

The Catholic Record

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LONDON, SATURDAY, JUNE 4, 1921

THE INGLOURIOUS END OF A BRANCH OF BIGOTS

Last November a writer in the Nation commented on the election to the Senate of Thomas E. Watson and the significance of that Georgia election. As many of our readers are probably unfamiliar with the conditions he describes we shall reproduce a few excerpts from his article: "Watson's election, while due to a variety of circumstances and a combination of issues, is essentially the victory of a Fifth Estate, of the sinister forces of intolerance, superstition, prejudice, religious jingoism and mobbism. It may be thought that Watson rode into office on the tide of reaction against Wilsonism, and the League of Nations, for he bitterly opposed the War, fought conscription tooth and nail, and was both prosecuted and persecuted for it. His opposition to the League of Nations has been as violent as his antagonism to the War, but his attacks on the League and Treaty were neither those of an intelligent seeker after peace nor of an ordinary political dissenter. Watson proclaimed and induced thousands of his credulous followers to believe that the League was an agency through which the Vatican seeks to impress a Romanist and Jesuit supergovernment upon the world. President Wilson, he painted as a tool of the Pope whose political agent, according to Mr. Watson, is Mr. Joseph P. Tumulty, the President's secretary. "The World War has of course left in its wake a rising tide of every kind of tribal hate, an intensification of every primitive human passion, but anti-Catholicism is not a new phenomenon in the Southern States. Men are swept into Congress on it, and whole legislatures and county and city administrations are elected on that single issue. Already the waves of hatred whipped up by Watson and his fellow-mobbists have resulted in the midnight burning of a Catholic church and school building and in several unsuccessful attempts at similar outrages. Permitted a steady development we might some day expect to see the burning of Catholics at the stake and such other of the monstrous delights of inflamed ignorance as are now practiced on the negro population. "From election platforms, signed and published from political addresses and such open declarations the writer quotes amply substantiating his general statements. "Governor Catts of Florida," he writes, "is responsible along with Watson, for the widespread belief that the Pope has planned an invasion of Florida, there to set up the Vatican which is 'soon to be driven from Italy by the anti-Catholics.' On the subject of Catholicism, Catts has made statements that can scarcely be attributed to a sane person. "That perhaps may suffice to indicate the conditions of organized bigotry and inflamed superstition and ignorance that prevail in several of the Southern States. A knowledge of these conditions is necessary to appreciate the significance of news items the papers are carrying these last few days. Sidney J. Catts, former Governor of Florida, was reported to the United States District Court as a fugitive from justice after having been indicted at the instance of the Federal authorities on a charge of perjury; an indictment for bribery had been previously returned against Catts by the Bradford county grand jury for accepting a "gratuity"

for casting his vote in favor of pardons while he was Governor. It is charged in the Federal indictment which has just been returned against Catts that while Governor he obtained the pardon of two negroes, Henry Rodgers and Ed. Brown, and their release from the State Convict Camp, and then held them in servitude on his plantation in Walton county. Later this distinguished bigot was apprehended in Albany, N. Y., and handed over to the Federal authorities. Governor Catts was elected Governor of Florida in 1918 as the candidate of the Guardians of Liberty and other anti-Catholic groups. He kept his pledge to prevent Catholics from holding office in the executive department of the State government. Every applicant and nominee was obliged to take oath that he or she was not a Catholic and only such as complied were appointed. In his campaign for the United States Senate, a year ago, Catts revived all his old tricks to get the nomination. He charged his opponent, Senator Durcan U. Fletcher, with being a "fool of the Pope," repeated slanders against Cardinal Gibbons and other Catholic prelates, and appealed by every device to prejudice and bigotry. He was defeated by a majority of more than 12,000 votes. Observers of this latest attempt of Catts to muster the fanatics to his support predicted his overthrow, explaining that the people of Florida had grown weary of the religious strife he had fomented during his term as Governor. Florida had been so widely heralded as the home of bigots that Catholics, who had previously been taking up undeveloped land in the State, hesitated to locate there. Business men who were interested in the development of the State denounced Catts and his followers as enemies of public progress. Catts was born in Alabama, and at one time was a candidate for Congress from the fifth district of that State. He had been a Baptist preacher, too, and occasionally occupied the pulpit of churches while Governor. He made a bid for the political support of the Baptists when a candidate for the Governorship and subsequently, when Senator Fletcher's opponent in the Senatorial contest. We may hope that even the credulous dupes of unscrupulous propagandists who placed Catts in the executive mansion of their State will profit somewhat by the knowledge of the type of man who indulged and exploited their ignorance and superstition. There is another instructive news item given considerable prominence in the New York papers. Instead of summarizing the case perhaps it may be better to quote from the New York Times account of this Irishman who is not a Sinn Feiner. The Rev. David Duncan Irvine, pastor of the First Methodist Church, Richmond Hills, L. I., was denied citizenship papers yesterday by Supreme Court Justice Fawcett on the ground that his character was immoral. Justice Fawcett acted on the recommendation of Chief Examiner Merton E. Sturges of the New York District Bureau of Naturalization, who submitted a long confidential report concerning charges against the clergyman. The report mentioned several women. Mr. Sturges said the investigation had taken him into four States. When the case was called in Justice Fawcett's court, Chief Examiner Sturges moved for a denial of the citizenship application on the ground of immorality. "I have examined the evidence which has been collected by your department," said Justice Fawcett, "and I desire to compliment you on the thoroughness of your work. Your motion is granted and also I order that the applicant be enjoined from making another application. It is unfortunate that this minister is not untraced." Wallace E. J. Collins, Assistant United States District Attorney, told Justice Fawcett that the time for prosecuting the clergyman for these alleged offenses had expired, but that the question of deporting him to Ireland was now under consideration before the Department of Justice. After adjourning court, Judge Fawcett said: "I enjoined Mr. Sturges from making public the seditious or the names of the young women who made them. This I did because I want to protect them and their families. However, this man is a hypocrite in the pulpit and he had a great influence by reason of his cloak of office behind which he has been hiding and shielding his crimes. I had before me a complete record of the Department of Labor investigation, proving the charges beyond a doubt." Mr. Sturges said that charges against the clergyman had come

from various sources after his application for citizenship was made and that each step of the investigation pointed the way to a further step until a somewhat voluminous record had been built up. "Only the charges relating to moral character were investigated," said Mr. Sturges. "There were charges relating to his political activities as an anti-Sinn Feiner and charges relating to attacks which he had made on the Roman Catholic interest to us. Only the graver charges were investigated." If Dr. Irvine had attacked the Jews in the same reckless manner, perhaps the matter might be of interest. The remark is suggested by the marked difference between the action of authorities with regard to the Dearborn Independent, and that with regard to the Menace. Dr. Irvine was born in Bangor, Ireland, and was ordained in the Irish Wesleyan Conference. He held pastorates in Clones, Londonderry and Longford before coming to America in 1907. He was received into the East Methodist Conference and assigned to the Borough Park Church in Brooklyn. Later he was assigned to the Methodist Church in Bay Shore. The District Superintendent stated to the press that Rev. Dr. Irvine had surrendered his credentials as a minister and was now "no longer a minister," though the Rev. Mr. Johnson who conducted the services in Dr. Irvine's Church the following Sunday in public prayer thanked God for Irvine's "pure and upright life." Irvine published an anti-Irish and anti-Catholic sheet so virulent that Father Nummy, the rector of the Catholic Church at Richmond Hill, challenged his vile calumnies. The charitable nature of Dr. Irvine's effusions may be gathered from this sentence from Father Nummy's protest: "It is bad enough, God knows," wrote Father Nummy, "to read about the Orange riots in the north of Ireland without importing that devilish pastime over here." It should be mentioned that charges had been preferred against their pastor by members of the congregation, though the M. E. Bishop, Luther B. Wilson, refused to condemn the minister. At one time eight Sunday School teachers resigned and refused to attend the church if Dr. Irvine remained in the pulpit. Members of the congregation also resigned because of the reverend gentleman's political activities and alliances. All this is to the credit of those concerned, but it is a sad commentary on the brand of religion of the dominant faction that they had their way—and their minister—until Supreme Court Justice Fawcett's scathing indictment was public property. Exit Dr. Irvine. We may hope that the inglorious end of this bigot from enlightened Ulster may dispose his dupes to salutary shame and contrition for having preferred the ranting of this shameless bigot to the exposition of the teaching of the Gospel. THE "PARLIAMENT FOR THE NORTH EAST CORNER" Despatches from Belfast indicate that the force of the "Parliament" for the "homogeneous unit" carved out of Ulster will be anything but the result of "the free voice of the people." During the campaign Nationalist candidates and their election agents were arrested and thrown into jail; their election literature seized and their posters defaced or torn down; election meetings broken up; and in general Premier-designate Craig's violent appeal to "down the enemy" was taken to heart by the Orange hoodlums who had previously driven their Catholic fellow-workmen from the ship yards to starve with their helpless dependents. With all the machinery of election in such impartial hands it is not surprising that polling booths were placed so that Catholic voters would have to run the gauntlet of Orange chivalry before they could cast their votes; nor that many casualties were reported. But the most significant of all the pre-election despatches was that in which the North East Corner loyalists "bonused" confidently of securing a clear majority of twelve! The Nationalists never at any time claimed that any such success on their part was possible. The North East Cornerites were alarmed at the apathy, if not hostility, of Protestant Ulsterites to the idea of partition whose baneful effects they had already come to realize. Hence the desire to discount the dreaded

collapse of the partition scheme on the first appeal to the people, and hence, also, the shameless incitement of the Pogrom spirit and the inflammatory appeals first "to down the enemy." It transpired, too, that to the objections of the soberer political and commercial sense of Ulster business men it was answered that partition would be only temporary, but that a separate North East Corner would be in a position to make its own terms for union. The following paragraph from a Belfast despatch of May 25th is illuminating: "As reports come in from the provinces, the number of cases in which children voted yesterday increases; but there was only one anywhere which matched that of the child of two and a half years who voted for Moles, a candidate in South Belfast. That was the case of a girl just under three years who cast her vote for J. M. Barbour, a Unionist candidate in Antrim, who is well known in the United States." Though at this writing the results are not known it is conceded that the Nationalists will secure at least twelve seats. Thus they have demonstrated that in the "homogeneous unit" of North East Ulster there is a minority strenuously opposed to partition, and that this minority is proportionately greater than is the partitionist corner of Ulster as compared with the whole people of Ireland. Such a result despite the Mexican election methods and the "Ulster special" demonstrates to the world the hypocrisy and dishonesty of the claim on which partition was based. DISTRESS OF OUR BRETHREN IN IRELAND Despite rigid censorship of the press and hostile control of new agencies it is becoming abundantly evident that there is appalling distress and destitution in Ireland. In the diocese of London collections amounting to \$6,500 were taken up for the relief of this distress and the amount was forwarded to the Diocese of Down and Connor for the relief of the women and children, dependents of the victims of the Orange Pogrom in Belfast and the helpless refugees from Lieburn. The following acknowledgment was received last week: May 11, 1921. Received from His Lordship, Most Rev. Dr. Fallon, Bishop of London, Ontario, the sum of One Thousand, Four Hundred and Fifty-seven Pounds, Two Shillings, Eight Pence. Belfast Expelled Workers Fund WILLIAM TOAL For Hon. Treasurers. Society of St. Vincent de Paul, Down and Connor St. Mary's Hall, Bank St., Belfast. May 11, 1921. My Dear Lord: Your very generous subscription to the fund for the relief of our expelled workers in this Diocese duly received for which I return my hearty thanks. The bitter and insensate persecution of our Catholic people shows no sign of abating. Germanism triumphant. The future Premier of the "nameless Satrapate" now cradled here in the six of the Ulster Counties has publicly approved of the Orange Pogrom. We need £5,000 (five thousand pounds) each week to give even a modicum of relief to our sufferers here in Belfast. We have received about £20,000 from the American Relief Committee since Christmas but you can see how small even that large sum is in proportion to our needs. Home subscriptions have practically fallen off entirely, owing to the industrial depression now general here, so that we are altogether dependent on the aid sent to us from our friends beyond the sea. It falls us but there is nothing left before us but starvation. Again thanking Your Grace on behalf of our distressed people. I have the honor to be Your Lordship's most obedient servant. PATRICK CONVEY P. P. V. G. Archdeacon: Down and Connor. The Most Rev. Dr. Fallon, London. There is absolute destitution in a thousand places in Ireland which make great demands on local charity. The countless houses burned, the women and children and helpless aged whose breadwinners have been foully murdered, the destruction of crannogues as well as the "ruthless and disgusting destruction of property" everywhere, have created conditions that exhaust the resources of charitable neighbors who are forced to realize the truth of the adage that charity begins at home. The despicable propaganda that would create the impression that dire poverty of hundreds of thousands of Irish men, women and

children is fictitious has impelled the leading Protestants of Ireland to issue a statement to the American Committee for Irish Relief. A summary will be found on page 1 of this issue of the RECORD. We are convinced that many of our readers will welcome the opportunity of contributing according to the means which God has blessed them to the relief of the suffering in Ireland. THE CATHOLIC RECORD will open a subscription list for Irish Relief. The amounts received will be forwarded monthly and the acknowledgment of their receipt will be duly published. The venerable Vicar-General of Down and Connor in a private letter reveals the spirit of faith—aye and hope—which animates the suffering people of Ireland. "We are sorely tried at present," he writes. "It is God's will; we cheerfully submit. The Faith is strong, the Holy Sacraments are received by enormous numbers; and the happy day of reward will soon come. Our people have great confidence in God." It is a privilege to help our sorely tried and long suffering brothers and sisters in the dear motherland, who are akin to us in blood and who are united with us by such indomitable faith in the God of Justice. UNDER WHICH KING? BY THE OBSERVER The successors of the English statesmen, those who sit in the seats of the mighty without possessing the might that comes of great ability, are prolific of late in proposals in substitution for Home Rule. Independence they reject altogether; but they have not even yet made up their minds to concede Home Rule. The alleged Home Rule Act of 1920 is a shallow fraud; and ought to have been entitled an act to continue the existing form of Government in Ireland under a new name, for that is exactly what it does, and all that it does. The latest of these vagaries is that of Lord Hugh Cecil. He proposes two Kingdoms, and two Kings; and Irishmen in the colonies could, it is explained, be subjects of the Irish King, or of the English King, as they chose. Verily, a brilliant idea! But let us note the qualification. There is always, and inevitably, a qualification on an English proposal. Lord Hugh Cecil's scheme would be submitted, we are told, "to a constituent assembly." That would mean the "Irish Convention" all over again, in which, of course, "Ulster" would have a veto: as she had in 1918. There is always a string to the proposals of English statesmen. Every alleged "Settlement" turns out to be a further unseemliness. I am reminded of a story. A good old fellow whom I knew was being urged to take the pledge against liquor drinking. He finally said: "Yes, Father, I will promise—" "That's right," said the priest. "I knew you would." "One moment, Father, please," says he, "I was about to say that I promise you—to do nothing rashly in the matter." So with the Georges and the Ceclis. They are always, seemingly, on the verge of promising something, or proposing something for Ireland, of a definite character; but it always turns out that all they mean is, that they will do nothing rashly in the matter. Mr. Lloyd George used to write letters of that sort to the late Mr. Redmond. They did not deceive Mr. Redmond; but they did deceive men in Ireland whose reputation for wisdom was gained in fields of intellectual action where they did not have to do with the indirectness and insincerity of politicians. To pass judgment accurately on the proposals of English politicians in regard to Ireland, one needs to take a series of them and to note the fact that in every one of them the same fatal flaw appears; namely, the attempt to put over on the Irish people a sham article for the real goods; an effort to put them in the position of refusing a substantial concession, when, in reality, no concession at all has been made. Thus, the proposal to set up legislatures, while the real power of legislation, on all important subjects, is still kept in London, and the real administration of the country is still kept in Dublin Castle, is a bit of political humbug; and its sole value is what can be made of it in misleading English electors and American opinion. The Act of 1914 was not equal to a grant of even provincial autonomy. The Act of 1920 is worse than the

Act of 1914 in that respect. The determination to retain the control of Irish taxation and Irish administration, and the public offices and civil authority in English, and in Protestant hands, was evident enough in the Act of 1914; but it is still plainer in the Act of 1920. No country is self-governing which has not the power to bring to account the men who tax it too much, or spend its taxes improperly, or administer unwisely its civil affairs in any respect; and that power was withheld in the Act of 1914, and is still more fully withheld in the Act of 1920. Now that it is plain that the latter Act will not work, new propositions are being made. What do they mean? No one knows just what they mean; but everyone knows, except those who want to be fooled, that they do not mean a concession of self-government as it is known and enjoyed in Canada, in Australia, in New Zealand, and in United South Africa; and they do not even mean separate administration by Irishmen under the "Union," such as Scotland enjoys, in practice, under her union with England. All proposals stop short of that; and there is no sign that any proposals will be made in the near future which will go the length of abolishing Dublin Castle with its Boards, and Bureaus, and their host of officials who are not nominated by, nor responsible to, the people of Ireland. NOTES AND COMMENTS THE WOMAN'S FOREIGN MISSIONARY Society of the Methodist Episcopal Church in the United States at a late conference passed the following resolution: "We, in conference assembled, request the branch corresponding secretaries to instruct their outgoing missionaries to include in their outfit only such garments as will not subject them to the charge of immodesty and as will represent the highest ideals of womanhood." That such a resolution should be deemed necessary is surely the most significant thing about it. BRAZIL IS to hold an Exposition on a large scale next year in commemoration of its Declaration of Independence one hundred years ago. Concurrently will also be held an International Historical Congress under the auspices of the Brazilian Historical and Geographical Institute. All countries of both North and South America have been invited to cooperate and to prepare for the occasion their own national histories as a contribution to a general history of the two continents. They do things in a big and splendid way in the Latin Republic. Their palatial cities which are the wonder and admiration of visitors give ample proof of this. We may be sure, therefore, that the proposed Centennial Exhibition will not suffer in comparison with others which in the past fifty years have been held in Europe and the United States. THE HISTORY of Brazil dates back to within a few years of Columbus' first voyage. It was first discovered by the Spaniard, Yanez Pinzon, in 1500, and shortly after by the Portuguese navigator, Cabral. Americus Vespucius, after whom both continents were destined to be named, first entered the bay of Rio de Janeiro in 1502. The territory now comprised within the Brazilian Republic became a Portuguese colony in the latter part of the same century, and so continued until independence was declared in 1822 with Pedro I. as head of the new monarchy. THE REPUBLIC came into being in 1889, when Dom Pedro II, the then reigning monarch, was dethroned and transported to Portugal. He is remembered as a picturesque visitor to the Centennial Exhibition at Philadelphia in 1876, at which time he probably little realized that his reign was so soon to terminate. But just as these Latins do things in a big way so do they act quickly once they have made up their minds. As a republic Brazil has kept pace with its sister republics in South America and as the years roll on is bound to occupy a large place in the world's affairs. The forthcoming exhibition will afford a splendid opportunity for Canadians to visit the country, to study its institutions, and to cultivate close commercial relations with its virile and progressive people. TO THOSE Protestants who still adhere to the traditional idea of Martin Luther as the "great eman-

ciplator" and a "man after God's own heart" we would commend the careful perusal of Father Grisar's monumental study of the man and the period, which is to be had in an English translation. The occurrence this year of the fourth centenary of the "Reformer's" appearance before the Diet of Worms, and his defiance of Papal authority, makes timely such study. Without here entering upon any exhaustive review of Father Grisar's book it may not be amiss to reproduce a few sentences from an Anglican reviewer, written on occasion of its first appearance in English, exhibiting as they do, the disposition of thoughtful minds among Protestants to emancipate themselves from the network of false ideas concerning the Reformation and its authors which have so long held them in thrall. THE FIRST thing one would naturally look for in a "reformer" is that he should himself be "reformed." Was Luther in his life and in his teachings such a man? Let the reviewer answer that question. Certain of his sentences would be out of place in these columns, but the following will for the time being suffice: "Luther," says this Anglican writer, "pleased the passions by regarding their behests as imperative. His vehement preaching of the impossibility of chastity, except through a rare miracle, spread like wildfire through a social world, which had tasted the sweets of freedom and emancipation from old restraints. Luther called himself the Abraham of a great race because of the number of children born out of wedlock as a result of his teaching." THAT THE "father of the Reformation" approved and sanctioned polygamy is a fact which no one who values a reputation for scholarship now think of denying. This is what the reviewer says of it: "The earlier part of the volume (Grisar) discusses the Hessian bigamy and the advice given by Luther to Henry VIII. of England. It was impossible for one who held such lax views of wedlock to say that Henry's marriage with his brother's wife was invalid, though he gravitated later towards this view, and in 1542 annulled such a union as an 'abomination of the devil.' But he declared that the safest course for the King was to take a second wife, while retaining the first, seeing that 'polygamy is certainly not forbidden by the Divine law.' This was a general opinion among the Protestant reformers, and was the contention of our own Milton. Liberty under the Gospel is not to be bound. Yet it was from the Old Testament that precedents for polygamy were fetched. In the counsel given to Philip of Hesse to take a second wife—which one of Luther's biographers, Kostlin, calls 'the greatest blot on the history of the Reformation,' and which another, Klopp, denounces as a 'revolting story'—the only hesitation felt by Luther and Melancthon was lest the advice should be discovered, and the 'enemies of the Gospel' should ask how it differed from the lustful religion of the Turk. "IMMENSE SCANDALUM" was the cry that rose from both camps. Philip was therefore urged to deny the fact. 'What harm would it be,' asked Luther, 'to tell a good, lusty lie in a worthy cause, and for the good of the Christian churches?' Only the Landgrave wanted his two wives, and declared: 'I will not lie, for falsehood sounds amiss, and no Apostle or even Christian has ever sanctioned it.' Luther's complaisance towards this pillar of the great cause contrasts with his violent and vitriolic denunciations—despite his doctrine of the sacredness of civil authority—of princes who opposed him. That the Elector Albert was a rogue, double-dyed in treachery, and Harry of England twaddled like a silly fool, were among his mildest appreciations of 'God's deputies.'" HERE WE have not only the basis of Luther's teaching but the genesis of the doctrine, "the end justifying the means," so freely practiced by the reformers, and later so falsely attributed to the Jesuits. Nor can any part of Luther's life bear investigation any better than this. THE school of purely worldly success is alluring. It paints a rosy future in which, if one follows its maxims, he can never fail to quaff incessantly the nectar of worldly joy.