

DEAR OLD IRELAND VICTIM OF ROMISH POLITICAL MACHINE

Protestantism is the Hope of Old Erin and of the World.

EMMETT WAS A PROTESTANT

Likewise Parnell and Nearly All of the Other Great Irish Reformers.

By JOHN N. QUINN

Archbishop Croke, of Dublin, Ireland, espoused the cause of Parnell in his fight for the land for the Irish people. In 1883 the nationalists of Ireland decided to present to "Mr. Parnell some substantial recognition of his services to the country."

An appeal was made to the country for subscriptions, to which a fairly generous response was made. This brought a letter of protest from the Prefect of the Propaganda, Pide addressed to the Irish bishops, condemning the subscriptions to the Parnell fund.

Intense antagonistic feeling was aroused in Ireland, with the result that the fund was swelled from twelve thousand to thirty thousand pounds.

The Irish Garibaldi Dr. Croke was next called to Rome: "His Holiness Pope Leo had received him in a most unfriendly manner. He examined him with reference to his advocacy of the movement led by Parnell."

winding up with the charge that he (Dr. Croke) had been complained of to His Holiness as "a kind of Irish Garibaldi against law and authority."

"This last shot aroused the fiery Celt in the accused archbishop, who at once flung back this crushing rejoinder: "Woh, Holy Father, all I need say, in that connection, is this: If Garibaldi had the same amount of support from the priests and people of Italy behind him that I have had in the stand I have taken against Irish landlordism and English injustice in Ireland, it no longer surprises me to find your Holiness a prisoner in the Vatican."

"The Fall of Feudalism in Ireland," by Michael Davitt, a Roman Catholic Irishman, page 400. An old Tipperary woman, on hearing of the letter from Rome, remarked to Archbishop Croke: "Arrah, yer Grace, it is true that the English are tryin' to make a Protestant of the Pope?"

That the Pope has never befriended Irish freedom is thus witnessed: "The interferences of Rome in Irish affairs of a non-religious nature have been invariably antagonistic and injurious, either in their direct motives or indirect consequences. Ireland, in fact, has been treated as if she stood in the relation of a semi-temporal fief to the holy see. The greatest of all Ireland's evils and misfortunes were due to the action of one of the popes, who commissioned King Henry II, of England to invade and subdue the country."

"The honor and glory of God" was, probably, the pretext of this commis-

sion. The results, unfortunately, would lead to the conclusion that the enemy of mankind's salvation, rather than the glory of our Redeemer, was more served in the acts of conquest and aggression which drew their justification from the bull of Pope Nicholas Brakespeare. Be that as it may, the secular of political effects upon Ireland of Roman intervention in our struggles to regain the right of nationhood of which we were thus despoiled, have generally been selfish, short-sighted, or unfair.

"True, one of our poets has sung: "There's wine from the royal Pope Upon the ocean green."

No Pope Erin's Friend

History teaches us that popes Paul V, Urban VIII, and Innocent X, were friendly to the Irish rebellious chiefs, because many if not most of those were fighting for the cause of the Church in Ireland, and in Great Britain as much if not more than for that of Irish freedom from England's rule. In other words, it was resistance to her own enemies which Rome encouraged in Ireland. . . . No pope has ever lent aid, in wine or in weapons, or indirect encouragement of any kind, to the cause of an independent nation. . . . "The Fall of Feudalism in Ireland," p. 401: (By Michael Davitt, Roman Catholic Irishman; Harper & Bros., publishers; London and New York; 1904.)

Despotism Out of Date

A citation from Froude, in the light of the present struggle in the south of Ireland, appears a bit prophetic. "Despotism is out of date. We can govern India; we cannot govern Ireland."

"If it so. Then, let Ireland be free. She is miserable because she is unrled. We might rule her, but we will not, lest our arrangements at home might be interfered with. We cannot keep a people chained to us to be perennially wretched because it is inconvenient for us to keep order among them."

"In an independent Ireland the ablest and strongest would come to the front, and the baser elements be crushed. The state of things which would thus be the result is not satisfactory to us, but at least there would be no longer the inversion of the natural order which is maintained by the English connection and the compelled slavery of education and intelligence to the numerical majority. This, too, is called impossible—yet, it will neither rule Ireland nor allow the Irish to rule themselves, nature and fact may tell us that, whether we will or no, an experiment that has lasted for 700 years shall be tried no longer."

—James A. Froude: History of the English in Ireland, vol. III, pp. 584, 585.

Right Sure to Triumph

May the better element triumph over the baser, so that Americanism and the spirit of Magna Charta may prevail in the Emerald Isle.

Previous to Collins and Griffith, Ireland has produced 42 reformers, and 40 of these were Protestants, among them Robert Emmett and Charles S. Parnell. Protestantism is the hope of Ireland and of the world.

When the Free State government establishes in Ireland civil and religious liberty as understood in the United States; when no handicaps are forced on Ulster, and Ulster is not hindered in the free development of her industries, then and not till then may we look for a peaceful and prosperous and united Ireland.

CHILDREN'S RIGHTS APPEAL TO K. K. K.

By William R. Hood, The New Age.

WE hear a great deal about men's rights, and there has been no little discussion of women's rights, but the rights of children are less discussed and less known.

Let us see if children have any rights. If they have, we shall probably find these along the line of the declared inalienable rights of men. We shall probably find them to be men's rights in embryo, or in process of forming.

I think we shall all agree that a child has a right to live. But since a child cannot make choices for himself in his earlier years, he needs to have choices made for him that will promote proper living. And since he is at the beginning of life, the making of a sound body is of vast importance to him. In fact, that is what I am going to call the first right of the child—the right to a sound body. To begin with, he has a right to be born sound. Here I can only say that a tremendous responsibility rests on parenthood. Then he has a right to such protection and care as will keep his body sound. In a little southern mining town a community and school nurse was employed. Among other things, she weighed the school children, and 53 per cent of them were found under normal weight for their ages. After two or three years of health work among these children, the nurse again weighed them; and this time only 12 per cent were found under weight. I think we all agree that before the nurse went to that town, many children there were not getting what they were entitled to. When ever 53 of every hundred children are underfed of illfed, and when three-fourths of this unhealthy condition can be removed by the services of a health nurse, somebody has been infringing on child rights.

The second right of the child may be compared with a man's right to liberty. Of course, a child should not have so much liberty as a grown person, but he has a right in this respect, nevertheless. He has a right to be himself, to be a child. He has a right to play, to run and frolic and bubble over with buoyancy—to grow. He has a full right to a full measure of childhood, and no factory door should shut him in from this. The child is the man or woman in the making. Childhood is manhood or womanhood in process of forming. He has a right to the fullness of this period of man-making and woman-making.

A grown person's third inalienable right is the pursuit of happiness. The lawyers tell us this means that a man may, in a manner consistent with the equal rights of others, pursue any lawful business or vocation to promote his own well-being. Now a child cannot yet pursue a vocation, but he has a kindred right. He has a right to opportunity. This is the child's third right—this right of opportunity. This means that he is entitled to education, to proper preparation for life.

Under the old common law a father was responsible for his child's education, but there was no compulsion on the parent to provide any form of schooling. As time passed the non-compulsory system of education gave

way to the compulsory system. Now every state in this country requires children to go to school. This is done to make good citizens for the state, and it is done also to give the child a better opportunity. The compulsory education law enforces the child's educational rights.

Many American children have not been getting any education. There were in the United States in 1920 nearly 5,000,000 persons over 10 years of age who could not read and write. This was about 60,000 in a million. Among 2,000,000 American men, enough illiterates could be found to outnumber the army Lee had at Gettysburg. These figures show an appalling number of Americans who have not had the opportunity of education.

There are other millions who have not had adequate educational opportunity. In a study recently made in the bureau of Education, it was found that we are a "nation of sixth graders." That is to say, at the present rate of education in this country, the average child completes only the sixth grade of the school work; and in some states not over four or five grades are completed. This is woefully inadequate education for a citizen of a great democratic country. An American child has a right to more.

Now what does all this about child rights mean? It is intended to mean that the child's right to a sound body, a normal childhood, and the opportunity of education should be guaranteed by the state as other rights are guaranteed. The state sedulously guards the right to protection from the cutthroat, the right to go and come as one pleases so long as others are not molested, and the right to do business and own property; but the corresponding rights of the child have not been held so sacred.

Only a little more than one-third of our states have child-labor laws which, according to federal-law standards, adequately protect children against labor in factories. There were in the United States in 1920 over 1,000,000 children between 10 and 15 years of age who were "engaged in gainful occupations," and who in consequence were very probably being deprived of normal childhood. Not more than one-sixth of the states make adequate legal provision for physical examination and the detection of physical defects among school children, and a still smaller proportion of the states adequately provide for the correction of these defects and proper health education. Competent authorities agree that fully 20 per cent of our school children are seriously defective physically. Of the men registered for the army of the world war over 21 per cent were found unfit for any military service. These facts, added to the fact that we are a "nation of sixth graders," with nearly 5,000,000 unable to read and write, make a poor showing for the care and opportunity afforded the average child in our country. An American child has a right to more, and it is the state's obligation to see to it that he gets more. It is not a question whether better health measures, more child protection, and more education can be afforded; it is rather a question whether the state can afford not to make adequate provision for these things. And the matter of the child's right to them is not the least consideration in the case.

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