

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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DEPLOABLE DISUNION

The situation that has arisen in Ireland between what is called the Free Staters and the Republicans is genuinely to be deplored by every person who has at heart the higher interests of the Irish nation. Now, the time of times when unity is necessary—when the people need to exert themselves in a long pull, a strong pull, and a pull all together—it is deeply painful that, at the supreme moment, disunion of the most menacing type should break out. There is no any doubt in the world that both sides of this dispute are as sincere as men can be. The Republicans wholeheartedly believe that the Irish nation is dangerously compromised by the London settlement. The great body of the Free Staters believe with them that the London settlement did not get for Ireland what Ireland should have—but, reason the latter, the Irish delegates to London got all that, under the adverse circumstances, it was humanly possible to get.

Also, a large body of those who are wholeheartedly supporting the Free State believe that a serious mistake was made by the Irish delegates consenting to sign the Treaty, and a still more serious mistake was made when these delegates, knowing that the Treaty did not give Irish liberty, proclaimed to the nation that it did. Yet, since a large portion of the suffering country want peace at any price, these dissatisfied ones, for sake of unity, and for sake of making the best of a bad bargain, considered it wise to take hold of the new order of things and make the most of it, until Ireland was in position to assert her full rights. Now, if the whole of Nationalist Ireland united upon even the very defective Treaty, resolving, not to regard it as a settlement, but to use it as a lever for forcing a true and just settlement later, Ireland would have good chance of winning out within the next decade. But now, that brother is divided against brother, each of them preparing to fight the other, and no preparation being made against the common enemy, Ireland's outlook is for the time being, desperately gloomy.

For the time being, it is the Providence who has thus far guided the destinies of Ireland, will ere long, probably in a most unexpected way, shatter the dense clouds that are lowering. Within six months unexpectedly happy things will happen. Meanwhile, it is the duty of every Irish-blooded one here to say or do nothing that will encourage fratricidal strife. Every man or woman of the Irish race, should by sanity of thought and sanity of speech exert himself and herself to discourage bitterness among brothers, stay the threatening strife, and encourage happy union once more.

PATRIOTIC IRISH UNIONISTS

One thing which is insistently and persistently shown by all the Irish newspapers which come to me—is the encouraging fact that not only have the Unionists of the south and west of Ireland (the Anglo-Irish) wholeheartedly spoken out for a united Ireland to back the Irish Provisional Government in its work of reconstructing the nation, but here and there in the Northeast, some ones of them are daring to give expression to their opinion that all Ireland should stand or fall as a unit. When it is remembered the amount of hardihood necessary for any Unionist in the hot-bed of Orangeism thus to give expression to his opinion, it will be recognized that against the few who have publicly spoken out for a united Ireland, there are thousands who would so speak but dare not.

The message addressed by Sir James Cotter, prominent Southern Unionist, to his fellows in the Northeast, calling on them to put their insanity behind them and to be Irish, was in itself significant. Another noted Unionist, Andrew Jameson, one of the big figures in the Dublin Chamber of Commerce—and one of the famous Jameson family, distillers of Jameson's whiskey—gave frank expression to his views at a recent meeting of his Chamber. He said he had no doubt that every man present was turning over in his mind how the Irish Free State was going to work. To those who had doubts he could recommend their going to some kindly chemist and ask him the easiest way of committing suicide. What he wanted was common sense in the Government and bravery also. The new Government had a very difficult task before it, and they as business men should, to the best of their ability, take kindly to everything that was done, and not be in too great a hurry to jump on everything that did not quite please them. He could not himself see why Ireland as a Free State, with such arrangements as they had now in front of them, should not be a prosperous and contented country. They would

be one of the only people on the earth who would have an extremely small debt! They did not know what it was going to be, but they knew from what they heard that it was not going to be a crushing debt, such as the National Debt of Great Britain. It would be one which could be carried without terrific and great taxation on the people in this country. He was glad, he said, to see that our leaders both North and South, have shown us that they are appreciating to the full what a great deal of us have held to be an essential principle in Ireland; and that is, that North and South should work together for the common good of the country. There is no doubt what we feel about it. He only mentioned it because it shows that the men in power—both North and South—appreciate what are the real necessities of the situation and are doing their best to meet them.

"NO SURRENDER" DERRY

In the City of Derry, the Maiden City, whose cry for two centuries was "No surrender!" a great body of Unionist merchants (who are the leading merchants in the city) are said to be entirely against the partition of Ireland. And when, at a recent meeting of the Derry Corporation (City Council) a resolution was proposed that the Corporation address all its communications, not to the Belfast Government into the lap of which they had been thrust, but to the Provisional Government in Dublin, one of the best-known of the Derry Unionist merchants, Mr. Gilliland, publicly supported this radical—almost rebellious—movement. Portadown, one of the most notorious hot-beds of anti-Irishism has spoken out also—at the meeting of the Chamber of Commerce of that city. One of the best-known men and Unionists, Thomas Shillington, pleaded for the return of sanity and the union of the people of Ireland to make Ireland great. He regarded the outlook of Ireland as hopeful and he trusted that those who were looked upon as leaders on both sides might put their heads together and say: "This Ireland of ours has got to be developed and helped; let us put our shoulders to the wheel and find some common means whereby we shall, in its commercial and economic interests, as well as in its social interests, and the interests of Government, pull and act together." Ireland was too small a country to have two States in it, and they would find that it would work out to the disadvantage of the country. He thought that was an opportunity to speak out what he thought all reasonable men would admit were the facts of the situation in this country. He believed that the younger men among them would live to see a united effort made on the part of the people of this country to work for the commercial, industrial and social well-being and for the other interests of the country, and that they would see a more prosperous country when these influences got to work.

BELFAST PROTESTANTS NOT ALL THUS AND MURDERERS

At the same time, we learn from Belfast that despite the fierce sectarian persecution there, the respectable Protestants of that very Protestant city are not afraid to stand by their Catholic fellow citizens and to help them. The Catholic Bishop of Belfast, Dr. McRory, in an address that he made on behalf of the Catholic Boys' Home (which is run by the Sisters of Nazareth), gave utterance to the following pleasant testimony: "I am glad to know and to acknowledge publicly that the work of the Sisters of Nazareth has won the admiration and the support of a very large number of our non-Catholic fellow-citizens. Even in the darkest days of the pogrom of the last eighteen months, that support from a large number of non-Catholics in Belfast was never withdrawn, and I am proud on this occasion to be able to make that acknowledgment to our Protestant fellow-citizens. It proves what I know otherwise—that there is a great number of broad and liberal-minded people who have no sympathy with, and no approval for, the terrible things that have been going on in our midst."

SEUMAS MACMANUS, Of Donegal.

RELIGIOUS TRAINING VITAL TO SOCIETY

Chicago, March 4.—Religious motives must be substituted for selfishness and children must be made to constitute a new society, or the present machinery of civilization will break down, Henry F. Cope, of Chicago, told the department of superintendence, National Education Association, in an address delivered here this week.

"Unless we can train children in the religious motives of living all our legislation and all our social regulation will completely fail," Mr. Cope declared. "And unless we can charge human life from selfishness to social good our machinery of civilization will break down. There never will be a police force

big enough to suppress banditry in a city unless you can outlaw it in the wills of the citizens. You cannot regulate folks into righteousness.

"The War broke down traditional morality, and we had built up nothing to take its place. Young people are not worse than they were, but they are like the rest of us, without moral compass in a time of rough seas."

BISHOP O'BRIEN

CHALLENGES AGITATORS TO FACE SQUARELY THE QUESTION OF GRANTS

The Editor of the Daily Star.

Dear Sir: As one who for years has given a great deal of time and attention to the matter of school grants, I beg to make some observations upon the statements of Mr. George Spotton of Wingham.

When this gentleman first made his startling discovery of "a wide discrimination in favor of Separate schools in the matter of provincial grants," and challenged the Minister of Education to a public debate, I had no idea that he would be taken seriously. I felt that conditions in this province were such as to reassure the most anxious and sensitive Public school supporter; more than five-sixths of the people of this province support the Public schools; the legislature which votes the grants is composed of members of whom the vast majority are Public school supporters; the Minister of Education and all the officials of his department, including the gentleman who actually computes the grants and divides them between the Public and Separate schools, are Public school supporters; surely, I thought, Public school supporters have sufficient guarantee for the equitable distribution of grants.

MISLEADING AND MISCHIEVOUS

However, Mr. Spotton, accompanied by the Hon. Dr. Edwards of Kingston, recently came to Peterborough, a city of more than twenty thousand persons, and the local press informed us that about four hundred persons heard their addresses, which extended over a period of nearly three hours.

He informed his hearers of "a wide discrimination in favour of Separate schools," renewed his offer to debate the issue on a public platform with the Minister of Education, warned that "unless Protestants speak with no uncertain sound the treasury of this province will be raided," and, in the face of figures which he quoted, asked the specious question, "Why should not a child, born of a Protestant mother, have the same financial assistance in matters of education as a child born of a Catholic mother?" He was followed by Dr. Edwards, who, among other things, said that Mr. Spotton's figures "showed clearly that the Public school supporters have just cause for a grievance."

In the face of actual conditions in this province, as I pointed out above, I did not think that these kindred remarks would be taken seriously, but Tuesday's newspapers indicate that they are at least being repeated elsewhere, and it may be that "such statements, constantly reiterated and seldom answered, will assuredly be believed."

Mr. Spotton has conveniently assembled figures where he shows that some Separate schools received larger grants than some Public schools, but he has carefully avoided proving that the aggregate of the legislative grants given to the Separate schools is larger proportionately than that given to the Public schools. He has not shown that the children of Catholic mothers get a larger proportionate share of grants in the Separate schools than the children of Protestant mothers in the Public schools. He has carefully side-stepped the real issue.

AGITATORS MUST ACCEPT OR CONFESS FLAGRANT DISHONESTY

In order that the general public may be fully informed on the question which Mr. Spotton has raised and that accurate and authoritative information may be had of where every dollar of legislative grants for school purposes has gone and how it has been divided between the Public and Separate schools, I hereby agree to go with Mr. Spotton to the Minister of Education, or to send my solicitor with him, and to ask for a full judicial inquiry, by two high court judges, into the question of the division of grants between Public and Separate schools for last year, and for any number of years which may be satisfactory to both parties. If it is found that one dollar of the legislative grant that legally belongs to the Public schools, has been applied for Separate school purposes or in any way diverted into Separate school channels, or if it is found that Separate schools are receiving a larger per capita allowance than the Public schools, I will undertake, on behalf of the Separate schools to press for any redressment which the court will direct as just and fair.

I will furthermore give security for any costs which the court may adjudge me liable for in the case. If this proposition is not satisfactory to Mr. Spotton and if he continues to agitate the public mind by representations such as he has been making, I must assume, and I think the general public will be convinced, that his great solicitude in this matter is not wholly for the welfare of Public schools.

Respectfully yours,
M. J. O'BRIEN,
Bishop of Peterborough.
Peterborough, Feb. 22, 1922.

A MORE REASONABLE INTERVAL ASSURED

AMERICA TOO IMPORTANT TO BE IGNORED AS IN PAST

Rome, Feb. 28 (Associated Press).—"All the American Cardinals will be present at the next Conclave," said Pope Pius during a farewell audience to Cardinal O'Connell of Boston this morning.

"There will be no more racing 5,000 miles in a vain endeavor to reach Rome in time for a Conclave," the Pontiff added. "The United States is too important to be ignored as she has been. I shall see to it that what happened at the last Conclave shall not occur again."

ANSWERS MR. SNELL

Editor Free Press: The letter of Mr. Horace W. Snell, of Wingham, which you published in this morning's edition of The Free Press, calls for and deserves a very definite reply. Separate school supporters in Ontario are making an appeal to the Legislature, the Government and the people of this province for a fair and just consideration of the claim that their schools are deprived in many respects of their guaranteed rights. Part of the responsibility involved in such appeal obliges them to furnish accurate information to honest inquirers on the subject.

The legislative grant to rural Public schools in 1921 was \$1,514,491 and the number of pupils was 120,836; for the same year the legislative grant to the rural Separate schools was \$145,509 and the number of pupils was 11,105. The average grant per pupil was the same in both cases. Obviously, if some Separate schools received more than the average grant others received less; and if some Public schools received more than the average grant others received less. There are several hundred Separate schools and several thousand Public schools in the Province of Ontario.

I have not the leisure to search the records of them all, but it is in any case necessary. By the act of 1893 the legislative grant must be divided between the two sets of schools, Public and Separate on the basis of the average attendance of pupils. The act of 1893 is the contract; the average attendance of pupils is the single condition in that contract. And the contract is bilateral. In 1907, without the knowledge, approval or consent of one of the parties to that contract, several Separate school supporters, several other conditions were written into it by the late superintendent of education, the department of education or the Legislature of the province. From 1908 until 1917, despite the protests of Separate school representatives, this unjust and unconstitutional procedure was persisted in. In 1917 the crown in Ontario gave a written opinion to the Government of the day that Separate schools were legally entitled to and must receive every dollar of their share of the legislative grant on the basis of the average attendance of pupils, and that any distribution which deprived them of a single dollar of this grant was ultra vires of the province. Since then the grants have been paid in full. But the moneys unjustly retained from our grants from 1908 to 1917 still remain in the consolidated revenue fund of the province. I want to ask Mr. Snell, and all who think with him, to answer this straightforward question: If Mr. Snell and I enter into a mutual contract with the sole condition "on the basis of the average attendance of pupils," has he the right, without my approval, knowledge or consent, to write into the contract other conditions that suit himself and that do me an injustice?

Mr. Snell confers on me a title which I must modestly but firmly decline. He places me, at least by inference, amongst the "episcopal defenders" of the Minister of Education. For almost twelve years I have been one of those who have protested vigorously at that time against the unjust, unfair and unconstitutional treatment accorded to the Separate Common school system. The actual Minister of Education has been no exception to this rule, and while I should deem it an honor and a privilege to be an enthusiastic defender of every Minister of Education in his work for the development of this great public interest, I regret to say that I have not been able to occupy this

CONVERSES IN THREE LANGUAGES

Cardinal O'Connell said he was deeply impressed by the Pontiff's earnest and calm manner, his clearness of mind and his kindly disposition. Besides great strength of character, the Holy Father also had great bodily strength. During the interview Cardinal O'Connell said the Pontiff said to him, "You are an old Roman," to which the Cardinal replied, "But now, Holy Father, you are a Roman for life."

The Pontiff spoke of the congratulations he had received from all parts of the world, saying, "I am delighted with the feelings of approbation and acclaim that have come to me from every hand and I shall try to deserve them."

Cardinal O'Connell then presented Mr. Michael J. Spaine of Boston and Father Richard J. Haberlin and six students of the American College, all of them from Boston, to Pope Pius, who spoke to them in English. Previously he had conversed with the Cardinal in Italian. Near the end of the audience Cardinal O'Connell presented his valet, John Riedi, who is a Swiss, to the Pope who talked to him in German and asked him all about the Alps, declaring he had climbed almost all of them.

position with regard to any one of them for the simple reason that, from the point of view of a Separate school supporter, I have not felt that they deserved it.

IM. F. FALLON,
Bishop of London.
London, March 6, 1922.

THE INDEPENDENCE OF THE HOLY SEE

THE ENGLISH PRESS AND PIUS XI.

If the secular press of England had been directed by Catholics as a distinctly Catholic press, it could hardly have given much more space to the election of the Pope Pius XI. and from the leading articles of some of the greater dailies it is possible to see that a great change has set in with regard to the Papacy.

The fact that the Holy Father gave his first public blessing from the outer loggia of the Vatican Basilica seems to have conveyed a meaning of striking significance to the editorial writers, though it must be admitted that perhaps more has been read into this incident than it calls for.

"A Sovereign Pontiff," says the London Times, which is not exactly a pro-Papal journal, "under the influence of the Italian Government would necessarily lose the confidence of the Catholic people—and still more of the non-Catholic Governments—out of Italy. With whatever wisdom and impartiality he might act, he would be suspected of complaisance towards the secular rulers of the Italian State."

It is rather a curious attitude to find taken by the Times, which is intensified further on by the same journal approving the pride of all Italians, except the extreme Socialists, in the Papacy, and deprecating anything that might give color to the assertion that the Pope was under the thumb of the Italian secular Government.

But the most striking statement of all in the long editorial article with which the Times greets the accession of Pius XI. is one that implies the fullest recognition of the independence and sovereignty of the Holy Father. "The Pope," the Times goes on to say, "can never be an Italian subject or an Italian citizen. His mind and his attitude must be Catholic in the first sense of the word, but as he is, and must remain, the Pope of Rome, he can do much to mould upon the principles of order and of right the people who are of his blood, among whom he lives, and whom he dearly loves."

When the Holy See was engaged in restoring the Catholic Hierarchy in England in 1850, the same Times called loudly and violently for trusting out, bag and baggage, of the prelates whom the Pope had appointed to the newly-established dioceses. Here is the same journal implying in its pages that the Pope belongs to the entire world, and defending the Catholic position on the independence of the Holy See.

The Daily Telegraph, which is a journal of standing and influence of no lesser degree than the Times, quotes with favor the Pontiff's utterance at Milan on the occasion of his enthronement as Archbishop, when he spoke of the Papacy as being the greatest glory of Italy.

"For this glory," says the Daily Telegraph, "the filling of the vacancy in the Holy See is of interest, because we recognize it as an event of the first magnitude for the Catholic world, and can sympathize with the feeling of that world in seeing its spiritual leadership conferred on one who proposes to continue the fine tradition of peace, charity, and enlightenment set up during the Pontificate of Benedict XV."

Like the Times, the Daily Telegraph, dwells with emphasis on the need of preserving the political independence of the Holy See, and the implication is that the Holy Father should be just as independent of political influence on the part of other secular Governments as of the Italian Government.

FAMINE IN CONNEMARA

Dublin, Feb. 24.—In some of the seaboard districts of Connemara, where the residents are exclusively Catholics, there is acute distress. These people are living in territory which is mainly rocky. They rely for their sustenance on fishing, and when that industry is bad they are reduced to starvation. They are now in that plight.

As soon as the matter was brought under the notice of the Provisional Government it sent two inspectors to investigate, and report on, the state of affairs. It is expected that, through the intervention of the Government, work and a means of livelihood will be provided for the unfortunate people now faced with famine.

Never wait for a thing to turn up. Go and turn it up yourself. It takes less time, and it is surer to be done.

CATHOLIC NOTES

When Marshal Joffre arrived in Hanoi, during his recent trip to French Tonkin, he found there an old friend, fellow officer in the Great War, and student of the Ecole Polytechnique, Father Lecornu, pro-vicar Apostolic of Tonkin. Father Lecornu has just died in Hanoi following a long illness.

Philadelphia, March 4.—More than 800 babies, boys and girls, were blessed at the Gesu Church here this week. Mothers from every part of the city took their little ones to the church to receive the special blessing. Two babies, a boy and a girl, were placed on the altar as the representatives of the several hundreds of others, when the benediction was imparted, during a Jesuit mission.

Many thousands of poor and sick have profited by the activities of the Catholic Women's League of St. Louis during the last year. In all more than \$6,000 was expended by the League in its social service work, which included assistance for the poor, protective efforts in behalf of girls, instruction in domestic arts, and the free distribution of meals among deserving children.

Altoona, Pa., Mar. 4.—A remarkably successful campaign for funds to build Catholic High schools in this city and in Johnstown has just been concluded and Bishop McCort has announced the purchase of sites and his expectation of opening the schools in September. The Bishop asked for \$200,000 for this special purpose; in three weeks \$28,000 was subscribed, more than 60 per cent. of this amount being turned in in cash.

Washington, D. C., March 3.—To extend the usefulness of Georgetown University in the field of education, the officials of the institution have inaugurated a lecture service which will enable societies, conventions and schools to obtain lecturers on any one of a variety of subjects, religious, philosophical, literary, scientific, sociological and educational. More than seventy lectures on these subjects are provided for.

Madrid, February 24.—The town-council of Sotrodo (Asturias) recently issued an order prohibiting the teaching of Christian doctrine and sacred history in all the Public schools under its jurisdiction, about twenty in all. The local board of the *Accion Catolica de la Miera*, a national organization of Catholic women which is very active throughout Spain, called upon the Civil Governor of the district, who immediately annulled the order of the Sotrodo Town Council.

The Vicar Apostolic of Kwang-Si, a large province in South China, has, with the approbation of Rome, ceded to the American Foreign Missions of Maryknoll a large territory including the important city of Wuchow on the West River. The new mission adjoins the present Maryknoll Mission in the Province of Kwang Tung, and comprises nine districts with a total population of 2,500,000 inhabitants. The French Fathers have already withdrawn, and two of the missions are now occupied by Maryknoll priests.

St. Louis, March 7.—The Rev. Philip Gordon, a Catholic Chippewa priest and perhaps the only full-blooded Indian who can deliver an address in the German language, preached in both German and English last Sunday at the Church of the Holy Trinity, where he made an effective appeal for aid in missionary work among the Indians. The Rev. Joseph F. Lubeley, pastor of the Holy Trinity, was a student at Innsbruck, in the Tyrol, when Father Gordon studied there.

Washington, D. C., March 4.—Copies of the "Catechism of Catholic Education," prepared by Rev. James H. Ryan, D. D., Ph. D., executive secretary of the Department of Education, National Catholic Welfare Council, will be ready for distribution on March 15, it is announced by the Department. This "Catechism" is an exposition of the history, administration and organization of the Catholic school system of the United States. The booklet of 120 pages, is a presentation of facts useful for Catholics and non-Catholics interested in the subject.

Cincinnati, March 4.—"During the last year," wrote Archbishop Moeller to the President of the Catholic Big Brothers League, "the League has been true to its noble object and has accomplished much good for its wards. Of the 1,750 juvenile delinquents summoned before the Judge of the Juvenile Court 520 were Catholic boys. Owing to the helpful sympathy, the untiring vigilance and the loving interest of the League only 44 of these offenders were brought before the Judge for official hearing, and not one of them was committed to a correctional institution. The Big Brothers succeeded in reclaiming these boys from their evil ways and in saving them from the disgrace of being sent to a State reformatory. The Court complimented the Big Brothers on this splendid and praiseworthy work."