

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

PENSION FOR ARTHUR GRIFFITH'S FAMILY

The Dublin Parliament has made provision for the widow of Arthur Griffith, for his little son and little daughter, and also for his sister. It was unanimously voted to set aside one thousand pounds a year to be divided between all four—five hundred pounds per year for the widow during her lifetime, two hundred pounds each for the little son and little daughter until they reach the age of twenty-five years, and one hundred pounds a year during her lifetime for Miss Frances Griffith, Arthur Griffith's surviving sister. Of course Griffith left no money when he died. He never had any money. Out of whatever work he was engaged in, he never made more than a bare subsistence. For twenty years he never knew the luxury of living on a pound a week. There were many weeks in his lifetime in which he was thankful to have one third of that amount.

"IRREGULAR" TAXES AND FINES

The outlook for marriages seems discouraging in the County Sligo—fort appears that whenever it is rumored that a bachelor is about to get married, he is honored with a midnight visit from armed men who desire to collect a marriage tax. A small farmer named Grady, living at Moygara, was supposed to be about to get married, when three armed men called upon him to collect five pounds for the privilege. He denied the intention of getting married, and he also denied having any money in the house. Next night, twenty armed men called upon him and demanded twenty pounds of a marriage fine. It was only when he swore, upon his knees, that he had no money and that he was not going to get married, that the unwelcome party left. To prevent the marriage market in Sligo from being closed down altogether, the women there will have to arm themselves and supply bodyguard to every brave bachelor who proposes to take one of them to wife.

POOR CHANCE FOR IRISH TOBACCO

Some weeks ago I wrote hopefully about the prospect for tobacco growing in Ireland—too hopefully I fear. Now comes forward one of the biggest Irish tobacco men, Mr. R. G. Goodbody, the Dublin tobacco man and cigarette manufacturer, to dash our hopes. He says that tobacco growing in Ireland paid very well as long as the government was subsidizing it by paying fifty pounds an acre. Then it was gold mine. But he says the government cannot continue throwing away money thus, and that without the subsidy, tobacco raising in Ireland is not a paying proposition. Moreover, the Irish raised tobacco lacks gum, a thing that is absolutely necessary. The excess of rain in Ireland, it appears, washes away the gum, and thus ruins the flavor of the tobacco. Mr. Goodbody also spoke of the cigarette industry. In the first place, he advised that young people should not be permitted to smoke cigarettes or pipes until they have ceased growing—because this stunts growth. He said the manufacture of cigarettes was a highly technical work, and required very skilled labour to use machinery. Each machine turned out over 400 per minute and 67 million were consumed in Ireland per week, consuming upward of 130,000 lbs. of tobacco. Three tons of snuff were also consumed weekly. Touching on the growing of tobacco in this country, he declared it could not be grown successfully, and it would be waste of money subsidizing it. He had tried it for ten years without success. It grew well to all appearances, but when cured under any conditions it lacked very much the properties of American tobacco.

WILLIAM O'LEARY CURTIS

Literary Dublin has lost, by the passing away of one of its most picturesque and most lovable personalities, William O'Leary Curtis, poet and prose writer, and lifelong nationalist and worker for Ireland. He was laid to rest the other day in Tallaght Cemetery. With his death goes one more link with that generation of brave pioneers whose labours brought the nation back from the brink of extinction to the full promise of renewed life.

His life covered a span of sixty years, and to many it is difficult to realize the revolution that has been accomplished in that period. Most of those who worked for the regeneration of the nation during that eventful period were his intimate friends and acquaintances. A student of literature and history, a man of gentle, attractive character, constant in friendship and consistent in principle, his death will be felt with deep regret by those who knew him and realized his worth. The grave has claimed another true Irishman in O'Leary Curtis.

William O'Leary Curtis was a litterateur and patriot all his life. His knowledge of the poets was unrivalled, and a very tenacious memory enabled him to retain all he read. Apart from the poets his great study was Irish history. He knew his Davis, Duffy, and Mitchell by heart, and at a moment's notice could quote Flood, Grattan, Molyneux and Swift "off the reel!" He first came into prominence at the time of the Parnell split, when with many other young Nationalists he threw himself into the fight on the side of the "Chief." It was at that time, too, that Arthur Griffith came into active political life. The two men had, temperamentally, little in common, but in the struggle they cemented a great friendship. They both became attached to the newspaper that Parnell had announced his intention to found but did not live to see published. But the routine of journalism did not suit Curtis' temperament, and he soon severed his connection with the press. O'Leary Curtis was an intimate friend of John O'Leary, the veteran of '48 and '65. O'Leary had a great affection for him, and the two used to consort constantly in O'Leary's home, talking history and poetry. He was also a great friend of Dr. Sigerson, who held O'Leary Curtis in great esteem. He knew and was well acquainted with all the chief Irish writers of his time, with Yeats and Russell, with Stephens and Sigerson, with the historians, poets, essayists, and critics of the last half century. His own literary output was small, but he was always nearly an invalid, and continued and sustained effort seemed to be beyond his physical powers. During Easter Week, 1916, he acted in the area above O'Connell Street as an ambulance attendant, and suffered accordingly. He was taken into custody and his case was one of those cited in the House of Commons by Mr. John Dillon in his indictment of the methods of Maxwell. Later he was arrested and placed on trial for a speech delivered in County Longford, and was sent to prison for a period which further weakened his naturally feeble constitution.

THE PROSPEROUS NORTH

The Belfast wee Parliament is in danger of getting into deep waters financially. The Minister of Labor, Mr. Andrews, addressing the Parliament, presented a dismal report on the economic conditions prevailing in Ulster. He made a gallant attempt to lighten the sombre color of this picture, but the facts were too patent to be hidden by lime-wash. He told the "hard-headed legislators of the Wee Parliament that 50,000 unemployed persons existed in the Six Counties on a dole contributed by the taxpayers, employers and employees. The total cost of this item in N. E. Ulster during the year ending December 31st, 1922, amounted to £1,700,000, and to make up this total they had to borrow £380,000 from Great Britain. He also revealed the startling fact that the Board of Guardians in the area under the control of his department has been giving relief to over 1,000,000 persons. He suggested that there had been abuses in the administration of this relief, but still 1,000,000 paupers or semi-paupers in "prosperous Ulster" requires more explanation than Mr. Andrews seemed prepared to give.

The new Customs Barrier erected by the Dublin Parliament is creating a great deal of worry in Belfast and inspiring some heart-searching. Sir James Craig dislikes the barrier very much and he says it erects a fence between the Northeast and the rest of Ireland. An Irish correspondent writing in the advanced liberal organ, the New Statesman of London, however, properly answers Sir James. This writer says it is futile to argue as Sir James does that "without this barrier there would be no partition." Belfast is as well aware as Dublin that the barrier is not a cause, but a consequence. The Northern Parliament cannot have it both ways. If it is resolved to exit loose from Ireland it must not expect the Free State to forego revenue legally due to it in order to make smooth the path of Belfast traders. To prevent the erection of a Customs barrier something more is needed than the sort of sentimental appeal to which Sir James Craig has hitherto confined himself. The Free State is prepared to collect its own revenue as a result of a dispute as to the basis of apportionment of Irish Customs between the Northern and Southern Governments. There is little doubt that a concession would do much to ease the situation, and it is evident that in the long run some arrangement for a Customs Union will have to be devised in the interests of all parties.

AN OLD ACQUAINTANCE

The fact that the public statues of Dublin are about to be overhauled, and un-Irish chaps taken from their pedestals brings to the fore an anecdote in connection with the statue of William of Orange, in College Green. Some years ago a County Down farmer, on his first

and only visit to Dublin—it was an involuntary one, as a witness in the Four Courts—was shown the Dublin statues one by one as he took his first walk across the city. "Who's that fella on the chimney?" he asked, looking up at Nelson. But of Nelson he knew nothing. "Who's the big fella?"—referring to O'Connell. Aye, he had heard of O'Connell. He shook his head over Sir John Gray, William Smith O'Brien, Moore, Burke, Goldsmith, and Grattan—his mind was a blank. "Who's this square looking chap on the horse?" he asked casually, evidently by this time tired of the whole lot. "Do you not know who that is, Robert?" he was asked. "Naw, how could I?" "Why, man, that's King William." "What?" cried Robert: "King William—King William the Third?" Gazing steadily up at the Dutchman, reverently lifting his hat from his head, "Thank God," he said solemnly, "I've seen a face a know!"

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MIXED MARRIAGE PACT BEFORE COURT

Kankakee, Ill., March 26.—The Illinois Supreme Court will be called upon to decide whether or not a pre-nuptial agreement involving the religious training of children resulting from a mixed marriage is binding even after both parents are dead.

The question will be brought to the Supreme Court as a result of a ruling of Judge H. F. Ruel, who in a circuit court hearing here decided that the twin children of Mr. and Mrs. Irvin Sorenson, who under a pre-nuptial agreement were to be brought up Catholics, should be raised in that faith. The mother, a Catholic, died at the birth of the twins and the father's death occurred shortly afterwards.

After the death of the father, the maternal grandparents, who are Catholics, sought possession of the children, as did also the paternal grandmother, who is an Episcopalian. In holding that the children should be given into the custody of the mother's parents, the court said:

"For a court of justice to disregard such a sacred obligation would open the door to irreparable injustice and grave fraud. The death of the parents makes the agreement none the less binding than if they were living. It makes no difference that the education provided for them was to be Roman Catholic. An agreement entered into under like solemn circumstances to baptize the children and raise them in the Episcopalian faith, or Presbyterian or any other denomination would have the same binding force and effect.

The paternal grandmother will appeal the case to the Illinois Supreme Court and it will constitute the first Illinois test case on the validity of a pre-nuptial contract.

There is no known case of a court of last resort having passed upon this question although legal authorities are agreed that there have been numerous cases of courts of local jurisdiction having to decide such questions.

The production of "Ecce Homo," the new Passion Play written by Brother Leo, F. S. C., professor of English literature at St. Mary's College and given twice at the Plaza Theatre, San Francisco, after its successful premier in Oakland, is regarded by local critics as marking a distinctive contribution to the constantly growing dramatic literature of the Passion.

THE KING AND THE POPE

London, March 12.—The extreme wing of English Protestantism is much agitated over the prospective visit of King George and Queen Mary to Rome and their official announced intention to make a formal call on the Pope.

Like many other Governments, the British Government maintains two representations in Rome; the British Embassy on the Via Veni Settembre, which is accredited to the Italian Court, and the Vatican Legation, which is accredited to the Holy See. According to present plans, the English Sovereign will drive from the Vatican Legation to pay his call on the Pope.

A NEW PASSION PLAY IN CALIFORNIA

The production of "Ecce Homo," the new Passion Play written by Brother Leo, F. S. C., professor of English literature at St. Mary's College and given twice at the Plaza Theatre, San Francisco, after its successful premier in Oakland, is regarded by local critics as marking a distinctive contribution to the constantly growing dramatic literature of the Passion.

Unlike most Passion Plays, which are lavish in scenery, numerous in actors and elaborate in production, Brother Leo has constructed his "Ecce Homo" in harmony with the principles of dramatic simplicity. The principal roles are few and there is no mob of supernumerary actors. Sensational and spectacular effects have been sedulously avoided and the play is susceptible of presentation by a very small group of actors with very simple scenery. There has been apparently no attempt, so familiar among the Passion Plays written in recent years, to imitate the celebrated production of Oberammergau.

Brother Leo's play is a psychological study of three men, all of whom come under the influence of the unseen Christ, and all of whom, for motives very modern and very human, refuse response to the Divine will. To the ancient and over-new question, "What think you of Christ?" the play gives an answer that is psychologically sound, historically accurate and devotionally compelling.

The four acts of Brother Leo's play are set on the roof of Pilate's house in Jerusalem. The play was given by the Student Players of St. Mary's College.

"Ecce Homo" is not the only passion play by a California author arranged for San Francisco this year. Clay M. Green's "Nazareth" will be produced four times at the Civic Auditorium by the Santa Clara University players in May.

SARAH BERNHARDT'S GIRLHOOD FRIEND

Paris, March 26.—Death, against whom Sarah Bernhardt has waged a losing fight, was hovering near and about 8 o'clock the famous actress appeared to realize that the end could no longer be postponed. She signified by motions her desire to see a priest and Father Risser was summoned. The patient could no longer speak, but slight pressure of her fingers on those of the priest and barely perceptible inclinations of the head, showed her intention and endeavor to make responses. She received Extreme Unction and shortly afterwards lapsed into a state of coma. Shortly after 8 o'clock she expired.

So in her last conscious hour, Sarah Bernhardt turned for fortification to the Church, which, as a schoolgirl she had desired to serve as a nun. She has told, in her "Memories Of My Life" of the family conference at which she pleaded to be permitted to remain at the convent and ultimately become a member of the Community whose members had been more to her than her own family.

"I will be a nun, I will," I exclaimed. "I know that Papa left me some money so that I should be married, and I know that the nuns marry the Saviour. Mamma says she does not care, it is all the same to her; so I won't be vexing her at all, and they love me better at the convent than you do."

Her wishes were overruled and she was sent to the Conservatoire. France gained a great actress and the child gained fame as a woman. But the memory of those early days among the nuns never left her, and to the end of her life she bore testimony to the goodness and self-denial of those whose patience never faltered and whose love alone could conquer the fits of wilfulness and the outbursts of anger of her childhood.

"Ah, what an adorable woman she was," she writes of Mother St. Sophie, the Mother-Superior. "I adored her as a child adores the being who has entirely won its heart, without knowing, without reasoning, without even being aware that it was so, but I was simply under a spell of an infinite fascination. Since then, though, I have understood and admired her, realizing how unique and radiant a soul was imprisoned under the thick-set exterior and happy face of that holy woman. I have loved her for all that she awakened within me of nobleness. I love her for the letters which she wrote to me, letters that I have read over and over again. I love her also, because, imperfect as I am, it seems to me that I should have been one hundred times more so, had I not known and loved that pure creature."

THE DIVORCE MENACE

New York, March 17.—Declaring it is time for churches of every denomination—Catholic, Protestant and Jewish—to agree upon common action for the preservation of the home in the United States, Bishop William T. Manning of the Episcopal Church, said in a Lenten sermon yesterday that the system of monogamous marriage is rapidly being abandoned and that the nation has almost reached a condition of "legalized free love."

In speaking on "The Present Crisis With Regard to Marriage in the Home" Bishop Manning said that "to allow men and women to live together for a time and then with legal sanction on trivial and frivolous grounds to separate and form new alliances as they please, is in principle to abolish marriage; and to adopt a system of legalized free love. And this is the system which we have now almost reached."

"It is a simple fact that as a nation we are rapidly abandoning the principle of monogamous marriage," he said. "The proportion of divorces to marriages in our country has reached figures that are appalling. In our country as a whole there is now one divorce for every eight marriages, and in some of our States there is one divorce for every two or three marriages."

"SUCH JOY AMBITION FINDS"

Ottawa, March 16.—Seldom in legislative halls is there struck in these cold days the warm human note of personal reminiscence. Individualism is caught up and lost in the austere impersonality of Parliament, and men, as creatures of flesh and blood, speak seldom of themselves.

Today, however, there rose in the House of Commons one who dared to pluck the heartstrings of his fellows. Hoey of Springfield—a plain, unpretentious Progressive, and no orator—in concluding his remarks on immigration, let fall, without dramatics or a solitary gesture, these simple sentences:

"I can remember an immigrant who came to this country some fourteen years ago. When he arrived in the city of Quebec he had not \$35, which, at that time, it was necessary for him to have in order to land. By his ingenuity he evaded the immigration authorities, and, after long search, he secured a job—washing and stretching hides—in a Montreal tannery owned by a Scotman. The old employer said to him: 'The work is difficult and onerous, but the wages are high,' and he received for his work in that tannery \$7 a week. He saved in that two months enough money to take him to Fort Francis in New Ontario. He obtained a position at \$400 a year, where he worked for two years, and saved enough to enable him to take a five-year university course."

"We sometimes hear of men living on one meal a day. This particular immigrant lived for four days on one meal. I remember that on one occasion he lived for five days on one meal, and in the last six weeks of the year in which he graduated he lived for ten cents a day."

He was denied the privilege of writing home to his parents, because he did not have the money for postage. He graduated and is today a member of the Dominion Parliament. He is still in his thirtieth year by no means a physical wreck."

He had finished—or nearly so—before Parliament and the galleries realized that the young Irish immigrant lad was the one known now as Hoey, M. P., and with understanding came a spontaneous outburst of applause that continued for several moments.

GOOD WOMAN'S MEMORY

Chicago, April 2.—A half-million dollar foundation in memory of his wife and daughter is the noteworthy gift of Mr. Frank J. Lewis, a Catholic of this city. The foundation will be in the form of a fund, designed to continue the educational and philanthropic works carried on by Mrs. Lewis, who succumbed to influenza a few days ago.

Mr. Lewis' generous act is prompted by desire to perpetuate and to associate himself with the good works on which his wife had set her heart. It had been in contemplation by Mr. Lewis and his wife for several years.

CATHOLIC NOTES

The Golden Rose, traditional emblem of the special esteem of the Pope, is to be conferred this year upon the Queen of Spain.

Calcutta, March 8.—The Oblates of Mary Immaculate and the missionary world in general has sustained a severe loss by the death of the Right Rev. J. A. Brault, Bishop of Jaffna in Ceylon. Bishop Brault was particularly noted for his work in behalf of the good press.

Lower California was evangelized by the Jesuits who established 18 missions between 1697 and 1769. Upon the expulsion of the Jesuits in 1767, the Franciscan Fathers took charge. To them belongs the honor of founding the great mission system of California proper. The leader of this gigantic work was Father Junipero Serra.

London, March 22.—An ancient missal was discovered by workmen a few days ago, when excavating on land close to the Cistercian Priory at Staplehill, in the county of Dorset. The missal was found among the twisted roots of an old oak tree, and it is believed to be a relic of the olden days when the persecuted Jesuits said Mass in the open air under the tree.

Pittsburgh, March 30.—Georges Desvallieres, the outstanding figure among the painters of religious subjects in France, is coming to America as the guest of the Carnegie Institute of Pittsburgh. He has been elected by the French Advisory Committee of the twenty-second International Exhibition of Paintings at the Carnegie Institute as a member of the Jury of Award.

London, March 22.—Rev. Francis G. B. Sutherland, who was ordained to the priesthood in Clifton Cathedral by the Bishop of the diocese, and has been appointed to a curacy in the ancient city of Salisbury, was for many years an Anglican clergyman, working in the submission to the Catholic Church was made at Downside Abbey in 1919.

London, March 28.—England is stirred to the depths by feelings of wrath and horror because of the sentence of death passed upon Archbishop Zedliak and Mgr. Butkevitch by the Bolshevik tribunal at Moscow. This action is considered here as a challenge to Christianity and all classes and creeds are united in one vast protest against the Moscow government's lust for blood.

Milwaukee, March 30.—Announcement is made by Mrs. Wilhelmine S. Keppler, delegate of the German Women's Union, that Frau Hedwig Dransfeld, president of the Catholic Women's Council of Germany and Frau Helena Weber, chairman of the Committee on Civic Rights and Duties of Women, International Women's League of Rome will arrive in America some time next month to give a series of lectures. Both of these ladies have been members of the Reichstag since the revolution and each is an accomplished speaker.

Rome, March 29.—A decree deciding the beatification of Sister Theresa of the Child Jesus was read a few days ago, and the date for the ceremony of beatification was fixed for May 27.—Cardinals Vico and Billot the Charge d'affaires of the French Embassy to the Vatican, and several Bishops were present when the decree was read. Mgr. Giulio Sabat, procurator of the Priests of the Sacred Heart of Jesus, in a brief address, commented upon the rapidity of the progress of the cause of beatification in the case of Sister Theresa, which, he said, was in harmony with contemporary conditions of life.

The Right Rev. Joseph Deitmer has been appointed Auxiliary Bishop of Breslau with residence in Berlin, thus realizing the often expressed desire of German Catholics that the capital of the former Empire should be honored by the residence of a Catholic ecclesiastic of episcopal rank. The appointment was made at the request of Cardinal Bertram, Prince-Bishop of Breslau, who on Christmas 1922 petitioned the Holy See for the appointment of an additional auxiliary bishop of Breslau to assist in the administration of the affairs of the diocese in the Berlin district. The new Auxiliary Bishop, who is titular Bishop of Sora, was born in Munster in 1865. In June, 1920, Cardinal Bertram appointed him Delegate and Provost of St. Hedwig's in Berlin. Prior to that he had been Archbishop of the "Rosenkranzkirche" in Berlin-Steglitz. He was made a Prothotary Apostolic by the Pope in 1920.