

**The Catholic Record**

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50. Publisher & Proprietor, Thomas Coffey, L.L.D. Editors (Rev. James T. Foley, B.A. Thomas Coffey, L.L.D.) Associate Editor—H. F. Mackintosh. Manager—Robert M. Burns. Address business letters to the Manager. Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance must accompany the order. Where Catholic Record Box address is required send 10 cents to prepay expense of postage upon replies. Ordinary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. The Catholic Record has been approved and recommended by Archbishops Falomo and Scazzetti, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Ogdensburg, N. Y., and the clergy throughout the Dominion. In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Main St. and John J. Dwyer. In Sydney, N. S., single copies may be purchased from J. Murphy's Bookstore. In Montreal single copies may be purchased from J. Milloy, 341 St. Catherine St. West. In Ottawa, Ont., single copies may be purchased from J. W. O'Brien, 141 Nicholas St. The following agents are authorized to receive subscriptions and orders for the Catholic Record: General Agents—M. J. Hagarty, Stephen V. James, Vincent S. Cox, Resident Agents—Miss Bride Saunders, Sydney; R. H. Costello, 141 10th Ave. West, Vancouver; R. C. Sills, Johnson, 210 Rochester St., Ottawa; Mrs. Geo. E. Smith, 2281 Manoe St., Montreal; J. Ross, 105 Logan, 377 Laurier St., Winnipeg; Mrs. J. Henry Bullaughey, Norbert Sylvio. LONDON, SATURDAY, SEPT. 10, 1921

**THE IRISH SITUATION**

Plenty of advice is being hurled at the Irish leaders and the Irish Parliament from all quarters. Certain sections of the Press assume an attitude of amazement combined with indignation that President de Valera and the Irish people have not rushed with open arms to clasp the masters of the Black-and-Tans to their hearts, now that these men show a disposition to accord Ireland a modicum of that liberty of which she has been so long deprived for England's advantage. The Irish leaders, judging by past history, have good reason to place little trust in British Governments. They remember the Treaty of Limerick concluded between the commanders of James II's Irish army and those of the forces of William of Orange, wherein it was stipulated that "the Roman Catholics of this Kingdom shall enjoy such privileges in the exercise of their religion as are consistent with the laws of Ireland, as they did enjoy in the reign of Charles II." Hardly was the ink dry before a code of penal laws was put in force. Judges solemnly laid down from the bench "that the law does not suppose any such person to exist as an Irish Roman Catholic except for purposes of repression and punishment."

They, likewise, have not forgotten that a little more than a hundred years ago, Ireland's independence of England and the English Parliament was embodied in English legislation. But the Act had hardly been carried through when English statesmen proceeded to destroy it. Discussing this point, Lloyd George himself said in a speech on April 7, 1917:

"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 expatriation have formed the greatest blot on the British fame of equity and eminence in the realm of government."

Distrust, then, of British politicians even with gifts in their hands, has become an axiom with Irish leaders. Voicing this sentiment, President de Valera said in his address to the Dail Eireann: "There is an Indian proverb 'Fool me once, shame on you; fool me twice, shame on me.' The Irish people are not going to be fooled this time."

In this present crisis it does not help matters for pro-British papers to represent Lloyd George's offer to Ireland as equivalent to what is enjoyed by Canada or Australia. Dominion Home Rule in the above sense has not offered. For instance, Canada may and does lay protective tariffs against British goods. Ireland is given no such right. Canada may fix her own taxes. Ireland may also, provided she accept such portion of the Imperial debt as England may determine. As arbitration of the amount is refused, it could be set so high as to leave nothing for a constructive internal program of education and national development. This debt is to be imposed on a nation, which during the past century has been fleeced to the extent of over four hundred million pounds.

The provisions for naval and air stations and for recruiting Irish regiments have no parallel in the dominions. They put Irish strength, now alienated, entirely behind the

Empire and deny Ireland a foreign policy of her own at the very time the dominions are asserting their right to such a policy as a condition of true self-government.

President de Valera, we feel confident, would readily accept full dominion status for Ireland, as a partner in a commonwealth of free nations. At the same time, he will not agree to any settlement dishonorable to his country. This is clearly set forth in his last reply to Lloyd George, wherein he states: "If our refusal to betray our nation's honor and the trust that has been reposed in us is to be made an issue of war by Great Britain, we deplore it. We are as conscious of our responsibilities to the living as we are mindful of principle or of our obligations to the heroic dead."

"We have not sought war nor do we seek war, but if war be made upon us we must defend ourselves, and shall do so, confident that, whether our defense be successful, or unsuccessful, no body of representative Irishmen or Irishwomen will ever propose to the nation the surrender of its birthright."

"We long to end the conflict between Great Britain and Ireland. If your Government be determined to impose its will upon us by force, and antecedent to negotiations to insist upon conditions that involve a surrender of our whole national position and make negotiation a mockery, the responsibility for the continuance of the conflict rests upon you."

"On the basis of the broad guiding principle of government by the consent of the governed peace can be secured—a peace that will be just and honorable to all and fruitful of concord and inducing to amity."

**THE CATHOLIC CHURCH**

The greatest institution that the world has ever seen is the Church Catholic, Apostolic and Roman. It has existed in the world since the days when the Son of God Incarnate dwelt, and toiled and taught among men, and revealed to their wondering minds the eternal and saving truths which constitute His whole religion.

It was instituted by Christ to represent Him, and to do His work in the world when he should have returned to His eternal throne; that is to say, to teach the whole doctrine of Christ with authority and inerrancy, and to apply, through His ordinances, the merits of His atonement to immortal souls.

It bears upon its brow the marks and characteristics that distinguish and differentiate it from all false churches. It is one in doctrine, in worship and in government. It is holy in its Founder, in its teachings and ministrations, and in the number of its children who have been eminent for holiness of life in all ages. It is Catholic or universal in time and space, and fills the whole world with the majesty of its presence, and it is apostolic in its doctrines and in its ministry. It was to it, in the person of the apostles, Christ said: "All power is given to me in heaven and on earth. Going therefore teach ye all nations: and behold, I am with you all days even to the consummation of the world."

The Catholic Church is the mother of Christian civilization. It converted the pagan world, and when the Roman Empire was broken into fragments by the barbarian hosts that, like an irresistible and destructive avalanche rushed down upon it from the northern forests, it converted and civilized those iron men, and bowed down their stubborn necks to the sweet yoke of Christ's service. There is no Christian nation in existence that does not owe to the Church its Christianity and its civilization.

It is the most ancient and venerable institution that exists on earth. It carries the mind back to the times when the Apostles of Christ preached in Jerusalem and Rome and Antioch, and when Christians were torn by wild beasts in the Colosseum for the amusement of Roman citizens.

Down through all the ages it has come, doing the Master's work, teaching, civilizing and saving mankind. There is no human sorrow for which the Church has not a consolation, no deep wound of the broken heart for which she has not a healing balm. There is no question of the troubled soul for which she has not a satisfying answer, no dark problem of human life for which she holds not the solution. Like Veronica, she has wiped the

sweat and blood and tears from the face of suffering humanity. Into every Gethsemane of human suffering she has entered like an angel of consolation.

The Hon. William Ewart Gladstone has this to say of the Catholic Church: "She has marched for fifteen hundred years at the head of human civilization, and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world; her art the art of the world; her genius the genius of the world; her greatness, glory, grandeur, and majesty have been almost, though not absolutely, all that in these respects the world has had to boast of."

Her children are more numerous than all the members of the sects combined; she is every day enlarging the boundaries of her vast empire; her altars are raised in every clime, and her missionaries are to be found wherever there are men to be taught the Gospel of immortality, and souls to be saved. And this wondrous Church, which is as old as Christianity and as universal as mankind, is today after twenty centuries as fresh and vigorous and fruitful as on that day when the Pentecostal fires were showered upon the earth. Surely such an institution challenges the attention and demands and deserves the most serious examination of those outside its pale.

**COLUMBUS**

No greater lesson in perseverance can be found than that displayed by Columbus, the discoverer of the new world. The long and painful preparatory efforts of that man of faith and solid Catholic piety, to interest the old world in his project would have daunted countless hearts of less strong resolve.

He besought Genoa and Venice for a ship or two, to find his world, and they refused him. He petitioned the wise Kings of Portugal and England, and they refused to risk a single sail in such a quest. He sojourned long about the courts of France and Spain, appealing to the wisdom of the wise, the judgment of the learned, the ambition of the brave, and the avarice of the acquisitive; but he argued, appealed, petitioned in vain.

No one believed in his theory, or hoped in his adventure. The wise smiled scornfully, the learned laughed in their academic sleeves, and even the brave had no stomach for battling the tempest, or for planting their banners beyond the seas.

Where, then, did Columbus and his theory find believers? Who were his first converts and first assistants? A woman, a sailor and a monk, inspired with the desire of winning other worlds to Christ, are the three by whom the curtain of the Atlantic was raised. Columbus converted the Prior of La Rabida, the prior converted the Queen of Castile, and so the armada sailed in quest of the new world of the west.

Except by a very few he was soon forgotten. The prior may have prayed for him; the queen may have asked news of him; but Europe went on as if no apostle of the future was laboring through the vast tracts of the ocean.

"A New World found!" was the trumpet blast which rang from end to end of Europe, when Columbus returned with his plants and minerals and his redmen from afar. The telegraph of rumor proclaimed his success from Lisbon to Madrid and from Madrid to Rome, Venice, Antwerp, Paris and London.

By a perverse destiny of fate, the discoverer of America did not enjoy the glory and distinction which should have been his lot. Ill-requited by Spain, and weary of life, when he felt his end approach, he desired, as his last request that it might be engraven on his tomb, "Here lieth Christopher Columbus, who gave to Castile and Arragon a New World."

If this were meant as a reproach to Ferdinand, it was a magnificent reproach. If it were meant as a lasting definition of his own act, it is miserably deficient. What he actually did, was, indeed, insignificant, compared with what he was the cause of being done. Even from his death-bed that clear-sighted man must have foreseen that not to Ferdinand and Isabella was his New World given; not to Spain, nor even to Europe; but rather, it was given to all humanity for the remainder of time to come.

**NOTES AND COMMENTS**

CATHOLICS HAVE a very special interest in the Tercentenary celebration of the founding of Nova Scotia which came off with so much eclat last week. Not only is the early history of the Province preponderately Catholic but Catholics have had a conspicuous part in the building up of the flourishing community of today. For a long period after the cession to Great Britain, they lay under the pall of the Penal Laws, and had to fight not only for their civil rights but for their very existence as a community. The story of this fight, maintained over many years, is one that Catholics can look back to now with pride and self-congratulation. It was a bloodless fight, but none the less called for qualities of self-restraint and endurance which earned for them subsequently the applause even of their foes, and when emancipation came it was to the same element amply justified in its results. For the Catholics of Nova Scotia have, since the dawning of the better day, contributed largely in men and influence to the progress and development of the commonwealth.

In the earlier history of the Province under British rule no name stands out more prominently than that of Edmund Burke, Bishop of Sion and first Vicar Apostolic of Nova Scotia. Bishop Burke, up to the time of his advent to Halifax had had a varied and distinguished career. An Irishman by birth and training; the holder of many important offices both in his native land and on the Continent, with every prospect of advancement to still higher dignities, he turned his back upon them all to give himself up to the hardships of a missionary career in Canada. Engaged for a time in professorial work in Quebec, he was at the solicitation of Governor Simcoe sent to the Upper Province to minister to the scattered Catholic settlements, and to evangelize the Indians. In this capacity he became, as Archbishop O'Brien has eloquently remarked, the pathfinder of the Faith in Upper Canada, and the founder of its oldest missions. Kingston, York (Toronto) Niagara, the Thames settlements, and those on the Detroit river all had the benefit of his ministrations, and that he did something practical too for the Indians is testified by his correspondence with the Government and with Archbishop Troy of Dublin with whom he always maintained the most intimate relations.

His ultimate withdrawal from Upper Canada was due altogether to the impossibility, as he found it, of one man adequately caring for so large a mission. Wedded as he was to the work he kept making the most urgent representations to this end to both ecclesiastical and civil authorities and his final withdrawal was brought about by his selection by the Holy See for the task of laying the foundations of the Faith in Nova Scotia. His history from that time forward belongs to that Province, and it is one that not only Nova Scotians, but Canadians generally can look back upon with reasonable pride. Bishop Burke was a man of high talents and he always gave of his best to the work in hand. He fought for the right of Catholics to live their own lives, to have their own schools, and to erect their churches without interference from the civil authorities, and the story of his labors as told by one of his successors, Archbishop O'Brien, should be read and studied by every Canadian Catholic.

To his other accomplishments Bishop Burke added those of a man of letters. He fought the battle of his people with pen as well as with tongue, and may be called the father of Catholic literature English in Canada. We have before us as we write one of his books with the imprint of W. Gay, Halifax, 1805, which with his "Letter of Instructions to the Catholic Missionaries of Nova Scotia," issued in the previous year, are, outside of one or two manuals printed in Quebec, the very earliest Catholic books in English printed in Canada. At least three other books came from his pen. They are all of a doctrinal or controversial character, and reveal his great fund of patristic and scholastic lore, as well as of European literature. Above all, they testify to his unceasing vigilance for the rights and liberties of his flock, and to his ability to

more than hold his own with the best of his adversaries.

WE HAVE thought it well in connection with interesting series of centenaries (a Tercentenary, a Bicentenary and a centenary) just held in Nova Scotia to call attention once more to this interesting figure in early Nova Scotian history. The history of a nation it has been said, is the history of its greatest men. Whether this is unqualifiedly true or not it is at least true that in the history of its great men a nation finds much of its inspiration. Bishop Burke was truly a great man, and his memory should be kept green in the hearts of those who have benefited so largely by his labors and his example.

**BOY LIFE**

Bishop's House, 90 Central Ave. London, Ontario, Canada. July 14th, 1921.

Rev. Brother Barnabas, 67 Bond Street, Toronto.

Dear Rev. Brother:—I have learned with much pleasure of the deep interest you are taking in the welfare of our boys, and I am anxious to associate myself with the work and give it all the assistance in my power. It would seem that the Boy Scout Movement affords the best present opportunity of reaching effective results. I give it therefore my most hearty approval and hope to see troops of Boy Scouts soon organized in every parish in the Diocese of London. I am quite sure that you will meet with the ready co-operation of both priests and people. I shall always be prepared to second your efforts for the development of this organization.

I remain yours faithfully, M. F. FALLON, Bishop of London.

**MODERN KNIGHTHOOD**

Adapted from the Canadian Handbook THE SCOUT PROMISE

The following is the promise to which every Scout pledges his best fulfillment:

On my honor I promise that I will do my best.

To do my duty to God and the King.

To help other people at all times. To obey the Scout Law.

Duty to God, it will be observed, stands in the very forefront of the promise. No man is much good unless he believes in God and tries to put his belief in practice. The knight of old was at once the servant of God and the King. Before receiving knighthood his custom was to spend the whole of the preceding night on his knees in prayer that God might make him worthy of his great estate. In like spirit, Scouts should seek God's help that they might be enabled to serve Him worthily under all the changing circumstances of life.

The standard set by the Scout promise is not one which is impossible of fulfillment. All it asks, after all, is that a fellow should "do his best" to qualify by practice for that highest type of true manhood which is known among Britifers as a gentleman.

If you are going to keep any law you must first find out what it means. A good Scout knows the laws by having practised them and Boy Scouts will find this the best way of learning; in fact it is the only way of obtaining their full significance and satisfaction. You can't either learn or continue to be a Scout without practice.

**HONOR**

What, after all, is our honor? In the investiture ceremony this question is asked of every boy before his admission to membership; to which the Tenderfoot replies: "It means that I can be trusted to be truthful and honest"—or words to that effect.

There are, unfortunately, very many people who think of honor in quite a different sense. There is a counterfeit kind of honor which is built on reputation, that is to say, on what others think us to be. Genuine honor rests, however, on sound character, on doing the right thing under all circumstances not only when there are others looking to applaud or blame, but when God alone knows and sees. The true Scout is of this latter type.

A man who is honorable is always to be trusted; he will never do a dishonest or deceiving his super-

iors or employers, and always commands the respect of his fellows. His honor guides him in everything that he does.

**SERVICE**

The Scout Movement has sounded a ringing call to boyhood the whole world over to unselfishness and service. The world has no use for people who live only for themselves. There is nothing more unlovable than selfishness. The heroes of every nation from ancient times to our own day have been those who have sacrificed themselves for others. The highest of all forms of happiness is found in helpfulness to others, and Scouts who are living up to the third Scout Law know that this is true. They have proved it by experience.

Often it happens that boys think they cannot do things when they've never tried and really don't want to. There are two stages in every action of our whole life; the first mental, and the second, physical. Even in such a simple matter as walking up street we must first give our legs their marching orders before they will take us to our destination. In some things, however, our minds must be very firmly made up before we can accomplish what we have set out to do. Of course, one may be ever so willing to help another out of difficulty but if you don't know how your willingness, after all, is of no use. You couldn't save your dearest friend from drowning unless you yourself knew how to swim and to support another in the water.

The motto of the Scout Movement is Be Prepared, which means that you are to be always in a state of readiness both in mind and body to do your duty—readiness in mind by having willingness to do your part and by having thought out beforehand the accidents or other emergencies that may arise so that you may know the right thing to do; readiness in body by making yourself strong and alert and able to act whenever an emergency occurs. Scouting not only urges its members to be prepared but it teaches them how.

Every Scout "must try his best to do at least one good turn to somebody every day." "It does not matter," as Roland Philips has written in his admirable little volume of Letters to a Patrol Leader on the Scout Law see p. 616, "whether the Good Turn is a big one or small one, whether it takes a long time or whether it takes a short time, whether it is difficult or whether it is easy. The only thing that matters is that the Scout is moved by a spirit of sacrifice and of service, and that he goes about the world more gladly because he knows that a Scout's Duty is to be useful and to help others." After all, happiness is built chiefly on the genial smiles, the little kindnesses of thought and word of those around us. "If," as has been said, "we make the apparently trivial events of life beautiful and good, then our whole existence will be full of harmony and sweetness. Learn to think of others before thinking of yourself and you will have friends enough, and of the best."

**MT. THABOR BASILICA**

CATHOLICS OF UNITED STATES TO REBUILD ANCIENT CHURCH

Jerusalem.—The return of the Rt. Rev. Ferdinand Dotallevi, O. F. M., Custos of the Holy Land, to Jerusalem from the General Chapter of his Order held in May in Assisi, probably marks the beginning of work on the Basilica of the Transfiguration on Mt. Thabor in Galilee.

It will be recalled that the Holy Father two years ago gave his approval to the plan whereby the Catholics of the United States were to rebuild this ancient Basilica. At that time no funds were available for the work owing to the abnormal conditions in Palestine, and an appeal was made to the American Catholics through the Commissariat of the Holy Land there in Washington. In view of the fact that this appeal was made to a limited class, the results were by no means ample; however, it served again to demonstrate the zeal of American Catholics for the cause of religion and their practical interest in all that concerns the Holy Land.

**MGR. DUNN AUXILIARY BISHOP**

Pope Benedict has appointed Mgr. John J. Dunn to be Auxiliary Bishop of New York, it was announced at the Vatican, August 18.

Mgr. Dunn, who fills the vacancy left by the appointment of the Very Rev. Patrick J. Hayes to the Archbishopric, has been Chancellor of the Archdiocese of New York for seven years. He also has been for the past fifteen years New York director of the Society for the Propagation of the Faith, and is credited with having raised more than \$1,000,000 for Catholic foreign missions.

Mgr. Dunn's work is well known in Rome and when Archbishop Hayes, in keeping with papal practice, presented the names of two candidates for Auxiliary Bishop, it was generally accepted that his name was included. In Catholic circles it was believed that the Pontiff would bestow new honors on Mgr. Dunn.

In April, 1918, Mgr. Dunn received a personal letter of commendation for his arduous labors in behalf of the Church from the Pope. It was said that he was the only priest in the diocese ever to get such a communication.

Mgr. Dunn was born in New York fifty-one years ago. It was through the influence of the late Cardinal Farley that he entered the priesthood and he has always been called one of "the Cardinal's boys." He was educated in St. Charles College, Baltimore, and St. Joseph's Semin-

the stone high altar of the Basilica is still standing in the central apse, and Mass is celebrated there even now by pilgrim priests. The baptistry of the venerable edifice has been located, and the beautiful mosaic floor is in a splendid state of preservation. In the old monastery occupied by the Benedictine Monks prior to the coming of the Franciscans, one is able to see plainly the remains of the Chapter Room, the kitchen, etc., and even to ascend the ancient stone stairways used centuries ago by the Religious who attended this Sanctuary, then a place of great pilgrimages of the faithful.

When the Franciscan Guardians of the Holy Places requested permission from the British Palestine Government to rebuild the Basilica, the Archaeological Commission seemed reluctant to grant the request, fearing that a modern appearing church would be built in place of these magnificent ruins, which would then be lost to posterity. However, on being assured that the proposed church was to be of the style of the Basilicas of the fourth century and that it would be so erected as to include within its walls, and thus protect, the venerable ruins of the Cathedral of bygone ages, the authorities readily granted the required permission.

**NEW COMMUNITY NAMED**

"Parish Visitors of Mary Immaculate," is the name which has at last been settled upon for the new community of Catholic women, the convent, or "parish house," as they prefer it be called, at 328 West Seventy-first Street, New York. It is the only such Roman Catholic community in the world, and it has been approved by Pope Benedict XV.

The home is a training school for parish visitors, and the aim of the Archbishop is for every Roman Catholic Church under his care to have, just as soon as candidates can complete the course, such a woman. A number of the larger parishes already have their "visitors," and this is one of the outgrowths of the Catholic Charities, that "child" of Archbishop Hayes which is now so thoroughly organized throughout his archdiocese.

These workers take the same vows as do nuns or Sisters of Charity, but in place of the long, sombre robes and veils of sisters, they wear a neat little well-fitting black uniform. The reason is that these "visitors" must be free to go about by night as well as by day in their visitations of mercy to the needy homes of their parish; they must be at liberty to appear in court and "help out" those of their charges who come into conflict with the law. Sisters must be in by dark, and they are excused from appearing in court. The visitors have to do many things which do not fall to the lot of a nun. They take the same vows, however—celibacy, poverty and obedience.

**ORGANIZATIONS TO BE INCORPORATED**

Archbishop Hayes defines the new order of women as "a community whose work is for the spiritual and material welfare of the homes, and this by personal visitation of its members."

The articles of incorporation of the community have received favorable consideration from the members of the council to Archbishop Hayes, and the Archbishop has placed the articles in the hands of a lawyer for official incorporation.

Archbishop Hayes has granted the favor asked by the parish visitors to have the Feast of the Visitation, July 2, a particular festival of the community. The reason they asked for this date was because of the story of the visitation in St. Luke, i, 39-56.