

The Catholic Record

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LONDON, SATURDAY, JULY 24, 1920

THE RECORD AND THE GLOBE

We regret that the Toronto Globe has recently lost its good temper, and the decorum that accompanies it, by applying to one of our editorials such epithets as "false," "maliciously and wilfully so." The charge about which The Globe complains, was not made specifically against that journal. It was rather to the effect that The Globe had descended to the low level of other partisan and one-sided journals. We repeat that The Globe is one of the leaders in the imperial orchestra that is intent upon damning Sinn Fein for crimes less odious than those of the military despots who are dragging a long-suffering people at the point of this bayonet. Has The Globe so lost its political judgment and its sense of fair play that it fails to recognize that government without the consent of the governed is slavery. Why should it grudge Ireland the blessing we enjoy in Canada—self-determination? There was a time when The Globe agreed with ourselves that liberty alone fitted a nation for liberty. But The Globe has changed. While it unctuously pronounces the sacred name of Liberty for Canada it approves of intolerance and tyranny in Ireland. Its references to Ireland's fight for freedom are sneering and spiteful. It would seem the only Irishmen who did favor with The Globe are the alien scoundrels who are disloyal and ashamed of their native land.

If the peoples of other nations are free to express themselves regarding how they should be governed, can it be wrong for Ireland to evolve her own system of government? Are Irishmen traitors because they choose the form of government that represents the common consent of the nation? Why does The Globe insist upon Ireland's acceptance of a Castle government that outrages the feelings and aspirations of 80% of the population?

It is passing strange, that The Globe, which became the vigilant defender of small nations during the War, should now defend the tyranny of a super-nation and a super-government after the War. The RECORD could not but notice, that while The Globe's columns teemed with despatches from Tory journals, all of which called for repression and military occupation of the smaller isle, its pages contained no expression of advanced thought from any of the great dailies in sympathy with the cause for which the War was waged. The Manchester Guardian, the Daily News and the New Statesman have repeatedly admitted and declared that the Sinn Fein organization is not to be held responsible for the violence which British Militarism has provoked in Ireland. Even the London Times acknowledges and publishes long reports proving the fact that Sinn Fein, so far from fomenting crime in Ireland, is exercising its power to restrain crime and to punish crime. Mr. Lynd, the noted English author who saw Ireland at short range, has this to say of conditions there:

"If Lord Bryce and Mr. H. A. L. Fisher were to go to Ireland and to investigate the crimes committed against Irishmen as they investigated the Belgian atrocities, they would find matter for a report that would astound and horrify the world. Crimes are undeniably being committed on both sides, but the crimes that are being committed on the Irish side are of exactly the same kind as were committed in Italy and in every country that was denied its liberty."

Has The Globe no access to those great dailies or those eminent authors? Knowing that it has, The RECORD has concluded that The Globe's columns are closed to all who censure and reprobate the savagery of a military rule that revolts the conscience of the civilized world. It was in view of those facts rather than any animus against The Globe that prompted our condemnation of a silence that amounted to a suppression of the full facts of the Irish situation, and that provoked our answer to The Globe's repeated challenge: What do Irishmen in Canada think of "Sinn Fein outrages?" In the light of the motto which has a permanent place on its editorial page: "The subject who is truly loyal to the Chief Magistrate will neither advise nor submit to arbitrary measures," we ask The Globe to declare which is the loyal party in Ireland—the brute-force Government, or those who resist its arbitrary measures?

DR. MANNIX

So Toronto is the "Belfast of Canada." His Worship, Mayor Church, has said so and surely he ought to know. That explains the lack of recognition accorded Dr. Mannix, Archbishop of Melbourne, during his recent visit to our local "Belfast." When the Archbishop left Melbourne 100,000 people gathered in the streets to bid him good-bye. On arriving in America all the larger cities tendered him offers of royal welcome—*all except Toronto.* He stopped off in Toronto to visit friends, and, no doubt, he was carefully watched in case he should do anything that would sully the fair name which the Queen City has justly earned as the centre of bigotry in Canada. The great Australian Prelate came and went without committing any overt act that might be construed as treasonable. His friends in Toronto have no need of apologizing for his presence or his conduct.

Before his appointment to the archiepiscopal See of Melbourne Doctor Mannix was president of Maynooth College. His student days had been a series of triumphant successes, and, on completing his studies, he had already won the right to lead. He is a man of extraordinary natural ability, an earnest student of ecclesiastical and civil affairs, and an indefatigable worker. He is neither an orator nor a striking personality. All his triumphs have come to him as the result of the accomplishment of difficult tasks. His most effective power is a clear, logical mind capable of conveying its ideas convincingly and persuasively to others. Hence it is there is nothing of the spectacular or statueque in Doctor Mannix. Through sheer intelligence he has won prestige in the public eye when there is question of a leader in action for public affairs. To appreciate his surpassing ability it is necessary to be near him; to come directly under the sway of his powerful mind.

During the World War two names of ecclesiastics came into special prominence. They were Cardinal Mercier and Archbishop Mannix. The great Belgian Cardinal was heard round the world as the denouncer in scathing terms the dastardly violation of an innocent nation. The world heeded his voice and assented to the force of his logic: Belgium was saved. He championed the cause of a free people and vindicated their right to remain free.

Archbishop Mannix championed a right equally sacred—the right of a great Commonwealth to determine its action in any cause whatsoever. He saw that certain interested parties were attempting to interfere with his country's action in the great world struggle by the use of insidious means. He struck off the head of this enemy and vindicated the right of Australia to freedom from extraneous influence in its internal affairs. Had he not done so Australia would have been debauched and then manacled for years to come. In Canada we know only too well what the reference is.

Doctor Mannix is absolutely fearless. To his fearlessness there is linked up a logical consistency. Having championed the cause of national self-determination in the land of his adoption he strongly favours it for the land of his birth. National self-determination or the doctrine of Sinn Fein was professed by the most sacred and fundamental principle for which the Allies fought in the recent European struggle. It was for this our soldiers died; for this we made cheerfully the stupen-

dous sacrifices of labor and wealth entailed by the War. Yet we hear no more of self-determination: Sinn Fein is a term of reproach. On The RECORD has concluded that The Globe's columns are closed to all who censure and reprobate the savagery of a military rule that revolts the conscience of the civilized world. It was in view of those facts rather than any animus against The Globe that prompted our condemnation of a silence that amounted to a suppression of the full facts of the Irish situation, and that provoked our answer to The Globe's repeated challenge: What do Irishmen in Canada think of "Sinn Fein outrages?" In the light of the motto which has a permanent place on its editorial page: "The subject who is truly loyal to the Chief Magistrate will neither advise nor submit to arbitrary measures," we ask The Globe to declare which is the loyal party in Ireland—the brute-force Government, or those who resist its arbitrary measures?

In England a man is permitted to air his opinions in regard to self-determination for Ireland; the following article will show that. Thanks to the fearless consistency of Dr. Mannix the same is true of Australia. He is the type of man who will never lay down the sword of logic until the principle of self-determination is accorded in its integrity to his native land.

BRITISH LABOR SIDES WITH ERIN

At the special Trades Union Congress of British Labor called to consider the Labor's attitude on the Irish question a most emphatic repudiation of the English policy in Ireland was dealt out. Eight hundred delegates representing five million English laborers convened to vote their disapproval of the military rule which is being enforced beyond the bounds of reason upon the Irish people.

It was resolved at the Congress, on a motion read by the Miners' Federation, that the English Parliament should withdraw all troops from Ireland. Incorporated in the resolution was a recommendation for a general strike if the Government refused this demand.

For some years past the Labor Party has been a power in English politics. In turn Parliamentarians have ignored them, have compromised with them, and have pandered to them. During the past twelve months the laboring class of England have been tasting the fruits of freedom and have realized the vast strength that resides in their numbers. The history of their struggle for liberty during this present century has been marked by "strikes," both for higher wages and for better working conditions. Soon the closing chapters of that history will be written.

Never before this present instance, however, has the Labor party come out so certainly as a political force in Imperial affairs. No spirit of individualism or hide-bound selfishness gives birth to this just demand that England cease making a barracks of a country which, according to the testimony of its population, detests every vestige of English interference in national affairs. Nothing but an altruistic motive, a love of justice, a hatred for oppression has brought forth this condemnation of a Tory policy that has made Ireland the Mourner of Europe.

The illogical position tenanted by the Carsonian minority appears ridiculous in the face of this English workingman's resolution. The handful of Anglo-Irishites who oppose self-determination; who clamor for English troops to back up their opposition, are certainly more English than the English and more fearful of the disintegration of the Empire than those whose business it is to keep it intact.

A WORD TO THE WISE

"Every thoughtful, intelligent and fair-minded citizen will perceive the justice of the opinion handed down by the Secretary of State by Atty.-Gen. Groves declaring the proposed enactment to abolish private schools a violation of the Constitution of the United States."

As has been stated so forcefully by the various candidates for Governor by many newspapers and by numerous citizens, this movement is palpably an attack upon certain parochial schools and nothing else.

But when one remembers that the people who established these schools shed their blood freely for the independence of the American colonies in the Revolutionary War; that their blood has flowed in defense of this Union whenever the country has been menaced; that there is no blot upon them as citizens in any respect, one can

only marvel at the bigotry which would have the effrontery to attempt to deprive them of their religious liberty after they have enjoyed it for one hundred and thirty years.

"When the act of giving children religious teaching in a certain efficient way becomes an offense against the law in the United States, then, indeed, may we despair of our experiment in self-government. Those who are making this attack would be better citizens and would be doing something real for the perpetuation of American institutions were they to be equally efficient in teaching the precepts of religion to their own children."

The above quotation, which is taken from the Detroit News editorial page of July 10th, needs no comment for those who are versed in Michigan politics. Taking advantage of the social disturbances created by the War, a body of stay-at-homes known as the "Wayne County Civic Association" villainously attempted both by sophistry and dishonesty to abolish the Catholic parochial school of Michigan. So far their attempt has been abortive. The chief Michigan daily journals have opposed them; Episcopalian, Baptist, Lutheran and many other Ministers have condemned them.

What is said editorially by the Detroit News relative to the patriotism of the American Catholic can be reiterated of the Canadian Catholic; what holds good of religious teaching in the American primary schools is likewise applicable to Canadian schools.

As far as is known there is only one organization in Canada whose object, *inter alia*, is to abolish separate schools. It is not a large organization. Nor is it one whose motto is "Canada First." Its growth is not commensurate with the development of Canada, and its spirit is not in accord with the British North America Act and the freedom which is guaranteed to the Catholics of Ontario.

It is evident that from year to year there is less reason for giving this Lodge organization any publicity or notice. Its principles are out of harmony with the laboring class; its ignorance is shunned by the educated. Soon its better informed members will awaken to these facts and will shun the "brethren" who are attempting to do the impossible. Remember the "Wayne Civic League;" for history repeats itself.

VOTING UNDER COMPULSION

By THE OBSERVER
The following despatch refers to a matter which is of great interest not only to the many thousands of readers of THE CATHOLIC RECORD in the Maritime Provinces, but to workmen everywhere.

Glouce Bay, July 10.—At a meeting of the Reserve local of the United Mine Workers on Friday evening, it was decided to apply steam-roller tactics in the political campaign in this county by ordering every member of the local to vote nothing but the Labor ticket on penalty of expulsion.

It was voted that any member who cast a ballot for anything but the Labor ticket should be debarred from the union privileges in future.

It was not stated at the meeting how the trend of secret balloting on election day would be discovered.

This is a situation which ought to give serious concern to every citizen who knows how much it has cost to get personal liberty and how easily it may be lost.

If we need tyranny, I am ready to vote for setting up a Czar; for that would be more endurable than to see workmen kicking other workmen ahead of them to the polls.

I would even vote for a kaiser; one kaiser; one big and powerful kaiser; rather than for a group of little toy kaisers in a workingman's local.

I wonder where the orators were when that resolution was passed. I mean the orators who grow vehement, if not eloquent, over the slavery of the workingman. They are accustomed to abuse "capital" and "capitalists" until their perspiration runs down into their boots; yet, when did "capital" ever make so brutal and so shameless an attack on the personal liberty of an elector to vote as he pleases, as is contained in the foregoing resolution?

How many offences against freedom will "capital" have to commit before it can catch up with that?

How could tyranny go further than to dictate to a man for whom he shall vote—at the same time consigning him to separation from his fellow-workmen by way of penalty. To impose a heavy penalty for an act which is innocent is brutal tyranny; but when that act is not only innocent, but is an act which every free citizen has an absolute right to perform without dictation

from anyone, then what are we to say?

The great dangers in which the Labor unions of Canada stand today are, (1) the lack of sound moral education in their leaders; (2) general ignorance of the principles of civil government. The Labor unions serve a useful purpose in protecting the interests of the workmen in the matter of labor conditions and wages. These unions might be made educational; but they are not educational, except in a very narrow and very injurious sense.

I mean that they are teaching the workman the rotten lies of Socialism, stirring up in them the spirit of intolerance; and filling them with hatred for all men who have more money than they have.

Also there is a bad spirit growing amongst Canadian workmen in respect of civil authority. Let me illustrate this by another despatch dated a day or two earlier:

Glouce Bay, July 8.—The Duke of Devonshire will receive no official welcome from the town of Glouce Bay according to a decision arrived at by the council on Wednesday night.

"He has two feet like anybody else," said Councillor Bagnell, in opposing any expenditure for the Duke's reception, "let him walk around." After some further discussion the matter was dropped.

It is understood that Mayor Forbes will confer with a committee of citizens and that arrangements are likely to be made for an informal reception.

This is the spirit of a London slum; and it is from London and Liverpool and Glasgow slums that some of the men who are acting as leaders of Canadian workmen, have come. The spirit of the slum which spits tobacco juice on a well-dressed man or woman passing by; that is the spirit in which the Governor General of Canada is met in the Town Council of a large Canadian town.

Now, mark the humor of the situation. The Duke of Devonshire is insulted because he represents authority; just that and nothing else. Had it been the jail bird Ivens who was coming, nobody would have wanted him to walk on his two feet; the same men would have wanted the best taxi in town for him, and a brass band to play "See the conquering hero come."

But, is authority so objectionable to them after all? What more extreme exercise of authority could be made than to order men to the polls to vote by dictation, or suffer expulsion from their unions? It is not, then, authority that is objected to, but authority exercised by anyone else than themselves.

The Duke of Devonshire, when visiting a Canadian town, represents the whole State; and all Canadians are bound to show him honor and respect, not because he is a Duke, but because he is the official head of the State. Self-respect impels us to respect him; in honoring him we honor our country, as we do in saluting the flag.

But let the case be clearly understood. Socialism recognizes no country; has no patriotism; respects no courts; believes not in our laws; and puts its hand against all existing institutions; including religion and the Church. Only a couple of weeks ago, a man bearing the same name as he who made the coarse "two feet" remark,—and probably the same man,—said in a speech at a convention, that he wanted to see Labor in the saddle in order to destroy Parliament.

Why to destroy Parliament? For greater freedom? For wider liberty? Or, so that local bosses may order their fellow-citizens to do this or that; to vote thus or so; with heavy penalties over their heads, and no appeal?

Am I exaggerating? Not in the smallest degree. If, a few years ago, anyone had predicted that the free and many miners of Nova Scotia would have a gun put to their heads by their fellow-miners in their own lodges or locals, and be ordered to vote for certain men or get out, the prediction would have been regarded as preposterous. Yet, it has come to that.

Things move quickly when ignorance is combined with power; and when, at the same time, the spirit of destruction is active.

There is no possible tyranny like the tyranny of the ignorant and the irresponsible.

By work one accustoms one's self to a severe and active life, and the character gains as much by it as the mind.—Ozanam.

NOTES AND COMMENTS

THOSE INCLINED to think the Catholic attitude towards Freemasonry obscurantist and intolerant might derive some instruction from the action of the Reformed Church of Hungary in regard to the craft. The Presbytery of that body in session during the Spring in Budapest, deliberated upon the report of a special commission appointed to enquire into the workings of Freemasonry during and after the War. The gist of this report was that members of the Reformed churches who either are now or were Freemasons shall no longer be invested with ecclesiastical office, nor shall they be allowed to hold or possess such functions as that of teachers in the schools or professors in any of the Reformed colleges.

THE REASON given by the commission for this decision was that "Protestantism and Freemasonry are opposed and irreconcilable." Novel as the decision may appear coming from such a source, it certainly found favor with the body at large, for, acting upon the report, it was decreed that all persons holding any office or benefice in the Reformed churches, if members of any Masonic lodge, or of the Social Democrat or Radical party (which fact would seem to determine intercommunion between the two), must withdraw therefrom or resign office in the church without delay. The episode furnishes food for thought for those who are accustomed to condemn the Catholic attitude towards the lodges.

A WINNIPEG Anglican rector, making through the Canadian Churchman an appeal for funds to carry on what appears to be a system of proselytism among the foreign born population of that city, says: "The only other churches in the immediate district are the Roman Catholic and the Lutheran. The children will come to us." It is evidently the old trick of enticing Catholic children into Protestant Sunday schools through adventitious methods, the decoy in this case being a series of "lantern talks." It is well that the Catholics of Winnipeg should know just what the rector in question is after.

IN A glowing panegyric upon the retirement of Sir Robert Borden and the advent of a new Premier, the Mail and Empire says: "The new Government should seize the opportunity to kindle throughout the nation an enthusiasm for the building up of Canada." That is precisely what we lack in Canada, an ardent love of country, and a sound, vigorous patriotism. So long as Canada falls short of first place in the hearts of her citizens, just so long will she languish in the march towards nationhood and true greatness. With her inspiring traditions, her boundless resources, and her virtue people Canada's destiny is surely in the forefront if only "to her own self she will be true."

"If God protects us during the next twenty-four hours we may reach a harbor of safety" is among the last utterances attributed to the late President Carranza. This was during his flight from Mexico and as he drew near to the American boundary. Thus, not infrequently, when the tide of affairs turns against them, do the enemies of religion cry aloud to the God whom in prosperity they had outraged. Carranza was a bitter persecutor of the Church of God throughout his usurped administration. Whether or not he was responsible for the enormities done by his subordinates and apparently in his name, is not ours to decide. That, however, he should in his last hours have called upon God to succor him may be taken as proof that, obedient to the Divine injunction, those whom he had persecuted had not forgotten to pray for him. May it not be that in the death which followed so close upon the utterance quoted, God did indeed protect him by giving him the grace of repentance?

IN HIS sermon to Toronto Orangemen Sunday, two weeks ago, Canon Dixon is reported to have said: "The principles of Orangism have never varied or altered since the order was founded, and these principles are to put down all that is contrary to the teachings of God's Word, and to bring to the front the Word of the living God." The Canon must have been looking through the Lick telescope when he read such principles in the Orange charter. They are, as

Shelley would have said, too "far in the unapparent." And, since his special exhortation to the brethren was "to get back to the Bible," it follows that, even in the preacher's estimation, they had strayed very far away from it. The "Wish to believe" evidently has had undue weight in Canon Dixon's study of Orange principles. His mental retina, too, must have been shot to pieces by the barbaric display of successive "Twelfth's."

THE DEBATE ON THE HOME RULE BILL

"THE UNION IS BROKEN; AND ENGLAND WILL NEVER AGAIN GOVERN IRELAND"

G. K. Chesterton in New Witness

The debate on the Home Rule Bill makes one thing plain; the English Parliament does not understand what has happened in Ireland. They propose their pitiful amendments, they discuss whether the Southern Unionist will be sufficiently guarded under this scheme or that scheme, they even decide against giving any sort of parliament to any part of Ireland; and meanwhile Ireland is lost to us. Whatever the members at Westminster may do, that fact remains: the Union is broken, and England will govern Ireland never again. Let us hold this reality in the whirlpool of petulant anger. Ireland is lost to us; but it is still possible that she may become a friend.

Englishmen may well be anxious when they look across St. George's Channel, and see a nation which has dared to take its destinies into its own hands. We know how our politicians deceive us; we know that England is governed by an alien crew for their own dirty purposes, but we submit Ireland has learnt the same lesson in bitter fashion, though that is largely because the Irish have never admitted. But for our greater docility the massacre of Peterloo might have been repeated and repeated unto this day. In Ireland the massacre of '98 has been repeated and repeated. And the promises of politicians have been made and broken, made and broken until a politician's promise has become as bitter a leer in Ireland as it should be here. Yet the Irish are magnanimous people, and they actually could believe that when Home Rule was granted in 1914 it was granted. Not even the gunnaring of Carson and the rhodomontade of the Ulster convention undid them. But when the War began, and their generous offer to the Allied cause of all they had and were flouted, they understood. They understood that from our unspeakable politicians nothing was to be expected but treason, and nothing was to be hoped but death. From that moment the Sinn Fein movement became the Irish movement. Henceforth the motives and actions of English politicians would not be questioned; they would simply be ignored.

THE LAW OF SINN FEIN ONLY LAW IN IRELAND

Ireland proceeded to govern herself and with the continual interference of the English military, she is governing herself badly. If she is governing herself badly it is because all the machinery of the law is in alien hands. The law abiding Sinn Fein people obey the Sinn Fein law; the others find no law to obey. For remember that the English provost marshal is respected by not one single Irishman and if there is any limit to outrage in Ireland it is because Sinn Fein is strong. Let us remember this! If there is any restraining influence in Ireland it is Sinn Fein, if there is any law in Ireland it is the law of Sinn Fein. The Englishman in Ireland is regarded by the Irish as an armed brigand. How can we expect the Irish hooligan (and there are hooligans in all countries) to pay any respect to his law?

But the government of Ireland is the Sinn Fein government. We may regard it as an unlawful government, but it exists. And there is no other government in Ireland. For no government is possible without the consent of the governed; and to government by the English Ireland will never consent.

IRELAND HAS REVOLTED FROM ENGLAND

All this debate about how much power should be given to the Dublin Parliament to be set up under the new Bill is futile, then. The only useful debate is what we are to do with the Sinn Fein Parliament. Shall we acknowledge it? or shall we root it out? Ireland has revolted from England, and either we must acquiesce, or we must make war against Ireland.

In any case this half war must stop—this means provocation to outrage, this imprisonment without trial, this reclaiming all meetings, this raiding of private dwellings and infant schools. All this must stop—unless our purpose is merely to steel the resolution of the Irish and to make the defeating of them all the more difficult.

IRISH REPUBLIC REFUSES TO PLAY ENGLAND'S GAME

We know, of course, what our politicians intend—by continual pinpricks to provoke the Sinn Feiners to a physical revolt which can be