such impetus has recently been given to Irish national life that it is easy to foretell several of the new publications have come to stay and will quickly gather a large clientele of readers. The literary and artistic revival in Ireland will within the next few years arrest the attention of the world.

SEUMAS MACMANUS,
OF Donegal.

200 "SUNDAY SCHOOLS"

London, March 16.—The approaching municipal elections to the London County Council, and the expressed determination of the London Labor Socialists to capture that administrative body has resulted, among other things, in letting some daylight upon the schemes of the Socialists and Communists to capture the youth of the country through their so-called Sunday Schools.

It is more than possible that a certain amount of the opposition to the Labor Socialists comes from vested capitalist interests. The fact remains, however, that there are in this country at the present time something like 200 Sunday Schools run by the Socialists and Communists, in which week after week young children are being taught the doctrines of Communism.

A regular catechism seems to be in use in these so-called Sunday Schools, in which, by a series of questions and answers, children are taught, first of all disbelief in God, and secondly that the Government of the State must be overthrown in order to bring about the proletarian millennium.

The movement is thorough, for not only are the minds of children filled up with these pernicious doc-

trines, but a further attempt to capture and hold the young exists in the Red Scouts, which is a new attempt to attract boys and girls from the ranks of the ordinary Scouts.

CATHOLIC SCHOOL CLAIMS

Hamilton Herald, March 16

In his reply to the deputation from the Roman Catholic Educational Council yesterday, Premier Drury took the easiest way out of a difficult situation. In behalf of the Government he declined to give legislative effect to the claims made by the council, but suggested that the matters in dispute be referred to the courts in order that the validity of the claims may be tested, and he offered to cooperate with the Roman Catholic authorities in the preparation of a stated case.

This is not only the easiest and most politic way to dispose of the case, but, in so far as it applies to the claim for recognition of the right to establish Separate High schools and maintain them as the Primary Separate schools are maintained, we think it is also a fair and wise way.

It is not so certain that that is the best way to dispose of the claim relating to the division of school revenue derived from the taxation of corporations and public utilities. The general principle of such division is already laid down in the statutes of Ontario. How that principle is to be applied is not a matter for the courts, but for the Government and the legislature. We do not believe that any fair-minded supporter of Public schools will deny that Roman Catholics who own company shares have the right to direct that the school revenue from the taxation of their property shall go to the support of Separate schools; nor that it is unfair that all school revenues from the taxation of public utilities should go to the Public schools, these public utilities being owned by Roman Catholic citizens as well as by Protestant citizens.

If there are any injustices suffered by the Separate school supporters in the allotment of school revenues so derived, the injustice can be removed by legislation—and should be. It is a matter for full and impartial investigation by a committee of the legislature.

BISHOP FALLON'S APPRECIATION

Hamilton Herald, March 29

Editor Hamilton Herald:

Dear Sir:—If you do not think it improper, I should like to give expression in your columns to my appreciation and approval of your leading editorial of the 16th inst., under the heading "Catholic School Claims." If I ask to do so, it is because your article contains, so far as I am aware, the first attempt by the secular daily press of this Province to deal in a spirit of intelligent discrimination and entire fairness with the questions in issue. There has been some noisy clamor, considerable uninformed opposition, and much curt invitation to go to the courts without, apparently, any suspicion that some of the Catholic claims are not a proper matter for submission to the courts, and that it might be impracticable, if not impossible, to found a stated case, by any other kind of case, upon them.

Catholic claims to establish and maintain secondary schools, in the absence of that mutual agreement which personally I think might be reached, are clearly a matter for legal interpretation. The proposal to refer them to the courts is, as you point out, "not only the easiest and most politic way to dispose of the case," but also a fair and wise way. With that view I am in entire concurrence. Catholics are quite prepared to submit that issue to the courts and to abide by the decision.

But to tell us to go to the courts in the matter of the division of the school taxes of public service corporations and public owned properties is a proposal that is entirely unacceptable. It would involve on our part a preliminary admission of inferior status as citizens of this Province, as well as the definite inference that Separate schools are not an integral portion of our public educational system. It cannot be too clearly understood that when Catholics ask of the guardians of public education and of the framers and interpreters of educational legislation absolute impartiality and equality of treatment as between the Separate Common School System and the General Common School System, they are seeking no favors or privileges, but are merely insisting on the enjoyment of a constitutional right.

The properties which I am now considering are owned by the public. Do those who have so cheerily invited us to go to the courts quite realize the implications contained in their invitation? Has it really come to pass that Catholics require judgment of the courts to establish the fact that they are a part of the public? Was any judg-

ment of the courts needed or obtained to involve them in the enormous responsibilities of public ownership? Are Roman Catholic Separate school supporters to be obliged to bear their share of the burdens of public ownership and to be refused their share of its benefits in as far as the support of their schools is concerned? For all fair-minded people these questions carry their own answer.

Moreover, as you so clearly point out, the general principle of the division of the school taxes of corporations is already admitted in the statutes of Ontario. There is no escape from your conclusion that the manner in which that principle is to be applied is not a matter for the courts, but for the Government and the Legislature. And I quite agree with you that the whole question of taxation should be submitted to "full and impartial investigation by a Committee of the Legislature."

I remain,
Yours faithfully,
M. F. FALLON,
Bishop of London.

ALL JOIN IN APPEAL FOR PEACE

MURDERS AND VIOLENCE STILL RIFE IN BELFAST

Dublin, March 13.—A joint appeal has been issued by Catholic and Protestant bishops, including the heads of the Presbyterian and Methodist churches, urging all classes to unite in an effort to restore peace in Belfast. The signatories of the letter say in their appeal:

We condemn in the strongest terms the murders and other forms of violence that have taken place and which are a disgrace to any civilized community. We would point out that they cannot be of any possible advantage to any cause or to any section of the people. But we are chiefly anxious to draw attention to the moral aspect of the situation. No matter what provocation may be given, nothing can make the outrages that are taking place right. They are not only offenses against the law of the land; they are grievances against Almighty God. God's blessing can never rest on a community where they are practiced; they necessarily call down upon it the just judgment of Heaven.

PERSECUTION CONTINUES

Meanwhile the persecution of Catholics in Belfast has not yet abated. An official statement issued last Friday gives the number of those killed since July, 1920, as 125 Catholics and 42 Protestants. Even British soldiers of certain regiments are being shot at sight as allies of the Pope. Catholic members of the constabulary are exposed to the same danger. Some fifty Catholic ex-soldiers in a neurotic hospital received notices of an obscene character ordering them out of the hospital. One of the passages in this notice was: "Go, or we will riddle every rotten Papist."

Although one of the provisions of the Collins-Craig agreement was that expelled Catholic workers should be re-employed without tests as and when trade revived and that in the meantime provision should be made for the relief of distress, it is a notorious fact that no Catholic workers have as yet been restored and the Belfast Government has taken no steps to alleviate the distress. The expelled workers continue to be relieved out of the White Cross funds. A few Catholic apprentices who attempted to return to work in the shipyards were held up by Orangemen, abused and beaten, and compelled to abandon their intention of seeking reemployment.

CALLOUS METHODS USED

Two cases which occurred during the week are typical of the deliberation and callousness shown in tracking down Catholics.

James Reilly, a Catholic store-keeper, had closed his premises, and, accompanied by his assistant, was on his way home. The two were attacked by an Orange gang at a point where the street light was extinguished. Reilly was fired at and fell. When the ground several bullets were poured into his body. He died five minutes after admission into a hospital. It was only two years ago that Reilly's store had been burned to the ground by an Orange mob and he had since had it rebuilt.

Within one week three attempts were made to shoot Mrs. Goldsmith, a Catholic whose husband served eighteen years in the British army, and in the last attempt she was shot in the right arm.

JUDGE SCORES CRIME

An illuminating case of the ill-treatment of Catholics came before the court in Belfast.

Three Orangemen were put on trial before a judge and jury on the charge of having broken into the house of a Catholic woman and used threats as a result of which she and her four children had to vacate the premises. Each of the prisoners

had a rifle. They also had a tin of petrol. One of the men said: "Throw the petrol about them and roast them." When, later, the woman returned to the street she found the house burned to the ground and not a thing left for the children.

In summing up the evidence and describing how the house had been destroyed the judge said:

"All that was supposed to be done for the love of God."

It was, he added, a serious state of affairs for the general public and all the more serious for the prisoners. The jury disagreed!

"DON'T LET BEARDS STOP YOU"

Indicative of the spirit in which bigotry is carrying out its reign of terror and the high sources of the crimes being committed are the instructions given by an officer addressing a party of specials.

"Don't let heads or crucifixes stay your hands," he said. "You might be called upon to do some shooting at an early date and you should not be in the least squeamish about it."

Alderman Harkins, one of the few Catholic members of the Belfast Corporation, declares that so long as the "specials" are in existence the lives and property of Catholics will be in jeopardy. He suggests a united Sinn Fein and Hibernalian organization to safeguard Catholic interests. All the time Catholics in Belfast have had to act on the defensive.

PROTESTANT CONDEMNS MURDERS

Mr. M. Connor-Plummer, a Protestant living in Newcastle-West, County Limerick, writes to the press calling attention to "the brutal murders so rampant in the North which have outraged common Christianity by their callousness."

Yet not one word of protest, he complains, has been uttered by Southern Protestants. He asks that a protest should at once be made as "these worse than Turkish outrages 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."

NEED OF RELIGION IN EDUCATION

St. Louis, March 19.—Protestant clergymen of St. Louis have publicly expressed their confidence in Victor J. Miller, president of the police board, who in an address to a gathering at the Kingshighway Christian church declared that girls attending the Soldan public high school here had a secret organization which admitted to membership only those who could prove that they had been guilty of a breach of the Sixth Commandment.

President Miller's assertion caused a controversy which has since involved Governor Hyde of Missouri, members of the St. Louis board of education, officials of the Soldan school and the Mothers' Club and School Patrons' Association of that institution. Officers and members of the Mothers' Club have denounced President Miller, and one told him he ought to be "tared and feathered."

Followed the first outbreak of horror and indignation provoked by Miller's statement, he supplemented it with the charge that the boys as well as the girls of Soldan high school had a club with a requirement that members must have been guilty of grave moral wrongdoing.

President Miller's statement, as published in the Globe-Democrat and since declared by that paper to have been approved by him before its appearance in print, was as follows:

"I have learned on good authority that there is an organization among certain girl students in one of our city high schools founded upon the entrance requirement that each member must have had intimate relationship with some boy."

"I know—I know—that such a society with similar admission requisites exists among a group of boy students at the same school. My information has so convinced me that I have detailed a number of special officers and policemen to work on the case."

Subsequently President Miller said the school he had in mind was the Soldan High school, which is in an exclusive part of the city and is for the most part attended by the children of prosperous people.

The St. Louis Presbytery representing ministers of the various local Presbyterian churches, has urged President Miller not to resign until his charges have been investigated. Rev. Dr. W. B.

Lampe, pastor of the West Presbyterian Church, said:

"I feel that Mr. Miller has proofs to substantiate his statements, and in due time will present them to the parents of the students of the institution."

Miller is a Protestant. He has been president of the police board for more than a year.

ANTI-CLERICALS ANNOYED

The adversaries of religious schools, the partisans of the "School without God," as they are called, publish, in France, a bulletin called L'Ecole et la Vie (School and Life). The editors are professors, teachers, and, above all, politicians. This bulletin carries a special column under the heading "Secular Vigilance," in which every effort is made to prove that the official school is not sufficiently protected against the competition of private schools.

It is edifying to read certain articles in this column, for the anxiety manifested therein is an eloquent tribute to the activity of Catholic educational organizations and the organization for moral and physical training. In the last number, for instance, great alarm is expressed over the success of the religious post-scolar work, athletic societies, patronages, vacation colonies, etc.

"In Paris," says the editor, "the Thursday vacation classes in the Public schools are losing their members who go to the religious patronages, where they have more fun and where lunch is served free."

On a Thursday recently (Thursday, in France is the holiday instead of Saturday in America), on one of the outer boulevards, the most violent red districts in the capital, I counted in less than ten minutes four groups of children out walking with a priest or nun, and not a single group from a secular school. Last year some of the Public schools established athletic centers which attract a few children during a part of the afternoon, but they are still too few and insufficiently equipped to compete with the patronages with their numerous attractions."

The author of the article further remarks that the young priests are much more adept at sports than the young secular teachers, and mentions the fact that it was a priest, Abbe Doyenart, who won the championship at Sport week in St. Jean-de-Luz recently.

And he adds, "Sports, among the Catholics, serve for propaganda." He then mentions a speech made by the Catholic deputy Marc Sangnier at an athletic event in which he urged young men to strive not only to develop strong muscles, but to increase their moral and especially their religious value.

"When you indulge in sports, let your heart be filled with this desire: I want to have muscles in order to be a man, a Christian and a Frenchman capable of devoting myself to the ideal I carry in my heart."

In concluding, L'Ecole et la Vie complains that a law passed last year gives the Catholic organizations the same facilities as to lay organizations in regard to the physical training of the young which the law rendered compulsory.

BRIGHT HOPES FOR SCOTCH CATHOLICS

DISCUSS FLOURISHING CONDITION OF CHURCH

Edinburgh, March 16.—The strength and importance of Catholics in the religious life of Scotland was emphasized at a recent meeting of the Edinburgh Catholics, at which present conditions and future prospects of members of the Church in this country were discussed.

Reference was made at the meeting to the great work for the Catholic Church in Scotland which had preceded and followed the restoration of the Scottish hierarchy in 1878. Encouraging references were made to the outlook for Catholicism in this country, and the present condition of Catholics here was gratefully mentioned.

Bishop Graham declared that Catholics had reason to be thankful for the liberty they enjoyed in these days. There was hardly any respect, he said, in which they fell below their non-Catholic brethren in the liberty of worship which had been accorded to them.

Although at the present time they represented only about one-eighth of the population of Scotland, the speaker said he thought they might live to see the day when they would represent one-half of the population.

Dr. Matheson Cullen declared that in these times, when authority all over the world is being scouted, there is one body that can be depended upon to reverence constituted authority, and that is the Catholic body. He pointed out that there is no better prop for the State than the members of the Catholic community.

CATHOLIC NOTES

Paris.—Premier Poincare has urged Senator Jonnart to continue for some time longer as Ambassador to the Holy See pending the conclusion of important negotiations with the Vatican. Senator Jonnart has consented to remain for a short period.

The spread of the Catholic press throughout the world has found another notable instance in the news that the Catholics of Hongkong now have a monthly Catholic paper of their own in the English language and that, having survived its first year, the publication promises to become a permanent institution.

For the second time within four years the house of delegates of the Maryland Legislature has overwhelmingly defeated the attempt of an anti-Catholic organization to obtain the passage of a bill imposing taxes on church property and establishing regulations for convents and other religious institutions.

Rome, March 16.—Archbishop Tosi has just been appointed to succeed the present Supreme Pontiff in the See of Milan. Archbishop Tosi belongs to the Oblates of St. Charles Borromeo. He was born in Busto Arzizio in 1863. He was appointed Bishop of Squillace in 1911 and transferred to the See of Andria in 1917.

At the first lecture of the Lenten course on "Popular Superstitions About the Bible" at Old Saint Patrick's Church, Pittsburgh, on Ash Wednesday evening, given by Rev. Thomas F. Coakley, Bibles were placed on sale in the vestibule of the Church, and the entire stock was exhausted, hundreds having been sold. Hundreds more could have been sold had the supply been ample. Thus was another Protestant superstition about the Bible—that the Catholic authorities do not encourage its reading—destroyed.

Irish girls seeking employment at home, in England, or abroad, are being seriously warned not to accept situations offered through advertisements or strange registry offices without first making inquiries about them through a reliable source. Tempting offers of work in highly paid situations are very often found on investigation to be means used by unscrupulous persons to exploit innocent Irish girls. Priests, parents, and guardians are asked to warn those under their care of the many dangers that beset young girls who are forced by circumstances over which they have no control to leave their homes to seek a livelihood in other countries.

The Catholic Women's League of London, Eng., has organized a protest against birth control propaganda and a deputation of the league headed by Lady Sykes has lodged a protest with Sir Arthur Mond, the British Minister of Health. Indignation against birth control propaganda is not confined to Catholics alone and on the occasion of the league protest the Catholic delegation was joined by Anglicans who sent an official of the Women's Help Society to support Lady Sykes in her protest to the Minister. There is a strong feeling among members of all religious bodies that this propaganda ought to be forbidden by law. At present the law cannot convict for dissemination of propaganda.

Paris, March 2.—M. Pelliot, an explorer of Central Asia, has presented to the Academy of Inscriptions and Belles Lettres three very curious documents belonging to the archives of the Vatican. The documents produced by M. Pelliot are letters addressed to the Popes by the Mongolian sovereigns of the thirteenth and fourteenth centuries, and authorizations for Catholic missionaries to travel and sojourn in their domains. These missionaries were the first representatives of the Christian faith and European civilization in the immense empire of the Mongolians which was then the terror of all Christendom. The new documents confirm what was known of the great role of the Papacy in the defense and radiation of the spiritual life in the Middle Ages.

Salem, March 16.—Rev. Alfred J. Manning, pastor of St. Paul's church, Salem, O., delivered the first wireless sermon to be broadcasted from Cleveland last Sunday night. This sermon was sent from broadcasting station WHK, belonging to Warren R. Cox, 5465 Euclid Avenue. Mr. Cox is the holder of the only broadcasting license in Cleveland. Father Manning was one of the first men in Ohio to become interested in radio, and is the holder of a special license. His subject for Sunday night was, "Radio, and the External Worship of God." The program which consisted of an orchestra and solo numbers, from 7 to 8 p. m., and sermon at 8 o'clock was broadcasted on a 360 meter wave length. This sermon was heard on all instruments within a radius of 300 miles that were tuned up to this wave length.