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LONDON, SATURDAY, MAR. 8, 1924

### IRELAND NORTH AND SOUTH

"London, Feb. 28.—J. H. Thomas, Secretary for the Colonies, speaking at a Canada Club dinner tonight, referred to the difference between the North and South of Ireland, and announced that the Government had accepted the Irish treaty in spirit and in letter, and desired to give full effect thereto. Irish differences, he continued, could not be satisfactorily settled by any outside body, and therefore he held that the boundary question should be settled by Irishmen themselves at a round-table conference."

The foregoing despatch, which indicates the policy of the Labor Government on the "Boundary" question, is of no small interest to lovers of Ireland on this side of the Atlantic. There is no reason to doubt the sincerity of Mr. Thomas' assurance that the Government accepts the Anglo-Irish Treaty in spirit and in letter. Clause XII. of the treaty, after giving Northern Ireland the privilege of withdrawing from the jurisdiction of the Parliament of the Free State, makes the following provision for delimiting the boundary:

"Provided, that if such an address is so presented, a commission consisting of three persons, one to be appointed by the Government of the Irish Free State, one to be appointed by the Government of Northern Ireland, and one, who shall be Chairman, to be appointed by the British Government, shall determine in accordance with the wishes of the inhabitants, so far as may be compatible with economic and geographic conditions, the boundaries between Northern Ireland, and the rest of Ireland, and for the purposes of the Government of Ireland Act of 1920, and of this instrument the boundary of Northern Ireland shall be such as may be determined by such commission."

Northern Ireland withdrew in virtue of the provision in the first part of Clause XII. of the treaty. Then through James Craig voiced its truculent defiance of the further provision of the same clause. They did not and would not recognize the treaty as they had no voice in framing it. The Government of Northern Ireland would appoint no commissioner and therefore there would be no commission. The absurdity of recognizing the treaty by acting on the provision for withdrawal and then denouncing the treaty as of no force or effect, did not for some time penetrate the loyal Orange intelligence. Nor did the flouting of an Act of Parliament passed by King, Lords and Commons disturb the serene confidence that Orange loyalty had in itself. With a Tory Government in power supported by the solid block of Ulster members there seemed to be some reason for the truculent confidence of the North. With a Labor government in power, which accepts the treaty in spirit and in letter, and to which the Orange North sends not a single supporter, to which it is solidly opposed, the ground for that confidence disappears.

There is evidence that the Northerners appreciate the changed conditions. Inquiry was made in the House of Commons about the detention of Cahir Healy, M.P., who was

at the time and for nearly two years previously interned in a Northern prison camp without trial and without charge. The Secretary of the Northern government curtly answered that he was imprisoned under the Defense of the Realm Act. This was resented and the question would have come up for debate in Parliament. Before this happened Mr. Healy was released. Another indication of a change of heart was the arrest of District Inspector Nixon of the Royal Ulster Police. It will be remembered that, a month or so ago, Nixon before a meeting of Belfast policemen made a most alarming speech stating that the Free State borders were lined by the enemy with armored cars, artillery, aeroplanes and every kind of engine of war, supplied by the Imperial Government. It was a thoroughly patriotic Northern speech from the loyal Orange point of view. But, the cable told us, it "created feelings of regret as well as astonishment among old Southern Unionists, who construe it as part of a political campaign to embarrass the Free State Government and befoul the atmosphere of the Boundary Conference, especially because Nixon is an official of the Northern Ireland Government." It made Nixon and the Government of which he was an official ridiculous and the loyal Inspector got the surprise of his life when he found himself arrested and called to account. Such incidents as these give good ground for believing that the Northern Government realizes that its friends are no longer in power at Westminster and that the Anglo-Irish Treaty is a stubborn fact.

Nevertheless Mr. Thomas' pronouncement is true. Irish differences cannot be satisfactorily settled by any outside body. Conference and conciliation between North and South will, there is reason to hope, finally solve the greatest of Irish problems. There is little doubt that if the Free State had been unanimous in accepting the Treaty and succeeded in establishing a stable government the question would have soon solved itself. The rebellion of the "Irregulars" and the consequent turmoil undoubtedly delayed national unity which is the great outstanding problem of Irish statesmanship.

The authorities of the Free State wisely refrained from pressing the boundary question while the internal troubles lasted. And it may be the part of wisdom and patriotism to postpone still further the final settlement of the question. Political Orangeism on which the anti-Irish spirit of the North depends can not last. There are signs of its breaking up already. Unemployment figures for the six counties for the week ending Feb. 4th showed 36,403 out of work. For the twenty-six counties of the Free State there were 33,881. The last Irish papers show that Belfast workers are awakening to the fact that their Government has used their religious prejudices for the benefit of the landlord class. At a meeting of the Town Tenants at Sandy Row, Belfast, Mr. James Wood, solicitor, made a most startling speech which roused no resentment; quite the contrary. Mr. Wood was discussing the Rent Act which the Ulster Government refused to extend, thereby giving the landlords a free hand in the exaction of rent. He declared that he was shocked at the absolute want that existed among the workers of the city. Here is a passage from the summary of this speech:

"It was a sad spectacle to witness the issue of ejection orders against unfortunate tenants because they were unable to pay their rents, and this in a city that they were told by the 'Ulster' Government was happy, peaceful, prosperous, and progressive."

"The people are hungry, and they even take the picture of King William crossing the Boyne and pawn it for food from the walls of the Loyalist houses on the Shankill Rd., Sandy row, and Ballymacarrett," said Mr. Wood. Everyone was beginning to think for himself in the Six Counties, and the "made" Orangemen who voted for the landlord party saw how they were betrayed, and were only waiting for an opportunity to kick them out.

They should go to the Prime Minister and say: "You, Sir James Craig, are not our master; you are our servant; we will dictate the proper policy to you—not the policy you have been carrying on for some time past, which is the policy of the landlord classes, but the policy which will best benefit the workers."

The most striking passage is thus reported:

"If the people were true to themselves they could administer the knockout blow to their oppressors and elect a Parliament in College Green whose members would be sympathetic with the cause of the people, and who would give relief to the poor."

All things considered, then, it need be no matter for surprise or disappointment if the conference now going on between the representatives of North and South should not have the effect of immediately putting the Boundary Commission to work. It may be much better to allow the Belfast workers to find out for themselves why their rulers pander to religious prejudice and foment distrust of their Catholic fellow-countrymen. Better for both North and South and eventually for a united Ireland.

### NEW AMERICAN BIBLE

Modernists, as a rule, are rather chary of shocking their hearers or readers. Hence they clothe their negations in traditional terms consecrated by long usage, concealing rather than revealing their denial of traditional beliefs. One of their favorite affirmations, however, is that God is continuously revealing Himself to men. Revelation did not cease with the Bible nor with Christ. Now the Rev. Charles Francis Potter, pastor of a New York Unitarian church, announces his intention of compiling a new American Bible in which this theory of continuous revelation will be reduced to concrete actuality. Mr. Potter is conducting a Modernist Bible Class and is negotiating with the two most powerful radio companies in America in order that the principles of the new Bible may reach the extremes of the American continent.

"In the development of the curriculum of the new Modernist Bible Class, I will point out that it is foolish for an American democratic nation like the United States to imagine for a moment that it must be confined for its spiritual inspiration to the literature of a Semitic nation of 2,000 years ago," Mr. Potter said.

Mr. Potter cites Abraham Lincoln as having fully as great a spiritual appeal as Jesus of Nazareth to the average American; Jane Addams in the new American Bible would replace Deborah as a leader in the warfare against social wrongs; the writings of Washington, Adams and Jefferson, he declares, could be preserved as the American Pentateuch, or first five books of the American Old Testament; Woodrow Wilson, he says, is the modern "Prince of Peace," and sacrificed his life in an attempt to induce this country to enter the League of Nations. Finally, Mr. Potter asserts there are many American social reformers whose teachings and writings should be included in the canon of the new American Holy Writ.

This is perhaps a sufficiently clear outline of the new American Bible. Part of Dr. Potter's interview seems little short of blasphemy; part wholly ludicrous.

For instance:

"Is it not somewhat incongruous for a democracy that achieved separation from monarchical ideas a century and a half ago still to refer to God as 'King of Kings,' and 'Lord of Lords'? How inconsistent it was when our boys came back from the struggle to make the world 'Safe for Democracy' that we opened our victory services in the churches with 'Come Thou Almighty King.'"

Yet it is only in his lack of reticence that Dr. Potter differs from the Modernists of the conservative Episcopal Church of the States whose clamorous denial of episcopal authority we have from time to time referred to. Spectator in the Canadian Churchman, though the egregious Potter had not yet prophesied concerning the American Bible, recognizes this fact:

"Discipline in the American Episcopal Church," he writes, "seems to have broken down completely. It is far from satisfactory in any branch of the Church and indeed conditions are such that it is hard to say whether Bishops can call their souls their own or not."

Referring to the defiant challenge of some clergymen to episcopal authority he continues:

"For a time the challenge was that of scientific research and the persuasive power of reason. Now it seems to have shifted to the appeal of Protestantism and democracy."

We note this Anglican appreciation because we believe that Dr. Potter's startling ideas are but the logical development of Modernist principles, more daring but quite in line with what Christian ministers in good standing had vigorously asserted in the recent controversy in New York.

Then if Protestants are justified in rejecting the Old Testament books of Tobias, Judith, Wisdom, Ecclesiastes, Baruch and the two books of Machabees on what principle can they condemn Dr. Potter if he throws out the rest of "the literature of a Semitic nation of 2,000 years ago?"

The following despatch we clip from the same page of the Times that carried Dr. Potter's views on the All-American Bible. No doubt its authors will be shocked at Dr. Potter's more advanced views; but they can hardly fail to see that they are going in the same direction:

Washington, Feb. 27.—An appeal to uphold all laws "by precept and practice, obedience and enforcement," and to support public officials in their efforts to compel observance, was made today by the executive committee of the Federal Council of Churches. The appeal, which was addressed to all members of the council, stressed cooperation in the enforcement of prohibition laws.

The council also suggested that "The American Creed," by William Tyler Page, be "committed to memory by young and old," and recited frequently "in day schools and Sunday schools, and upon patriotic occasions in churches and elsewhere."

Concluding his outline of the All-American Bible the Rev. Dr. Potter said:

"If we are to have the Bible taught in our American schools, let it be the American Bible."

The Modernist assertion now so familiar that God is revealing Himself in the twentieth century as well as in past ages may contain a vague half-truth half understood. But the very conception of revelation has about lost all definite meaning for many non-Catholics. Startling to the verge of blasphemy as many Protestants will doubtless find Dr. Potter's plan, he is but putting into concrete form Modernist theories enunciated so often as to have become commonplace. Dr. Potter is the Modernist champion in a series of debates still going on in New York.

### PRIESTS' HOUSEKEEPERS

In these days when domestic help of any kind is so hard to obtain the problem of a priest's housekeeper, never easily solved, takes on new difficulty.

One parish priest, who recently advertised in our columns, was so pleased with the result that he writes:

"The use of your columns has been most satisfactory. This more particularly on account of the class of women who answered the advertisement than the number, though there were nine answered. Of the nine I am satisfied that there are eight that would make excellent housekeepers for any priest in such need."

He then suggests our opening a department in the RECORD that would make the names of desirable housekeepers immediately available to priests.

The suggestion was seriously considered but finally it was decided that it would be more satisfactory to the priest to get in touch with applicants through an advertisement.

It is hardly possible here to go into all the reasons that led to this decision, suffice it to say that the business manager was quite willing to forego entirely the small revenue derived from such advertisements if otherwise the plan seemed feasible.

The day following the receipt of the suggestion from our esteemed subscriber we had a letter from a well-to-do Catholic woman in one of the southern States offering a good position in Catholic homes to one or two good Catholic girls. The more one considers the matter the clearer one sees that in this case also the parties should get into

communication with each other through an advertisement.

### STOPPING THE EXODUS

By THE OBSERVER

Canada has suffered severely by being in near proximity to the United States. In considering the causes of the periodical exodus to that country from Canada there are many things that must be taken into account if we wish to take a comprehensive view of the whole problem. Why do Canadians go to that country?

In the first place, imagination plays a considerable part. Distance lends enchantment to the view. And we must recognize the fact, for it is a fact, that the United States has for its portion, on the whole, the better half of this continent. This may be thought an unpatriotic admission; but what is the use of our shutting our eyes to any fact that enters into the problem?

We repeat, and assure each other, that we have as good a country as there is in the world; and there is a good deal of truth in that. We have indeed a far better country than is possessed by most of the countries of the world. And, so far as the United States is concerned, comparisons may be made, section for section, which will make it seem that that country has no geographical or climatic advantage. Yet, a fair consideration of the whole of the one country with the whole of the other, does not enable us to maintain our boast so far as those aspects of the matter are concerned.

We have not, for instance, anything to offset the beautiful States of the American south. We are the northern country of this continent; and the Americans have the south. Our western provinces compare favorably with the American west in every way; but our Maritime Provinces are too far east and too far north to hold their own with the New England States either in climate or in transportation facilities or possibilities.

Our Pacific coast is, on the whole, less attractive than the American States which are on or near the same ocean. For, although we may compare British Columbia favorably with Oregon or Washington, we have certainly no California.

But, after making these necessary admissions, what do these differences count for in the attracting of our people to that country? Not for so much as might at first sight be thought. Recently, there has been some emigration from Canada to California. But there is none at all from Canada to the delightful Southern States. The States to which most of the emigration from Canada has gone in the past may be compared, on the whole, pretty exactly to the parts of Canada the emigrants have left. It is not to any great extent then a question of climate.

The next thing that occurs to us is opportunity. That seems to be a reason for which there was more foundation in past times than there is now. Canadians have had the ambition to get on in the world, and it has seemed to them that that ambition was going to be disappointed if they stayed at home. Their imagination was excited, too, by the accounts sent to them by others who had gone first; accounts that were often exaggerated. For many years the people of towns and rural sections in the Maritime Provinces were drawn in a continual stream to one small part of the United States, a small part of Massachusetts; the immediate vicinity of Boston. And to a considerable extent that small part of the one American State receives still the Maritime Province emigration.

This State is more nearly like the Maritime Provinces in climate than any other part of the country, so we may conclude that it was not so much a change of climate they were looking for as a better chance to earn money. The population and the wealth of Massachusetts appealed to the people of the Maritime Provinces to such an extent that there are said to be half a million of them now in this comparatively small State.

The lure of the city drew Nova Scotians and New Brunswickers and Prince Edward Islanders to Massachusetts, partly because there were no large cities in their own provinces. And emigration brings on more emigration when those who go first leave relatives and friends at home, with whom they correspond. And the lure of the city is a world-

wide problem. The eagerness to have money, which is characteristic of this age, operates about the same everywhere on this continent. One must go to Europe to find a people who are profoundly attached to the land, and to life in small communities. On this side of the Atlantic there is hardly any such thing as attachment to the soil.

The offset to all these forces is not to be found in talking. People listen; but they are not at all convinced. The offset must be sought in making our people feel the full force of all the advantages which our country possesses; in making it as easy as possible for them to remain; especially for them to remain in agriculture. But if after all that is done, they still have feet that itch for the road to far places, they will go; and nothing will prevent them. Gone are the days when a king could effectually forbid his subjects to leave his realm.

The meeting of the Colonisation Conference in Quebec the other day is worthy of being well noted, because that Province, which has so often in recent years given the lead to all Canada, is setting about the stopping of the exodus by joint action of all the social forces in the province. The Colonisation movement in Quebec is a studied attempt to explain to the people the possibilities and opportunities that exist in that province. The State and the Church, or at least Churchmen, are working harmoniously to open and colonize the still undeveloped areas of that province. There are large settlements in new areas now where a few years ago there was nothing but wilderness.

It is claimed that the exodus has been considerably diminished; though it takes a turn for the worse at times. We are not aware of any other case where a province is pursuing any deliberate plan to stop its inhabitants from leaving Canada. But the possibilities of such work are obviously very great.

### NOTES AND COMMENTS

THE SCOTO-ITALIAN Society of Glasgow in presenting an address to Archbishop Mackintosh in recognition of his services to the Society and to Italians generally resident in Scotland, describe him as "a true son of Scotland, and a true friend of Italy." By the Archbishop's long residence in Italy as student, professor, Vice-Rector, and finally Rector of the Scots College, Rome, he became thoroughly imbued with the spirit of the country, its traditions and aspirations, and earned the right to rank himself with the sons of Italy. This fact appears to be thoroughly appreciated by the Italians now under his spiritual jurisdiction.

SCOTSMEN GENERALLY the world over, cannot but be interested in the death recently in the person of Mr. Richard Isaac Bruce, C. I. E., a collateral descendant of the great national hero, King Robert the Bruce. Although born in Ireland Mr. Bruce's antecedents were all Scottish. He was descended from Alexander Bruce, second son of Sir Andrew Bruce of Erishall, Fife, who took an active part as a Royalist under Charles I. Sir Andrew traced lineal descent through Sir Robert Bruce, first of Clackmannan, from a near kinsman of King Robert.

WE HAVE noted in many exchanges a paragraph to the effect that the first man to sing "Lead, Kindly Light" was a sailor on the orange boat on which Newman took passage on his return journey to England after his critical and protracted illness in Sicily in 1838. It was during this voyage that, to ease his pent up feelings, Newman composed the hymn which has sung itself into the hearts of millions of devout souls in the intervening generations. It voiced the aspirations of that little group which, appalled by the course of events in the Anglican Church of the day, sought a surer foundation for their belief than was afforded by the shifting Anglican formularies of the sixteenth century. As the story goes, when Newman had written the hymn—"the composition of which had occupied but a few hours"—the boatman who spoke English, and possessed a fine voice was asked to sing it. Then, it is further related, that "as the day melted into darkness, a breeze sprang up, and the beleaguered voyagers were guided by the 'kindly light' along the Capra shore into a safe harbor."

ALL THIS is very pretty but it is purely fanciful nevertheless. There is no authority for it in Newman's published correspondence, nor in any other literary product of the Movement that we are aware of. As matter of fact the hymn was not set to music for many years after that, nor does it appear to have been written with any such purpose in view. All the compositions of the "Lyra Apostolica" as the collection was subsequently named, most of them the product of Newman's genius, were originally published in the British Magazine as giving a poetic and devotional setting to the more sombre "Tracts for the Times." It was after Dudley Buck had set "Lead, Kindly Light" to music that it became popular and passed into most modern hymnals.

THE DAILY papers recently contained announcement of the death in Vancouver, B. C., of the Rev. John Hogg, a Presbyterian minister well known in Ontario many years ago. The Reverend gentleman had held several eastern pastorates, the last, we think, before going west, being in Toronto. All the obituary notices which we have seen were of a laudatory character, special stress being laid upon his strength of conviction, his kindness to the poor, and his charity towards those who chanced to differ from him in religious belief. These encomiums were to our personal knowledge fully merited. Deeply attached as he was to his own creed Dr. Hogg had respect for that of others and made no difference man to man in his dealings with them. One special instance of this which has probably been forgotten, except by a few, it may be not inappropriate to recall at the present time.

THE INSTANCE we refer to occurred at a time, some forty years ago, when sectarian rancor was at a high ebb in Ontario, and afforded a lucrative living to unsavory so-called ex-priests and ex-nuns. It arose out of a motion introduced at a meeting of the Presbytery of Toronto designed to inaugurate an organized campaign against Catholics in that city. Against this motion Dr. Hogg stood out manfully and almost alone, and as a result became the object of much acrid criticism from pulpit and press. In this contingency he addressed a letter to one of the leading papers, which because of the light it sheds upon his own character, no less than because of the principles it enunciates may well bear reproduction at the present time. It is a letter entirely to Dr. Hogg's honor and deserves more than passing remembrance, standing out, as it does, in striking contrast to the spirit that then prevailed, and which even yet holds its own in many quarters.

"I am heart and soul," he wrote "in conflict with all attempts at fulminating ecclesiastical thunderbolts against those who differ from me in religious belief, without at least such reason as will prove the act to be justifiable; for in my way of thinking such a method of aggression does more harm than good, and is sure to recoil with damaging force. . . . I have an idea that Roman Catholics have conscientious religious convictions as well as myself. And I have also the idea that a man's sacred convictions of truth and duty constitute a domain which I have no right rudely to invade. . . . If my Roman Catholic servant maid declines to unite in the religious devotions of my family, shall I insist that she must? Shall I put the screws on, and by any pressure whatever endeavor to conform her to my views of things? or, rather, must I not as an honest man respect her conscientious convictions, wrong though I may believe them to be?" "And," he concluded, "when I see the earnestness, and devotion, and spirit of self-sacrifice exhibited by that humble servant girl in her efforts to serve God and save her soul, I see what should put multitudes of Protestants to the blush; and if it comes to be a question of acceptance with God, between such Protestants and this ignorant girl, I don't know but that I would entertain more hope of her than of them. Such is my philosophy. If it does not please my brethren I am sorry. It is mine not the less, and I expect, will continue to be."

When embarrassed do like I do—invoke the Holy Spirit and count upon His aid.—General de Lamoriciere.