

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

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ARTHUR GRIFFITH THE PRACTICAL

As Arthur Griffith, the new president of the Dail Eireann, is now the biggest figure in Ireland, world-wide attention is centered on him, and watching his every move. Most of the outside observers seem not to be aware that amongst the thinkers of Ireland, Arthur Griffith was, for sixteen years, by far the biggest figure. My readers know that he was the first founder of Sinn Fein, and that for long years he battled almost single handed against all the other political forces in Ireland. The "practical" ones smiled at what they considered the insanity of his views, and the insane actions of a little man, who would set himself to fight the whole political machinery of the great Irish Parliamentary party, led by Mr. John Redmond. The "insane" one at length proved to be the practical one. The dreamer has nearly realized his dream. He now leads Ireland. But the great Irish Parliamentary party was by his policy shattered into indivisible atoms—and has long ago passed into oblivion.

Ludovic Naudeau, the well-known French journalist, has a long article on Arthur Griffith in Le Temps. M. Naudeau is a purely objective writer, and it is to the extraordinary impartiality of his judgments that he owes his very great success as a journalist. His articles are syndicated to papers in the French language all over the world. The following passage from the article on Mr. Arthur Griffith is typical: "He is a persuasive orator, although he is always impassive and disdains rhetorical ornaments. But it is especially as a writer that Mr. Griffith is brilliant. He is an incomparable controversialist, and his style is said by many to equal that of Sterne. Well versed in political economy, Mr. Griffith has always opposed free trade because he considers that it tends to break down the defenses of national distinctiveness. He has always had a great admiration for the German economist, Frederick List, who, according to Mr. Griffith, 'destroyed the British attempt to secure the commercial domination of the world, and created the powerful Germanic confederation which has beaten England in the economic arena.'"

### TITLES IN IRELAND

The Figaro dilates on the new constitutional position of Ireland and England under the treaty of the 6th December. The writer speaks about the disappearance of the Lord Lieutenant and other dignitaries. It will be still more pleasant for those who uphold the strict theory of the French Republic about titles, when Ireland has abolished every form of title. She has suffered from the pest even more than France.

### THE NOTABLES OF THE DAIL

The appearance of the various Irish notables at the Dail on the opening morning of its famous Treaty Session, is well and interestingly described by a keen observer who was there—and who thus writes:

"The Deputies looked grim and determined. President De Valera looked more care-worn than on Monday; Arthur Griffith looked as imperturbable as ever. On the faces of the other leaders—Austin Stack, Cahal Brugha, and Michael Collins, the deep thought and agitation which must have occupied their minds during the preceding days and nights of stress were plainly visible. Commandant McKeown looked the soldier—cool and collected. He was not in uniform but the uniform of the Irish Volunteers draped the soldierly forms of Commandants Hales and Liddy and lent to the remarkable Assembly a distinctiveness in striking contrast to the mourning which was worn by some of the woman deputies. In her dress as Commandant of the Cumann na mBan Madam Markiewicz looked a notable figure. Mrs. Tom Clarke, Mrs. O'Callaghan, and Miss MacSwiney all bore on their sorrow-shadowed countenances the marks of the terrible thoughts and memories which must have troubled them, waking and sleeping, for many days. Mrs. Pearse—the noble, gentle Mrs. Pearse—bore herself with a dignity and courage worthy of her peerless sons—Patrick and Willie. Sean T. O'Kelly, Gavan Duffy, and Count Plunkett looked the least concerned of any of the more prominent figures in the Assembly. Richard Mulcahy looks calm, and enters the Chamber briskly. David Kent—perhaps the oldest man in the House—bears up well under the strain; a grand old Gael, truly. The Speaker of the House—Dr. Eoin MacNeill looks slightly haggard, but he is the only man in the Assembly on whose face I noticed the ripple of a smile. Never perhaps in the history of the world has such an

Assembly of notabilities come together. From jails, from the outlaws' haunts, from the field of battle, men are assembled here today—the representatives of their Nation—to decide whether they will accept or reject a Treaty of Peace signed on behalf of that Nation by men chosen to negotiate with the representatives of the people who have for centuries occupied our territory and devastated our homes. The occasion is an historic one; one pregnant with great possibilities.

### VOICES FROM IRELAND

Last week I gave extracts from letters which I received from Ireland—presenting opinions of my correspondents on the Treaty. This week I add one or two others that are well worth reading—as exemplifying individual opinions of thoughtful people from different ends of Ireland. From a Protestant friend in the west of Ireland, one who has always loved Ireland and been nationally inclined, but who never publicly identified herself with politics—one who was always considered particularly conservative. She is a cultured woman of wide and deep reading, and a writer of much power. She says:

"By the time this letter reaches you you will know what has happened to the Treaty. If it has been accepted, England has won. I am reading now the debate in Dail Eireann—the splendid moving speeches of De Valera, Etchingham, Mrs. O'Callaghan, Sean O'Kelly. Their voices will ring in Irish history. Another generation will point to them, as we point to the men who have never been taken in by England. It is extraordinary, with nearly every page of Irish history crying out 'Beware! take no gifts from the enemy, or your cause is lost'—that Griffith, who knows it so well, would have been rushed into accepting the Treaty! Already, that night is being called Black Monday night. He was never a fighting man—that is, a soldier, but a constructive, brilliant brain—for years one who demanded no more than Grattan's Parliament. Now when England was practically beaten by the L. R. A.—he bent before Lord George's threats—and snatched at what appears to give more than Grattan's Parliament. But by taking it—the soul of Ireland, the soul that inspired our heroes, droops and withers. Mr. Barton's speech is a terrible one. He tells how he signed against his real will, because his colleagues did. Remember, Griffith's honor has not gone down before England. He is a straight, honorable man, but even he has proved to match for Lloyd George. Only De Valera withstood him. But Ireland is really immortal. Though this cruel blow may strike her—she will arise again. But, oh—MacSwiney did not die for Dominion Home Rule—and an English Governor General—or Kevin Barry, or Flood, or our other heroes go smiling to face the hangman's rope."

"The pity is—that if this Treaty is accepted—Ireland's long, weary battle of seven hundred years begins again. She is an ancient nation, not Canada, or Australia, or any Dominion. And to sweep her into the Empire! An Empire such as we know England to be."

From one of those who have most long and most faithfully worked for Ireland in a quiet but intense manner—one who helped at the birth of Sinn Fein—and who anxiously watched it grow from a tiny babe to a giant, I hear: "The fact is that the delegates to London were bluffed by Lloyd George. If they had been indifferent to his threats of war, and remained firm, and allowed the negotiations to break off there is little doubt but that he would have got some intermediary to bring them together again. His threat of renewed war was pure bluff. England would return to war tomorrow—in fact, would never have given it up if he could afford to do so. But you know the fearful straits she is now in—because of which she cannot afford to despise the opinions of her allies. If she could, she would despise them, but the financial and trade crises are her real difficulties. She will get out of this position in five years or so. The delegates should have taken advantage of this position. One of the biggest defects of the Treaty is that it makes permanent with us the regal atmosphere under the name of Government—the same fearfully unhealthy thing that we have always had under the name of Lord-Lieutenant. We will be back sixty years. Our people of the idle or well-to-do classes have been won over to us owing to the monstrous conduct of the English government; but with a British Governor-General here, and the name of making our own laws, the Vice-regal Lodge will again be the Mecca of the well-to-do Irish classes, and their souls will again be blighted by the Court atmosphere. It means also that all the energy that could go to reconstruction will now go to support the contests of political parties,—for a Republican party, as opposed to the new Constitutionalists is inevitable. It is difficult to know how

the final voting will go on the ratification. The one relief to be got out of the situation is that, deep as is the gulf which now divides the parties, and sore and bitter as they feel, they are behaving toward each other with the most commendable forbearance. There are practically no recriminations, no belittling of the past work of any—and everybody recognizes the good intentions of others. Another most encouraging sign is that even those who are most ardent for the Treaty are not throwing their caps in the air. The most ardent of them are just accepting it with resignation. The daily press, of course, the Independent and the Freeman—papers that have always tried to brake the wheels of national progress—are deadly against the Republic. But God has been just to Ireland—and will be just."

SEUMAS MACMANUS,  
Of Donegal.

## BISHOP WRITES ON CASE OF SEPARATE SCHOOLS

### MAKES CLAIM FOR FAIR DEAL FROM PROVINCE

Pembroke Observer, Dec. 29

His Lordship Bishop Ryan has issued a circular to the clergy of that section of the diocese of Pembroke lying within the province of Ontario dealing with the question of the Government's treatment of Separate Schools in this province and requesting action which will focus the attention of the public and the members of the Legislature on the injustices under which Separate Schools are being conducted. Resolutions have been prepared covering these injustices and forms of petition sent out for signature and His Lordship says in his letter to the clergy:

Explain to the people that there is no partisan political motive in the passing of these resolutions, or the signing of the petition, but solely a desire to bring to the attention of the public and of the Government actually in power, without regard to its party complexion, the grievances under which our Catholic School System labors, so that these may be removed by proper and effective legal enactment. There is no intention of interfering with the rights of others, but every intention of securing our own, under the letter and spirit of the Constitution.

### GRANTS AND TAXES

Grants due the Separate Schools of this province have been retained for some years by the Government, the Constitutional basis upon which these grants were assigned, namely attendance, having been affected by legislation which, though intended to encourage and promote greater efficiency in the Schools, prevented in fact, for several years a large share of the grants due our schools from reaching their destination. These diverted grants should be restored.

Proper provision is not made in the Assessment Act for the payment to Separate Schools of the taxes of incorporated companies in proportion to the stock held therein by Catholics. No provision whatsoever is made for the payment to Separate Schools of any part of the taxes of the Canadian National Railways in which every citizen of Canada is now a shareholder.

These are grievances which in justice to us, ought to be remedied by a revision of the Assessment Act, and by other legal enactments which would ensure us our rights, without depriving any of our fellow-citizens of theirs. It is the letter and spirit of the law that Catholic taxes should go to Separate Schools, if Catholics so desire that have property within a Catholic Separate School Section. But our legislation, as at present constituted, makes it difficult, and often impossible, for any portion of the taxes from incorporated companies, or from public utilities to be assigned to Separate Schools, no matter what proportion of their stock is held by Catholics, and no matter what interest Catholics have in them as citizens. No one, then, can justly find fault with us, if we ask our Provincial Legislators to devise such amendments to the Assessment Act as will assure to us that which is ours under the Constitution.

### SECONDARY EDUCATION

For one who studies the history of education and of educational legislation in Ontario, both when this province formed part of the United Province of Canada, after 1841, and since its restored existence as a separate province of the Dominion of Canada, in 1867, it is difficult to escape the conclusion that our Catholic Separate Schools have the right to impart not only primary education but also secondary education, preparing their teachers and bringing their graduates to the doors of the University. This secondary education, in fact, was carried on for years through fifth and sixth classes, covering the work done in

what were later known as continuation classes and fifth forms, and later still, as continuation schools and fifth classes, or fifth forms. A first undue interference with our constitutional rights was the legislative enactment of 1909, restricting the establishment of continuation schools to territory outside of high school districts. But this was not enough. Continuation classes, now known under the names of continuation schools and fifth classes, or fifth forms, have been for the last few years hampered in foundation or functioning by restrictive regulations, though, at first, they had received every encouragement from the Government and educational authorities of the province.

Since 1914 no continuation school may be established, or conducted by a school board unless "subject to the minister's decision in the case of disagreement . . . under conditions as to staff and accommodations, acceptable both to Public and to Separate School supporters." The exercise of our rights was thus made quite unnecessarily dependent upon the good will, and possibly, the caprice, of non-supporters. In 1915 a regulation was enacted to the effect that higher work, previously allowed, shall not be taken up in a fifth form, under a Public or a Separate School Board, either during school hours or outside of school hours.

Thus were our unquestionable rights to do higher secondary education overridden by regulation. It is a deplorable thing that rights derived from the Constitution and given by law, can be "regulated" out of existence.

And why should advanced children be driven and hived into High schools when the continuation class would bring a large measure of higher education to their very doors? Surely it cannot be the intention of our provincial authorities to let the Separate Schools live indeed, because they cannot be destroyed, but, at the same time, to see that they do as little as possible, in the way of educating the children who attend them. If the Separate School of any section is able and willing to provide for the secondary education of the children of its locality or district, why not permit, encourage, and help it to do so? Why tell parents practically that, whether they like it or not, whether it suits their convenience or not, their children must perforce seek higher education in a far-away college or in a distant and perhaps over-crowded High school?

In this respect also, therefore, our educational facilities should not be restricted, but broadened. Why not let us do in peace, nay, help us to do, what we are able and willing to accomplish: what has been and still is accomplished in our fifth forms, under restricted toleration, and in the few continuation schools that are still grudgingly allowed us.

And for the secondary education which they undertake and successfully impart, Separate Schools should, moreover, receive their proper share of school grants deriving from provincial and municipal monies contributed proportionally by the supporters of these schools.

Therefore, instruct your people on this matter. Get the desired resolution passed. Have all the people of your parish, men and women, of voting age, sign the petition to the same effect; which petition you will send to the parties noted above.

Yours fraternally,

P. T. RYAN,  
Bishop of Pembroke.

## MOST REV. CHARLES H. GAUTHIER

Canadian Press Despatch

Ottawa, Jan. 19.—Most Rev. Chas. Hugh Gauthier, D.D., Archbishop of Ottawa, died at 2:35 this morning after a lengthy illness. The cause of death was stated to be intestinal grippe. His Grace was seventy-eight years of age on November 13, 1921.

His Grace passed away very peacefully. With him at the bedside were Father Gauthier of Alexandria, a nephew; Mr. MacDonald, another nephew; Mgr. Lebeau of the Basille; Dr. John L. Chabot, his physician; Sister Martha and Miss McElroy, his nurses; Sister St. Fleiz de Valois, Superintendent of Water Street Hospital.

### HAPPY COMPROMISE

The appointment of Archbishop Gauthier to the See of Ottawa was regarded, at the time it took place, in 1910, as a happy compromise.

The names of several prominent ecclesiastics had been mentioned for the Metropolitan See, and feeling ran high in the Capital on the matter. In fact, two factions which came into existence over the controversy had many heated encounters. The wise course of ignoring the favored candidates of these factions and selecting an Archbishop who possessed the great advantage of



THE LATE SUPREME PONTIFF—POPE BENEDICT XV.

being bilingual by right of ancestry and by virtue of education calmed the troubled waters, and the appointment was hailed with great acclaim.

Archbishop Gauthier was born of French-Scottish parentage, his father being the late Gabriel Gauthier, and his mother, Mary McKinnon. He was born in a "cradle of Catholicity of Ontario," in the town of Alexandria, Glengarry county, Ontario, and received his primary education in the Christian Brothers' School there, afterward entering Regiopolis College, from which he graduated with honors in 1863, at the age of nineteen.

### DISTINGUISHED CAREER

Owing to his success he was appointed Professor of Rhetoric, and having completed his course in the priesthood on August 24, 1867, at Perth, Ontario, in St. Jean Baptiste Church.

In 1869 he was appointed to the parish at Gananoque, and was transferred from there in 1875 to Westport. Toward the end of the same year he went to Williamstown, where he displayed remarkable executive and administrative ability in lifting from the parish a huge load of debts, and in procuring enough funds to build the churches of St. John and St. Ita, at the same time leaving a substantial balance in the treasury.

### CREATED PARISH

He then created a parish at Glen Nevis, where he built St. Margaret's Church at a cost of \$45,000. He was next called to the Parish of Brockville, where he was named Dean in 1886. In 1888 he accompanied the Right Reverend Dr. Cleary on a trip to Europe, and three years later he was appointed Vicar-General of the Diocese of Kingston. On September 6, 1898, he was consecrated as Archbishop of Kingston Diocese, and his first work was to enlarge the cathedral there, which he accomplished so successfully that today it is considered one of the finest sacred edifices in the Dominion.

## MAUDE ADAMS GIVES ESTATE TO NUNS

### GIFT MADE IN GRATITUDE FOR COMFORT FOUND BY ACTRESS IN CONVENT

N. Y. Times

Maude Adams, whom thousands learned to love as Peter Pan, has presented her 300-acre estate at Lake Ronkonkoma, L. I., to the Roman Catholic Sisterhood of Our Lady of the Cenacle because of her gratitude for the comfort and peace she found in their convent in West 140th Street after a nervous breakdown three years ago, which caused her retirement from the stage.

Only a few of her intimate friends knew that Miss Adams, although not a Catholic, had gone to the convent a little more than two years ago to spend a few days in retreat, a withdrawal from the world for a time, to provide which is one of the chief functions of this sisterhood. She found there the quiet which she needed, and for the last two years it has been her home during her infrequent visits to New York.

Her gift to the sisterhood is unconditional, and it will greatly increase the work they have been able

to do among women. They will not take possession of the property until Spring, it was said yesterday by the secretary to Mother Marie Majoux, head of the convent. There are two buildings on the property, but they plan to build a large building more suitable to their purposes among the rolling hills and scrub oaks on the shore of the lake. It is one of the most attractive places on Long Island, and has long been the resort of motorists who drove many miles to spend a short time on the lake shore.

### ESTATE KNOWN AS "SANDY GIRTH"

Miss Adams' estate was known for years as "Sandy Girth." She spent much of her time there in the Summer, and studied there many of the parts in which she later appeared. She offered it to the Cenacle about a year ago, but at the time Bishop McDonnell of Brooklyn was in poor health and it was necessary to obtain permission from the head of the diocese before Mother Marie Majoux could accept the gift. Bishop McDonnell died and nothing more was done until about a week ago, when it was brought to the attention of Bishop Molloy, who immediately gave his hearty approval of the plan.

The property is valued at about \$180,000. That price was asked for it when Miss Adams offered it for sale in 1910. She withdrew it from the market the next Spring and improved it considerably, building another house and a large henery, and planting locust trees. When she learned of the desire of the sisterhood to extend their work she decided to offer the place to them and it was accepted gladly, as they have not nearly as much room as they need in the Manhattan convent.

The order is very popular among Catholic women. The nuns are mostly French and are women of culture and education. Teaching is a part of their work, but most of their efforts are in providing a place of retirement for religious devotion and rest, and in serving those who are unhappy and need to spend a time in seclusion. Although most of their work is among Catholics, it is not unusual for a Protestant to enter one of their retreats. It was said at the convent that so far as they knew Miss Adams had never contemplated becoming a Catholic.

### OFF THE STAGE THREE YEARS

Miss Adams had not spent much of her time in the city in the last three years, and has not appeared at all on the stage. Peter Pan has been missing for several Christmases, although his return was an annual seasonal event that was hailed with pleasure by children, old and young. Her interest in the stage waned after the death of her manager and close friend, Charles Frohman, who went down on the Lusitania. She did much work after this country entered the War and overtaxed her energies. She had a serious breakdown in 1919 which led to her temporary retirement, and it was during her period of convalescence that she entered Cenacle.

What work she has done in the last three years has been largely experimental work with light and motion pictures. She has a laboratory in the General Electric plant at Schenectady and spends most of her time there.

## CATHOLIC NOTES

With 31 countries now represented by embassies or legations at the Vatican, the diplomatic influence of the Holy See is the greatest, perhaps, in the history of the Church.

In Pittsburgh the Gospel is preached from Catholic pulpits in at least fourteen languages: English, German, French, Italian, Slovak, Polish, Bohemian, Magyar, Slovenic, Lithuanian, Croatian, Roumanian, Ruthenian and Syrian.

The Memorial Shrine of the five Jesuit martyrs—John de Brebeuf, Gabriel Lalemont, Anthony Daniel, Charles Garner, and Noel Chabanel—is of more and more surpassing interest since the introduction of their cause in Rome for their beatification.

With a Catholic population of 550,000, Scotland maintained in 1920 more than 280 Catholic schools, including 218 elementary schools, 12 intermediate, 2 secondary and 2 teachers' training schools. There are also two ecclesiastical colleges.

To proclaim its adherence to Christianity, the Government of Bavaria has placed an image of the Blessed Virgin on its new mark stamp. Some of its bills of higher value bear the same device. If only from an artistic point, the new mark postage stamp is greatly superior to most others.

Monsignor Vidal, Bishop of the Piji Islands, who is now visiting in London, declares that the time was never more opportune for the conversion of the Filipinos. He hopes to secure clerical recruits for mission stations in the islands and wants nuns to carry on hospital and social work among the natives, whose conversion is being retarded for lack of priests.

The establishment of a trading post at Castine, Maine, in 1613, claimed to have been the first settlement in New England, was recently recalled in the dedication of the little Chapel of Our Lady of Holy Hope. The chapel, remodeled from an ancient structure, stands on the site of Fort Pentagoet, the story of which is written history of French, English, Acadian and Dutch occupations of the territory.

Holy Trinity parochial school, the first Polish school in the District of Columbia and the first free school to be opened in this section of the country, has broken all records for enrollment this year. At present the school has sixteen classrooms and seventeen teachers. The school is conducted by the Sisters of Mercy and last year has close to 600 pupils. It is located in Georgetown and opened its doors first shortly before the city of Washington was laid out.

On the occasion of the conference for disarmament at Washington it will not be found inopportune to remind Catholics of a more important conference to take place next May at Rome, the center of Christendom. Catholics from every country on the face of the globe will meet there to pay public homage of love and obedience to the King of Kings, the Prince of Peace in the Blessed Sacrament of the altar. It will be the great International Eucharistic Congress, the first since the World War.

There are many indications that Oxford will once more become a seat of Catholic learning, more comprehensive perhaps than even in its palmy pre-Reformation days. The religious orders are back again, the secular clergy have a college, and Catholic laymen among the undergraduates are sufficiently numerous to call for the spiritual employment of Catholic chaplains within the university. Last, though not necessarily least, one of the old colleges has a Catholic dean, Dr. Urquhart, dean of Balliol College.

To enthrone the Blessed Sacrament for perpetual adoration, the most costly, and next to the largest, altar in the United States is being installed in the Church of St. Jean-Baptiste, New York, a church of the Religious of the Blessed Sacrament, and the only church in the city where there is perpetual adoration. The altar, which is being so built as to give the effect of a throne, will cost \$100,000, and has been nearly three years in the planning. It is being executed on the ideas of Rev. Alfred Pauze, S.S.S., assistant rector, and an authority on ecclesiastical architecture.

Arrangements for a conference of astronomers at which an attempt will be made to fix a definite date for the observance of Easter are being made under the auspices of the Vatican. It is probable that Cardinal Mercier of Belgium will preside at the conference, which will be held next April. Suggestions for a change from the present practice of determining the date of Easter have been made at various times and in different countries in recent decades, and the agitation has been renewed in England within the last year. The Church establishes the rule governing the date of Easter, which may fall on any Sunday between March 22 and April 25.