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LONDON, SATURDAY, AUGUST 14, 1920

OFFICIAL NOTICE

TO THE SEPARATE SCHOOL BOARDS OF ONTARIO

The contract for the publication of the Canadian Catholic Readers has expired. Its renewal has been made impossible by the high cost of material and labor. Until more reasonable prices prevail, when we hope to be able to issue our new Catholic Readers, the Separate Schools of Ontario are authorized to make use of the Public School Readers. This arrangement has the approval of the Department of Education and of the Bishops' Educational Committee of Ontario.

GLOBE CHARGES UNFAIRNESS

THE CATHOLIC RECORD is not unmindful of the service The Globe has rendered the cause of Irish autonomy, in times past, and it was in view of this we expressed our inability to understand The Globe's silence and aloofness at the present juncture. In its recent utterances, there is absent the warm-hearted advocacy that marked its former pronouncements on the Irish question. The Globe evidently does not wish to jeopardize its place and prestige, among imperial journals, by any emphatic assertion of the claims of Ireland to self-determination. It chooses the more cautious course and backs the Lloyd George Government through thick and thin, wise or blundering, right or wrong.

Lloyd George's solution of the Irish trouble is the Home Rule Bill he has already placed before the House. The inadequacy of this Bill was so palpable to Liberals and Laborites alike, that they refused to discuss it in Parliament. Mr. Asquith merely remarked "it was the greatest travesty of self-determination ever offered to a nation," and let it go at that. In substance it is chaff. Yet The Globe approved and recommended it. Would Canada have accepted it in 1867? Would any white race of national self-respect, have accepted it? Why should Ireland? Does it not withhold the functions of nationality, by imposing an English Army of Occupation, the rule of Dublin Castle, and taxation without the right to collect or disburse, upon the smaller Isle?

In all likelihood the present Home Rule Bill will die in the nursery through lack of support. In such an event is English statesmanship so crippled that it can offer nothing in its stead but the rusty weapons of military absolutism? Three years ago, in the British Parliament, Lloyd George, referring to the turbulent state of Ireland, said:

"Centuries of brutal and often ruthless injustice, and what is worse, centuries of insolence and insult have driven hatred of British rule into the very marrow of the Irish race. The long records of oppression, proscription and expropriation have formed the greatest blot on the British fame of equity and eminence in the realm of government. There remains . . . the invincible fact that today she (Ireland) is no more reconciled to British rule than she was in the days of Cromwell."

Though Ireland today is under greater physical pressure of the nerves than when those words were spoken, Lloyd George reaches for the sword of Cromwell, and commands it to be used at the dictum of drum-head courts-martial.

At the hour of writing the eyes of the civilized world are suddenly caught and appalled by the awful vision of a bleeding Ireland in bloody conflict with an English Army of Occupation, that sacks and burns villages and towns, under the same pretense that Von Kluck's invading army alleged, for shooting down Belgian civilians and burning the University of Louvain—military reprisals. It matters not what sacri-

fices England made during the late War for democracy and the preservation of small nations, she will be branded with the culprit's guilt by the High Court of civilization so long as she occupies the soil of Ireland, clad in the leaden garments of the Imperial Trepoffs and Hohenzollerns. No country knows better than England, that a period of martial law is but a breeding season for revolution. Under martial law, Russia shot thousands of political agitators, and crowded the prisons of Siberia with suspects, yet it was during those periods of shootings and imprisonments that Russia hatched the Duma and the Soviet. Excess of severity inevitably provokes retaliation and encourages the use of the pistol and the bomb.

By what agency, then, has England been led so far into the ways of repression in Ireland? The Globe will at once answer: Sinn Fein; THE RECORD answers: Carsonism. Sinn Fein is but the fever, Carsonism is the malady. The effronteries and violences of Carson in Ireland, and his domination of the Parliament in England, made the Nationalists' position impossible. By flouting and defying British rule in Ireland he made the Government a laughing stock before the eyes of the Irish people. The Government only added to its unfitness, and unworthiness, when in collusion with Carson it connived at gun-running in Larnoe, and the drilling of Ulster volunteers by paid imperial officers, while it shot down gun-runners in Dublin and disarmed the Irish Volunteers in the other three provinces.

As the purpose of legitimate government is not to advance the interests of an individual, or a class, but the welfare of the whole people, the English Government in Ireland forfeited its rights to rule, by sinning against the letter, the spirit, and the purpose of constitutional government. It tried to force the lock, with the wrong key, by attempting to rule Ireland against the consent of the people of Ireland.

Sinn Fein saw at once that its hour of destiny had struck, and immediately undertook the functions of government, with the general approval of the masses. It commands 88% of the peoples' suffrage and accordingly rules by the consent of the governed. In view of the political axiom, which has long received international acceptance: "Governments derive their just powers from the consent of the governed," which party has State authority in Ireland? It is this poster that has made Rome slow and cautious to speak, and that has imposed silence on the older clergy who are mostly Nationalist.

The condition in Ireland today is the direct outcome of England's political sin. Scoffed and scorned at by the aristocratic insolence of the English Parliament, Ireland, after almost a century of passionate pleading, has at last despaired of Westminster, and has forthwith abandoned discussion and reasoning before that tribunal for faith and action at home. She has reached the sink-or-swim stage of her political life, and, with the instinct of the helmsman, has forecasted her own course in the face of storm and tempest. The sense of servitude, and the bitter memories of seven hundred years give her wind and tide. She has taken her life in her own hands. Her horoscope is set. There is little chance she will turn back. The inhumanity of the system by which she was ruled became so nakedly iniquitous under Carson, and Lloyd George, that once and for all, she has cast the die for liberty or death.

While THE RECORD has never advocated an Irish Republic, and as yet hesitates to go further than Dominion Home Rule, we are, unlike The Globe, able to suspend our own predilections to study what we regard the just claims of Sinn Fein.

THE LAMBETH CONFERENCE

Throughout the month of July and until August 8th, two hundred and seventy Bishops of the Anglican establishment have been assembled in conference at Lambeth. One is naturally prompted to look for great results and important pronouncements from so large and distinguished an assemblage.

Still no less a personage than the Archbishop of Canterbury warns the public against pitching the note of expectancy, as to results, too high.

The official organ of the High Church Party, the Church Times, adopting the tone of the Metropolitan, says: "It was well that he should again forestall misapprehension of

its real character of an informal meeting. True, it is an assembly of Bishops brought together from every corner of the globe; but, after all, they are but a small portion of the universal episcopate, and it is not for them to legislate on questions, which only a general council should decide."

Similarly the English Churchman, the spokesman of Low Churchism, discusses the conference as follows:

"There is a tendency with very many to attribute to the Lambeth Conference far more power than it can actually wield. A Bishop may or may not be in sympathy with the majority of the clergy and laity belonging to his diocese. He may, or he may not, be capable of representing their convictions and desires. His right to speak for them may be real and actual, or it may not exist at all. But, however this be in individual cases, one thing is clear regarding the Bishops as a whole. They have come to London on their own responsibility, without credentials or any special commission to speak and act on behalf of the churches over which they preside. They cannot claim to be accredited delegates voicing the sentiments of the communities from which they hail. Nor can it be said that any legal force will attach to such resolutions as they may agree to pass. Not one of them can go back to his diocese and say, this or that was the decision of Lambeth and you must accept it as binding upon the whole Anglican community. The several churches will be as free to consent or refuse as if the suggestion was presented to them without the imprimatur of Lambeth at all. In fact, the business of the Conference is largely academic."

LABOR AND IRELAND

It is particularly galling to the Tory element of England that the Labor movement as a whole is so clear and determined in its views about Ireland. The temerity of mere workmen placing on record their belief that recent cases of lawbreaking in Ireland have their font and origin in the repression, provocation and misgovernment associated with the policy of the Coalition Cabinet in Ireland is almost too much for the political descendants of Pitt and Castlereagh. The mere idea of a group of common toilers entering into a discussion with a Prime Minister regarding a problem which has vexed and baffled statesmanship for over a century, is beyond belief.

Labor is prepared to support Irish self-determination even if that should mean the recognition by Britain of a Republican Government in Ireland. This was made abundantly clear at the recent Labor conference in Scarborough. From Labor organizations in all parts of England resolutions in favor of Irish self-determination poured in on the agenda programme of the Conference. After debate and division the policy and finding of the conference were decided and declared to be for Irish self-determination in the fullest sense of the word.

The attitude of the Miners Union, which protested against military domination in Ireland and ruthless attacks on the liberties of the Irish people, is a bitter pill for the advocates of Prussian repression in Ireland. The attitude of the National Union of Railwaymen in refusing to transport munitions or troops is also a blow at the militarist regime.

It may also be observed that the Scottish Trades Union Congress, which recently met in Glasgow, gave judgment by resolution not only in favor of Irish self-government but also declared for the withdrawal of the "army of occupation" from that country and called upon their affiliated organizations to refuse to manufacture, handle or transport munitions or troops.

Over a dozen Labor candidates for Parliament in all parts of England and Scotland have solemnly pledged themselves during recent months to support the recognition of a Republican government in Ireland. Of these Myers in Spen Valley and Lawson in Gateshead were elected to Parliament, and all the others polled enormously increased votes for Labor, while making the full concession of self-determination in Ireland a main plank in their platforms.

Just what these declarations of Labor will accomplish on behalf of Ireland, remains to be seen. Declarations are only efficacious when translated into action and hence their efficacy must for the present remain a matter of conjecture.

THE POLISH SITUATION

The present plight of Poland, with her capital, Warsaw, on the verge of falling into the hands of the Russian Bolshevik army, cannot but awaken sympathy for that land of many woes. Perhaps no country suffered so much and so cruelly during the Great War as Poland. Her sons found themselves drafted into opposing armies, her territory was devastated repeatedly during the ebb and flow of the struggle, and famine carried off many of her citizens. Once again she faces disaster through the invasion of the ruthless Bolsheviks.

It was unfortunate that, at the moment when their country needed reconstructive efforts, the Polish leaders should have allowed themselves to be beguiled into waging war against Soviet Russia, on the grounds that by carrying on an offensive defensive on Russian territory they might the more effectively protect themselves against the menaces of Bolshevism.

False hopes for support from a non-existent Ukrainian separatist movement lured Poland into this unfortunate venture. The invasion by Poland of hundreds of miles of Russian territory, east and south of the ethnological frontier, was unmistakably understood by the Russian population, as being directed not to the defense of the Russians against the Bolsheviks, but with the view of obtaining that territory, believing in and desiring to use Russia's apparent weakness.

One adventure brings on another, not always with good fortune. The adventurous Polish advance caused all classes of Russia to unite against their common enemy for the protection of their country, leaving temporarily the internal troubles of Russia to future decision, and now Poland finds herself in serious straits.

The Red Army now seems determined to overrun Poland. If its leaders, who are supposed to be mostly officers of the old Russian Army, now able to enforce a more ruthless discipline than was ever possible under the Czar, have got it into their heads that a sweeping military victory over the Poles is within their grasp, and must not be denied them, this would partly account for the uncertain and shifting tone of the Soviet replies to the Allies, who are trying to secure a truce.

It is up to the Allies to aid the Poles to maintain their national integrity against an enemy which may yet swamp Europe if not checked in time.

CATHOLICS OF THE DIOCESE OF ANTIGONISH, NOVA SCOTIA, AND THE WAR

Such is the title of an enlightening and attractive volume, dealing with the activities of the Catholics of the Diocese of Antigonish during the late War. In simple yet effective manner, the Faculty of the University of Saint Francis Xavier and the Statistical Committee of Saint Ninian's Council, No. 1105, of the Knights of Columbus, the joint authors of the work, set forth facts regarding the various phases of war-work in their Diocese, thereby establishing a permanent record of patriotism and loyalty of which they may justly be proud.

The pastoral letters of the worthy Bishop of Antigonish, Mgr. Morrison, dealing with enlistment, patriotic work of all kinds, the Victory Loan and other wartime endeavors, are reproduced at length. Likewise, a list, according to parishes, of all those who enlisted is given. The great number of names of those who made the supreme sacrifice, brings home the stern reality of what the War meant to Antigonish.

The splendid record of patriotism and heroism of the Trappist monks of Tracadie, is indeed in itself an answer to the cowardly and foundationless charges of that politician whom the Honorable Charles Murphy so ably refuted and effectively silenced. The Trappists of Tracadie, the editors inform us, sent nine of their twenty members to the battlefields of France, two of whom met death on the field of honor.

The work of the editors is particularly valuable as a store-house of information, which cannot be gained by the unscrupulous politician who would hope to rise to power by attacking the loyalty of Catholics. The volume in question suggests the hope that someone will be inspired to undertake a work of similar scope in relation to the whole Dominion of Canada.

DAINGEROUS DRESS

By THE OBSERVER

There is always trouble awaiting the man who dares to find fault with the ladies. Fashion has a mysterious power over the fair sex. I say "mysterious," because no one seems to understand it; and the women themselves no more than anyone else.

Who originates the fashions in women's dress? No one seems to know; yet millions of women bow down before decrees that come they know not from where; and are made by no one knows whom. Who, for instance, first decreed that women should wear neck furs on a stifling day in July, and bare their chests to the wintry winds in January?

The women do not know. In general, they condemn such folly in words; but in practice they yield a slavish and unquestioning compliance.

Who first issued the edict; so profitable to druggists and physicians; that open mesh stockings should be worn on the street in the depth of a Canadian winter. Who knows? But, who fails to obey?

Fashion's decrees are as mysterious as they are whimsical; and possibly it is because they are mysterious that they possess so great an attraction for the feminine mind, and easily secure obedience. If women were inquisitive enough they would have little difficulty in ascertaining that fashions are designed not for the sake of art; not for the sake of comfort; not even for the sake of clothing the beautiful sex beautifully; but simply, and always, in the interests of trade; a cold-blooded business proposition; the question being simply how to make a market and to sell the most goods.

To this end, it is necessary, for the greater profit of the vast trade in ladies' wear, that common sense be left out of the calculation; for common sense would counsel moderation in dress and would maintain a sensible fashion longer than would be profitable to the trade.

To the end that the most money may be made, it is necessary that fashions should change often; and that the changes should be striking enough to attract widespread attention, and to prevent women from clinging to the fashion it is intended to displace.

Money is the great object of the makers of fashions; and that object is best attained by changing the fashions often and by changing them sufficiently to knock the old fashions out completely and ensure the success of the new.

The most successful way to make money is to appeal in some way to human weakness. Money is made sometimes by appealing to common sense; but sense is a slender source of wealth compared with folly. Human folly can always be depended upon to return big profits; common sense may or may not; and most often does not.

Therefore, there is more money for the trade in ladies' wear, in appealing to vanity, than can be made by designing or manufacturing garments which can command the approval of common sense and good judgment.

Who makes the fashions? For the most part, they are designed by paid designers; paid by the manufacturers; paid to design what will sell; not what will commend itself to sensible women, or win the approval of modest women; but what the largest number of women will probably buy. Comfort and health are not consulted; except casually and incidentally; and when consulted at all, they are made entirely subordinate to the main idea, which is to sell goods and to make money.

Appeals to human weakness have a wide scope; but the most dangerous of such appeals that is made by the designers of women's dress is the appeal to woman's pride in her beauty. Woman values her beauty most because it pleases men. A suggestion that she may show more of it because "it is the fashion," is a very powerful appeal to her vanity and her desire to please the eye of the other sex. A fashion which seems to call for greater exposure of feminine beauty can only fail to be accepted by women, if they have enough innate modesty to reject the temptation, or enough strength of mind to refuse to do a thing which she is told everybody is doing.

In every community there are, in the first place, some women who have little or no modesty. These, of course, are well pleased when fashion says they may wear transparent dresses, and very little of those.

There are also, in every community, many women who, though not eager to expose their forms unduly, are quite prepared to follow the fashion, and to defend themselves on the plea that it is the mode. There are, also, a good many women who regret the fashion; who complain of it; but who, nevertheless, follow it with some modification of its worst features; and there are, lastly, a number, — I fear a minority, — who reject an immodest fashion altogether.

It is beyond question that the proportionate number of women who yield to outrageous fashions in all their outrageousness, is increasing. There has been a great increase in sensuousness in this country in recent years. I am here using the word "sensuousness" in a moderate and mild sense, or comparatively so. I do not mean sensuality; though there is a good deal to be said on that very unpleasant topic.

I mean sensuousness; an increase in the love of all things which please the senses; an increased love of sheer physical pleasure; and the large circulation of war money, and the restless and excited tone of society generally, have contributed heavily to the indulgence of this love of pleasure. Observant minds, moreover, cannot have failed to notice that the moving picture screen has stirred the imagination of the young in the direction of physical enjoyments.

It is perhaps not surprising that in a social atmosphere like this, the fashions in women's dress should show a strong tendency towards nudity.

Nudity is the logical end of the present fashions. If the loin-cloth of the savage is defensible, the present fashions are defensible also; not otherwise; for they are only a short step from the loin-cloth; and indeed the better class of loin-cloths conceal almost as much of the person as some of the ball-room dresses of today; and in most well-regulated African villages the one-piece bathing suit would certainly not be permitted.

NOTES AND COMMENTS

WERE IT not so ghastly, and the name itself reminiscent only of sacrilege, outrage and murder, the announcement that Villa, the Mexican bandit, has "retired to private life" would be the premier joke of the generation.

THE ANNOUNCEMENT of the resignation of most Rev. Dr. Maguire as Archbishop of Glasgow brings to a close a notable episcopate. Of Irish extraction the Archbishop is a native son of Glasgow and has throughout his priestly life identified himself closely with Scottish National sentiment. His great part, too, in the rebuilding of the ancient Catholic fabric of Scotland will forever make his name memorable in its annals. That he should now by reason of uncertain health be obliged to retire will be regretted throughout his own diocese and far beyond it.

ARCHBISHOP MAGUIRE'S decline in health goes back some ten years. It will be remembered that in 1912 he sought and obtained the assistance of a coadjutor, in the person of Most Rev. Donald Mackintosh, whom the Holy See named Archbishop of Cherson, with right of succession to the See. Dr. Maguire seemed at that time a confirmed invalid and not at all likely to resume his wonted activity. The entire work of the office, therefore, devolved upon Archbishop Mackintosh who, though an older man than his Diocesan, seemed in every human probability destined to survive him.

AS SO often in human affairs, however, it was the unexpected that happened. Dr. Mackintosh also broke down under the strain and after a protracted illness died in October of last year. Archbishop Maguire meanwhile had recovered somewhat of his former health and taken up again the active administration of his diocese. That, finding the burden too great, he should now find it necessary to permanently retire testifies to the vigor with which he had gone about the task.

THE AUTHORSHIP of that beautiful poem "The Canadian Boat Song," is again being discussed, this time in the columns of the Toronto Globe, by the writer of the latest contribution on the subject appearing to accept the theory that it is rightfully attributed to John Galt, the well-known novelist, and founder of the Canada Company.

SOME YEARS ago the matter was discussed in these columns, at which time we expressed the opinion that while there was much to be said for the theory, the weak point in it was that while the poem is instinct with the spirit of the Gael—i.e., indeed labelled "From the Gaelic,"—Galt was a Greenock man and not especially intimate with the Highland character, or steeped in Highland sentiment. Besides, his works contain no evidence that he understood the Gaelic language, and we do not recall a single Highland character in any of his novels, and we have read most of them. On the contrary, his characters are all drawn from West Country and Lowland life, in the delineation of which he remains to this day without a serious rival.

AT THE same time we queried whether a case could not be made out for William Peter Macdonald, Vicar General of the dioceses of Kingston and Toronto successively, and founder and editor of the first Catholic periodical in Upper Canada, The Catholic, published at Kingston in 1830, and again, at Hamilton from 1841 to 1844. Vicar Macdonald came to Canada in 1826 at the solicitation of Bishop Macdonell, to take charge of a seminary proposed to be established at Alexandria, which project, however, was for one reason or another deferred and finally abandoned altogether. The Vicar, as stated in these columns last week, was an accomplished theologian and editor as his published writings testify.

WILLIAM P. MACDONALD was also a poet of no mean capacity, and before coming to this country published (in 1818) a volume of verse, which was supplemented in Canada by weekly poetical contributions to the columns of The Catholic. That such a man, instinct as he was with the spirit of the clans, should have written the "Canadian Boat Song," is quite conceivable, and, notwithstanding that evidence directly pointing to such authorship is wanting, we have always had an idea that he might indeed be so. And we cling to that idea still. As it is, like the religion of Shakespeare, or the authorship of the Letters of Junius, the fact is not now likely ever to be satisfactorily determined, and must remain among those eternal controversies which furnish to successive generations of savants and antiquarians material wherewith to sharpen their wits upon.

AS TO Vicar Macdonald's personality it may not be amiss to reproduce again the impression of one who knew him well. In his delightful "Reminiscences," published in 1890, — a book all too little known — the late William John Macdonell says: "He (the Vicar) was a thorough scholar and polished gentleman. Possessed of a refined poetic taste he left many pleasing productions of his pious muse, most of which are still in manuscript. Universally regretted, he died at St. Michael's Palace, Toronto, on Good Friday, April 2nd, 1847, and was buried in the cathedral on the Gospel side of the choir."

"When the bold kindred in the time long vanished,
 Conquered the soil and fortified the keep—
 No seer foretold the children would be banished,
 That a degenerate lord might boast his sheep."

SABBATINE PRIVILEGE STILL ATTACHED TO SCAPULAR MEDAL

By N. C. W. C. News Service

Discussing recent reports that the privileges and indulgences granted by Pope Pius to the scapular medal of Our Lady of Mount Carmel were no longer attached to the medal because at the expiration of the original five-year time limit, the Rev. Jose Maria de Isasi, vicar of the Discolored Carmelites of the Washington Province, today called attention to the fact that the privilege had been indefinitely renewed by Pope Pius and therefore still held good.

"The Sabbatine privilege, which is a promise of release from Purgatory by at least the first Saturday after death, is still attached to the scapular medal," said Father Isasi, "having been renewed indefinitely by Pope Pius."

The first privilege of the scapular of Carmel, given to St. Simon Stock by Our Lady of Carmel, was never granted to the medal, but is attached only to the wearing of the cloth scapular. This is the promise that the wearer will never die in mortal sin and is contained in the words of Mary when she said: "Whoever dies invested with this scapular shall be preserved from the eternal flames. It is a sign of salvation, a sure guard in danger, a pledge of peace and my special protection until the end of the ages."