

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacian, 4th Century

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES
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IRRECONCILABLE PROTESTANT REPUBLICANS

Americans who have been for years fed up on the British propaganda theory that none but Irish Catholics seek for Irish freedom, will probably be surprised to know that by far the most bitter of the Republican foes of the Treaty are Protestant Republicans. That one of the Peace delegates who was a Protestant, Robert Barton, was the only one of the delegates who, when the matter came before the Dail Eireann, vehemently denounced the Treaty he had signed—and informed Ireland and the world that he had signed it only because Lloyd George coerced his fellow delegates into signing, and his fellow delegates coerced him. He voted in favor of the Treaty—because, he said, that having (under compulsion) pledged his word to vote for it, he felt bound to keep his word. His confession before the Dail had great effect in turning against the Treaty deputies who had been prepared to vote for it.

A more prominent and better-known Protestant Republican—and more bitter opponent of the Treaty, is Cathal Brugha (anglicized Burgess), one of President De Valera's leading Cabinet members who has been in control of the Irish Republican army during all the fighting. He is a married man, about forty years of age, and has been prominent in Irish work for twenty years past. He is one of the earliest of the Gaelic Leaguers for the revival of the Gaelic language—and always one of the most strenuous leaders of the Gaelic League. For a score of years he held executive position in the Gaelic League. He learned the Irish language and acquired great fluency in it. In the rising of 1916, he was one of the fiercest fighters. He was wounded in about a dozen places—and only by super-human strength did he survive. Among the intensely Irish young men that Dublin knows and has for many years known, Cathal Brugha has been pre-eminent.

CATHAL BRUGHA'S SPEECH IN THE DAIL

Now, in the fight against the acceptance of the Treaty, no man has striven more powerfully for its rejection than Brugha. He made a tremendously strong speech in the Dail, an account of which is now at hand. He reminded them that he had been against the delegates going to London at all, because he knew all the evil influences of the British Government would be brought to bear upon them. Getting them to London, he said, was a manoeuvre on the part of Lloyd George to succeed by wiles, after all his barbarous terrorism had failed, to break the Irish spirit. He reminded them how Lloyd George had at one time declared that they had "murder by the throat"—and that later when Lloyd George said he was willing to confer with Sinn Feiners who were still clean handed, he would not confer with any of the murderers, chief of whom were Collins and himself (Brugha). He reminded the Dail of the fearful sacking of Balbriggan and the massacre of Kerry Pike, where men who had surrendered as prisoners of war were done to death after being tortured. He told of the terrorism and outrages practiced upon his own wife and children—England's means of revenging themselves upon the helpless ones because he, the husband and father, fought for his native land. "When Lloyd George found that by savagery he could not overcome us, he fell back upon England's second weapon, wiles and manoeuvres."

Then he pictured to the Dail how very much stronger the Republican army was today than it had been at any time during the previous years. "But," he said, now speaking with a courageous fierceness that mesmerized the Dail, "if instead of being so strong, our last cartridge had been fired, our last shilling had been spent, and our last man was lying on the ground with enemies howling around him, and their bayonets raised ready to plunge into him, and he was asked would he go into the British Empire to save his life, he would rise up from the ground and shout, 'No, I will not.' That is the spirit which has come down through the centuries, and I tell you that the British Empire will have gone down before that spirit will have died."

APPRECIATIONS OF HIS GREAT SPEECH

A man who was against Brugha on the Treaty question confessed "though I feel sorry for some of the things he had said, yet I feel that it was his unquenchable love of Ireland that had prompted every word he spoke. After all is said and done, no man in Ireland had loved and served his country so well and so nobly and so conscientiously as the Minister for Defence."

"When Cathal Brugha rose to speak," says one vivid description

there was a tremendous outburst of cheers. He looked pale and determined. He had been to the very gates of death in 1916. Wounded severely, he had fought on gallantly and cheerfully. The picture which he drew in the course of his speech in speaking about the last man in Ireland who, if he were lying on the ground and English soldiers stood around with bayonets ready to plunge into him, were asked would he come into the British Empire, would reply, 'I will not,' was—Cathal Brugha. That is my impression of the Minister of Defence. That is the impression which will entertain. As he stood there he looked the very embodiment of the indomitable will of the Irish people to achieve their independence. I said he looked determined. He looked more than that word expresses, but I cannot find a word to describe what I mean. He spoke for a long time in Irish—longer than any of the other Deputies, with the exception I think, of Patrick O'Keefe. And even when his speech was in English, he answered, in Irish, questions or interjections, which came from some of the Deputies. When he broke into English his voice was angry: at times it was incisive, and trembling with passion. What he had to say he flung out passionately, vindictively."

AWAKENING SENSE OF NATIONALITY

The awaking to a sense of their nationality, of the Anglo-Irish Unionists of the South of Ireland, seems at length to be having some effect upon Unionists of the North. Through those Unionists of the North who dare express love of Ireland and of unity do so at their peril. One congregation in Tyrone recently ejected their Minister from the church and suspended him from his duties in the parish, because he asked prayers for peace in Ireland. The special Orange Constabulary belonging to the congregation, took the lead in ejecting him from his church. The Bishop intervened and a number of the parishioners—and in giving his promise to refer no more to the question of Peace in his sermons, he was allowed to take his place in the pulpit again. In other words, he is graciously permitted to teach the Word of God to his congregation after eliminating from the word everything that refers to love of your neighbor.

GETTING TOGETHER

A very pleasing sign of the new spirit that persists in asserting itself is the report which I read from local Irish papers of a bazaar held in Lisnaskea, Co. Fermanagh, in aid of the Roman Catholic Church—the Protestants of the village cordially patronized the bazaar. Bishop McKenna in his address, referred with great pleasure to the fact that he noticed the brethren of a different persuasion plentiful in his audience. "It was a good augury for the future of their country," he said, "if an outside country would let them alone and if they were allowed to shake hands with one another they would all be the best friends in the world. He hoped and prayed to God to see a grand bond of union established between all Irishmen, north, south, east and west, to make Ireland a happy and glorious country, where every man would have freedom to work for his own prosperity, and where all of them would assist each other in their undertakings." And it is to be remembered that this place is only a few hours' ride from Belfast where people are being shot to death almost every day in the name of religion.

SEUMAS MACMANUS, Of Donegal.

TRAINING OF NATIVE CLERGY

Lyons, Jan. 10.—How providential was the idea of the Holy Father to train a native clergy is shown by the enthusiasm which it has aroused among the native population of various districts.

A letter recently received from Madras states that the desire of the Holy Father is particularly opportune, and shows great foresight, as it has anticipated a wish which would soon have been manifested by the native Catholics of India whose minds are open to all the aspirations of a new civilization.

Rev. Father Perier, S. J., superior of the mission of Bengal, has just been named bishop coadjutor of the Archbishop of Calcutta. This appointment produced an excellent impression on the native Catholics, who sent a large delegation composed of numerous Catholics of the diocese to present their congratulations to the new Bishop.

A very remarkable incident has also been reported from Uganda.

A large district comprising 7,000 Christians, formerly under the administration of the White Fathers, has just been turned over to native priests, headed by Father Vittorio, who was ordained in 1918. The people were, of course loath to lose the White Fathers who had carried Christianity to their midst, but were proud to have priests of their own nation, and of their own tongue.

DR. DICKIE FINDS NO FAULT WITH TAX DIVISION

"ONTARIO" MORE TROUBLED THAN PROTESTANTS OF QUEBEC

Montreal Daily Star, January 31st

Replying to charges emanating from Orange Lodge circles at Toronto, the Rev. Dr. R. W. Dickie, chairman of the Montreal Protestant School Board, said today that he had heard of no more practical plan of distribution of school tax monies than that now in vogue in Montreal.

While the system is not considered to be without its inequalities, Dr. Dickie declared that the principal grievances were those to which Protestant tax-payers had been parties and for which no remedial legislation had been sought, let alone refused.

In discussing the Ontario attack on the treatment accorded Protestants in Quebec in the matter of education, Dr. Dickie said: "It appears that in Ontario they are much more troubled about what they consider the unfair treatment of the Protestant minority of this Province than we Protestants are in Quebec. The question seems to be a living one there, for twice in the past week I have been interviewed by Toronto agencies. In both cases I have replied: 'So far as my experience runs, the Protestant minority of this Province has, on the whole, been fairly treated in school matters.'"

PLAN IS FAIR

"Much is being made of what seems to be an injustice to Protestants in the distribution of the taxes of the neutral panel. Sometimes one hears it put in that light by some Protestants here. I have not, however, heard of a more equitable, practical plan having been formulated. I consider the present division of the neutral panel, though by no means perfect, a reasonably fair one. It seems unfair only when we have regard exclusively to the ownership of the stock of incorporated companies. Perhaps much more of such stock is held by Protestants than by Catholics, according to population—but in this one can only guess. However, there are other equally important considerations. The first is that these school taxes are not produced by capital—they are produced by capital and labor and no matter what the proportion of Catholic and Protestant stockholders may be, there is no doubt that the labor which has so much to do with the production of this wealth is fairly well represented by the census of Protestants and Catholics in the city upon the basis of which the division is made. Another consideration lost sight of very often in the discussion of school taxes is the principle that property-holders must pay school taxes for those who own no taxable property. It is surely not unjust that Protestant stockholders should pay for the education of children of their employees who have no taxable property, whether they be Catholic or Protestant."

THE PROBLEM OF THE JEWS

"The only injustice which I can see being done the Protestant minority of the Province in the matter of school taxation is one for which the minority are as much responsible as the majority, since they were active parties to it and against which they have made no formal protest. It is the injustice, as it seems to me, of having the Protestant section of the community bear the cost of educating that section of our community which, so far as Protestantism or Catholicism is concerned, is neutral. This section of our community which has increased so rapidly in late years and still continues to increase has become a very heavy burden upon our Protestant ratepayers. I think in all fairness neither school board should have to assume the burden. It is a burden which should rest upon the whole community. But, as I have said, we Protestants were actively consenting parties to such an arrangement and I cannot see that we have any reason to complain of unfair treatment at the hands of the Roman Catholic majority of the Province until we have represented to the Government what seems to us an injustice and have made a formal protest against it."

LEGALLY INVALID MARRIAGES

Montreal, Que.—Discovery that thousands of couples have been married by clergymen who were not British subjects, as the law of 1829 required, has led to the question of the legal validity of these marriages. The number of these legally questionable marriages in the last hundred years is considerable, but it is believed to be considerable. Many persons have died without once suspecting that there

was any legal flaw in their nuptial contracts.

The test of the old law came when Rev. Sydney B. Snow, formerly of Boston, and now pastor of the Unitarian Church in Montreal, applied for a register for the present year. These registers are used as means of gathering statistics respecting marriages, births and deaths. As Rev. Mr. Snow is an American and not a British subject the question of his right to perform marriages was raised by an official who investigated the law and found the old statute.

It is announced that the Quebec parliament will remedy the situation by adopting new legislation at its present session.

CARDINAL O'CONNELL

TENDERED SYMPATHY BY PROTESTANTS OF BOSTON

Boston, Jan. 25.—The following expression of sympathy upon the death of Pope Benedict XV. and of good wishes regarding the choice of his successor was sent to His Eminence, William Cardinal O'Connell yesterday by Ernest Graham Guthrie of the Greater Boston Federation of Churches and Religious Organizations, representing no less than 559 different churches and religious organizations:

"As you leave for Rome on your important mission, we are moved to express to you what we believe to be the prevailing feeling among the members of the Federation of Churches in Greater Boston represents:

"We are conscious that one of the great and controlling forces of the religious world has passed away. We sympathize with those who recognize as our brethren within the fold of the Roman Catholic Church in the profound sorrow that has come to them, for we understand that in millions of hearts there is real affection for him whom they recognize as the Great Shepherd of the flock. We join with the rest of Christendom in gratitude for the spiritual service that Pope Benedict XV. has rendered to the world.

"At the same time, we who are on the outside of the communion of the Roman Catholic Church recognize that the personality, character and outlook of its supreme bishop are of great importance not only to the rest of Christendom but to the world. And we are sure that already in our churches and in countless hearts prayer has been offered and will be offered that a great and wise successor may be chosen in the place of the eminent church leader who had completed his service here.

"We would wish that this letter, addressed to you, might be interpreted as an expression of sympathy from all the members of the Catholic Communion and of the fellowship of the Church of Christ."

THE JEWS AND THE HOLY LAND

London, Jan. 21.—Dr. Weizmann, one of the Elders of Zion, is reported from Zionist quarters as having gone to Jerusalem to see the members of the Council of the Jewish National Home in Palestine which will make impossible the political ambitions of the Zionists, against which some of the highest personages in the Catholic Church have raised their voices.

The political results that might possibly follow on the realization of Zionist ambitions in Palestine do not call for any particular mention here; apart from the fact that such a realization would embroil the British Empire with the Moslem world, and in certain instances would have disastrous results on the welfare and even security of Catholic missions, particularly in countries like India.

The Zionist leaders have said that the rights of all religious denominations in Palestine would be respected; but all the evidence to hand, whether from Catholic or from Anglican sources, points to the fact that the position of Christians under a Jewish political domination would be extremely precarious. For example, the question of the

ownership and guardianship of the Holy Places has not yet been decided. Whether the Zionists would be able to exercise any influence in this direction is a subject for discussion. But under their political domination there is no doubt, as Cardinal Bourne only recently pointed out, that they would have a practical control, which would be a great menace to Christian interests.

It is not often that modern politics can be looked upon as having a beneficial influence for Catholicism. But it is undoubtedly true that in the present case the new disinclination of the British authorities to allow the Zionists to interpret the Balfour Declaration in a direction beneficial to their political ambitions, will be of no little benefit to Catholic interests in the Holy Land.

FRENCH BISHOP

URGES MODERATION

Paris, France.—Mgr. Julien, the eminent prelate who is considered to be one of the lights and one of the hopes of the French Church, has sent a public letter to the members of his diocese, in which he comments on the advice of Saint Paul on moderation, and advises the faithful to place their faith outside of and above political struggles.

This letter is particularly opportune. The recent debates on the renewal of relations with the Vatican gave the Government the opportunity to define its position in regard to the Church, which remains separated from the State but is no longer ignored by it. The adversaries of the renewal have expressed doubts, both in Parliament and in the press, lest the Church attempt to interfere in the interior politics of the country.

The declarations of the Nuncio at Paris and, above all, his constant attitude, have shown how little foundation there is for such a doubt. It is well known that the Holy Father recommended that the directors of the "Semaines Religieuses" (the official organs of the dioceses) refrain from any illusion to political struggles in their articles.

The French bishops have long shown their anxiety to maintain the sacred union, and the message of Mgr. Julien, whose voice is one of the most authoritative of the French hierarchy, again proves how vain are the fears of those who judge the Church capable of taking too active a part in the public life of the nation.

Mgr. Julien's letter is, in part, as follows:

"The advice of Saint Paul in regard to moderation is good, not only for our government in our private affairs, but also in order to maintain the peace of Christ, the true sacred union, in our society which contains so many germs of dissension. There is nothing in moderation, true quiet and mistress of life, that we greet with such joy in the official act of the renewal of relations between the French Government and the Holy See. Let us carefully preserve the spirit of prudence and wisdom which brought us this great event. While thanking God for having granted it to us, let us ever keep before us the thought of future possibilities. Sufficient unto the day is the evil thereof. Let us be modest. It is a fruit of this moderation, we greet with such joy in the official act of the renewal of relations between the French Government and the Holy See. Let us carefully preserve the spirit of prudence and wisdom which brought us this great event. 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