

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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### FAILURE vs. SUCCESS

When the commonplace of pulpit, platform, press, and ethical teaching have become familiar to those who have fairly entered the arena of industrial or commercial competition, there still remain unsolved problems which perplex scrupulous minds.

It is easy to denounce or defend extreme instances of scandalous or reputable success, but these only throw into relief the dull average, the vast proportion of individual cases which comply with the ordinary rules of the market, but somehow seem to fall short of the approval of thoughtful observers.

Moreover, the kind of prosperity which attracts the notice and often excites the envy of shallow minds appears to carry a good deal of dissatisfaction in its train. It is delightful to meet with a man who has overcome obstacles and attained wealth and dignity without betraying a sense of moral failure to compass life's true ends; but how rare such an experience is! For human nature is so constituted that, while it retains the power of self-judgment, it must feel inwardly conscious of degradation when it has stooped to achieve outward success by employing crafty and unscrupulous means. This brings us up sharply against the popular standards, which are not very delicate in their treatment of the law written on the heart; they only aim at compliance with the current opinion of the place and time. Thus conscience becomes a mere reflector of the prevailing interests in the State and society. When we are full of astonishment at the cruelties perpetrated by civilized peoples in their dealings with each other, we are driven to a tardy recognition of this central truth. As water cannot maintain itself above its own level, so public morals cannot reach an ideal standard until the personal sense of duty is more widely spread and spiritually reinforced among young and old of all ranks. This implies the deepest interior fact of life, but the hardest to learn—that in the final result the interest of each is the interest of all. Every discerning moralist knows that outward sanctions are untrustworthy; no tribunal ever succeeds in apportioning praise and blame quite justly. Popular verdicts are notoriously inaccurate, taking account chiefly of appearances, while the whole realm of motive and aim remains hidden. This consideration should make us pause when tempted to pass judgment upon those who are deemed failures or worthily rewarded members of the community to which we belong.

Many serious people fancy the under a righteous administration of secular affairs virtue is sure to attain deserved success, and, having chosen the better part, they are perplexed when all other good things are not added to them. They see that excellent character and conduct do not protect them from financial ruin or avert the sorest ills to which flesh is heir. These untrained thinkers do not envisage the whole of life; if they did they would discover that rectitude, though often heavily handicapped in the race, like the tortoise in the fable, often leaves the swift but unscrupulous competitor behind, for wealth and power ultimately rest upon probity. Society would have gone to pieces long ago if the clever scoundrel's career always or even frequently met with wide recognition. Good faith and sterling honesty are after all the most valuable assets in the commercial world.

Here once more it is well to remark upon the various forms that success takes, many of them dovetailing into the individual type and environment. Pallas, the potter, achieved a mighty triumph when he succeeded in imbedding his wares at the expense of his wife's wedding-ring and his last reserve of fuel. One instance will suffice, for has not all invention and discovery involved sacrifice of some kind? The best work in all spheres of human effort is but meagrely rewarded in the coin of the realm. In art, in literature, in the fields of philanthropy and spiritual enterprises, is it not the rule that mediocrity is highly valued, simply because

most of us are only capable of appreciating the second best? No doubt the crude products of mere talent are ultimately forgotten by the crowds who have lauded them, while genius wins the guerdon of immortality, but in the meantime the great majority are passing through stages of educational discipline which have the promise of future development. A broad view of the manifold tastes and requirements of social groups account for the sober hopefulness which sustains the helpless in so many branches of charitable service. All the members of the body have not the same office. Honor and dishonor are only relative terms. A second-rate success may carry with it more credit than a first-class failure.

Men who by acumen and industry reach a high level in business or professional life often fail to acknowledge their indebtedness to others. In addition to certain advantages at the start a clean ancestry and a fairly balanced temperament, the product of social conditions that favor progress, they have been helped directly by kind friends who know the dangerous spots in the daily rounds. Moreover, the misfortunes of weak competitors acted as warnings, for bell-buoy and flare in stormy times have no more useful function than bankruptcies and forced sales have in the sphere of human activity. It is a sure mark of real success when a man shows a modest spirit, sharing the credit of his achievements with those who have labored with him to a common end, and recognizing that with a less fortunate set of circumstances he might have come to grief, as some well-intentioned rivals had done. There has been too much false praise of self-made men, as though any one of us could be regarded as the architect of his own fortune in any but a Pickwickian sense. The parable of the talents rebukes such pride and narrowness; the man who failed there was not guilty of arrogance, but of underestimating his opportunity. To bury a humble talent is an offence against the community, while self-exaltation ignores the great reservoir of faculty and accumulated experience from which our late generation can draw the stored capital, intellectual and moral, which the world owes to unnumbered faithful toilers.

We are well aware that in varying moods great writers have touched upon this theme in ways that excite a passing interest, but do not help thoughtful readers to a settled conclusion. Thus Hazlitt writes: "One thunder of applause from pit, boxes, and gallery is equal to a whole immortality of posthumous fame."

Walter Besant, in one of his novels remarks that "The man who has the best chance of being forgotten is the good man, the prudent, the righteous, the quiet, the self-denying." Even Milton, in a famous passage, says that "Fame is the spur that the clean spirit doth raise (that last infirmity of noble mind) to scorn delight and love laborious days." Pascal, by no means prone to take cynical views of human life, breaks out into the following: "How strangely men act! They will not praise those who are living at the same time with themselves, and whom they know; but to be themselves praised by posterity, by those whom they have never seen and never will see—this they greatly desire!"

These quotations illustrate the truth which should qualify all our judgments respecting life's end and aim. When once a man has made up his mind on that fundamental point he may be expected to frame his convictions and fashion his conduct accordingly. Not that perfect consistency is attainable. Indeed the range of our activities would be greatly restricted if a mechanical conformity to rules became general. There is our physical nature to reckon with, and this will inevitably color our affectional and moral being. To set before us an ideal which beyond mortal reach can only lead to failure—perhaps also to a dismal reaction into vice and folly. Asceticism has often been followed by dissipation. Whole societies have lapsed into wild excess when some unnatural restraint has been suddenly removed. Life is a problem, and if it is not thought out in both its personal and social bearings confusion must result.

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

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THE ANTI-ANTI-IRISH POLICY

Since the majority of tradespeople in Belfast and the North Eastern section of Ireland choose to work, tooth and nail against Ireland's great wrong being righted, the remainder of Ireland, upon whose trade these Northeasterners have for ages grown fat, are beginning to realize that there is absolutely no necessity for them to feed up the Anti-Irish Belfastmen with business, and keep them in the pink of condition for fighting Ireland's claim. Consequently, throughout the remainder of Ireland, there has been spontaneously springing up the beginnings of a boycott of the Belfast wharves, the Belfast and the big Belfast banks got from one-half to two thirds their support from the Nationalist parts of Ireland, and from the truly National people. Now these latter are beginning to say: "We have been fooled by these Anti-Irish long enough. Let us turn the screw a little on them, and see how they'll like it."

One of the centers in which this boycott is gaining much headway is the town of Tuam in Galway. A visitor to Tuam tells that when he was there every one was talking of the boycott of Belfast. He says one Belfast traveller (drummer) who used to gather large orders from Tuam, had just been there, and had gone away with twenty-three checks and no orders—which meant twenty-three accounts closed out. One of these shopkeepers who just closed out his account with a Belfast firm had paid fourteen thousand pounds to that firm in the year then ended. A tiny shop next door where the visitor was staying had, in the same year, sent five thousand pounds to Belfast firms for goods. These were amongst the Tuam traders who handed their checks and "no further orders" to the Belfast drummer,—and told him to come again and see them after Belfast should have been struck by the grace of God. This boycott movement seems to be spreading fast. It will be interesting to note its effect upon the Carsonites, who, though they love British much, have the canny Scotch characteristic of loving business more.

### WERE OUR PROFESSIONS SHEER HYPOCRISY?

In last week's review it was mentioned that an Englishman, Archbishop Redwood of Wellington, N. Z., at the great Australian demonstration, had proposed the resolution in support of an Irish Republic. A few of Dr. Redwood's words in support of his resolution are well worth reading for good. These were amongst the said: "Ireland is a nation, and deserves the treatment of a nation. Her nationality is the oldest in Europe. She was a nation when the inhabitants of Britain were ignorant and gross barbarians, and she helped to Christianize and civilize them. As Cardinal Mercier—a man of world-wide fame, great learning, and consummate virtue—says in his address of thanks to Ireland: 'It is inconceivable that the nationality of Ireland, the oldest and purest in Europe, should not be recognized by the League of Nations.' At the outbreak of the War our ears were wondrously attuned with loud and emphatic assertions of the most representative speakers and exponents of public opinion in England that we were fighting for the freedom and independence of the small nations, for the right of the small nations to self-determination. Were these words sheer mockery and hypocrisy? We were told, again and again, that the object of the War was the utter destruction of Prussianism and lo! today the small nation at England's door, the nation whose nationality is unequalled in Europe for duration and dignity is the goaded victim of the most barefaced and outrageous Prussianism."

### LORD MILNER AND THE MUFTI

The Irish papers have been reprinting from the Egyptian paper El Mir report of the very interesting discussion which took place when Lord Milner, head of the English commission to Egypt, visited the Mufti, the religious chief of the Egyptians, to ask the Mufti to call upon his followers to observe law and order, that is to cease asking for their independence. The English diplomat found his match and more in the Egyptian religions. When he told the Mufti that Egypt's independence would menace England's interest in the Orient, the Mufti dotly replied: "For our Egyptians just as for your English charity begins at home." And he added: "The only solution of the Egyptian question is independence for Egypt." Milner said: "But it is no harm for us to discuss the possibility of other solutions." The reply of the Mufti was: "No Egyptian would enter upon a discussion except on the basis of independence." Lord Milner replied: "I beg your pardon but there are Egyptians who are disposed to treat with us." "Every

### country," retorted the Mufti, "has its traitors."

Milner then gave the Mufti the very plainest hint that if they didn't waive their claim for independence England would make them do it by force. He said: "Do not forget that we are the most powerful nation in the world. No country can oppose us." The Mufti's reply was: "I do not forget your power but if Egyptians bend today before force they will profit by the first occasion to revolt. The guarantee of force is not eternal." The Mufti ended the discussion by declaring to Milner: "Until your so-called and uninvited protectorate over Egypt is withdrawn I can not discuss with you any terms of peace between England and Egypt. There can be no peace."

### HOW IRISH COAL MINING IS SUPPRESSED

Owing to the urgent demands from Irishmen for mining their own Irish coal Mr. Lawrence J. Kettle, a distinguished member of the Institute of Civil Engineers, made a complete survey of the Irish coal fields and has written a valuable report upon them from which we select a few of the most interesting items. The first most glaring fact in explanation of the paralyzing of the Irish coal industry is that the railroad rates alone charged upon Irish coal to Irish Coast cities (independent of the coal at the pit mouth) was more than the complete cost of English coal delivered in the same cities! A sure and easy device for suppressing the Irish coal fields. Now, however, that the imported coal is costing three times what it cost before the War, even the exorbitant rates on the Irish railroads need not handicap Irish coal in the competition.

There are coal measures under 1,800,000 acres of the surface of the country, extending through eighteen of the thirty-two counties. But the really important coalfields and collieries are:

1. The Castlecomer collieries in Kilkenny.
2. The Wolf Hill collieries in Queen's County.
3. The Coalisland and Drumglass collieries in Tyrone.
4. The Arigna coalmines in Roscommon and Leitrim.
5. The Sliewardagh coalmines in Tipperary.

The first two of these are estimated to hold one hundred and fifty two million tons of coal; the Tyrone coalfields ninety-seven million tons; the Arigna district nine million tons; the Tipperary coalfields twenty million tons. In addition there are fourteen million tons of lignite or wood coal in two beds in the County Antrim and one bed at Lough Neagh, the other bed at Ballycastle. This lignite has from one third to one half less carbon in its composition than the anthracite.

### CASTLECOMER

The only one of these coalfields that has been continuously and efficiently, steadily and profitably worked is the Castlecomer mines in Kilkenny which have been turning out an average of sixty thousand tons per year for the last twenty years. The Wolf Hill mines in the Queen's County, which were opened only twenty years ago, make a poor second with an average of fourteen thousand tons per year. The Arigna district, last third, has a record of only a few thousand tons per year, though last year this rose to over a thousand tons. Altogether the total output last year was in the neighborhood of one hundred thousand tons: the Leitrim and Munster coal is anthracite. The Tyrone coal is bituminous and the Arigna coal semi-bituminous.

### POETRY AND PATRIOTISM INHERITED

While T. D. Sullivan was the post-luminate of the Land League Movement a granddaddy of his, a daughter of Mr. Tim Healey, is bidding fair for the laureate laurels of the Sinn Fein movement. They say in Dublin that she has inherited her grandfather's poetic genius. She is now acknowledged to be the author of ballads which, published anonymously, have had tremendous vogue at National gatherings everywhere over the country, recited by the Irish actresses (formerly of the Abbey Theatre, "Maire Ní Súille. One of the ballads is in honor of Padraic Pearse. It is entitled "The Schoolmaster of All Ireland," while the other is in praise of "Brave Thomas Ashe"—who was done to death in prison two years ago and whose death stirred Ireland as it is not often stirred.

It may be mentioned that Tim Healey, who married the daughter of the poet T. D. Sullivan, was himself a nephew of T. D. Tim is, for the most part, being out of politics and is devoting himself to his practice of the law. He usually has charge of the defense in any big case in which Dublin Castle is prosecuting some of the Irish workers. After the death of Tom Ashe he appeared at the inquest to represent the relatives. And he gave a particularly execrable cross examination to Mr. Max Green, son-in-law of Jno. Redmond

## A WORLD SCANDAL

### HOW ULSTER DELEGATES IMPRESSED TORONTO'S GREATEST PAPER

The Globe, Feb. 18

The Ulster delegates add heat to the controversy regarding the future of Ireland, but there is not much light with the heat. Their protest is against the idea of an Irish Republic separated from the British Empire—the impossible goal of the Sinn Fein visionaries and rebels who if left to "themselves alone" in trade and defense would be the first to cry out against the results of that policy.

There are very few people of British origin, either in the homeland or overseas—apart from the Sinn Feiners—who desire that Ireland shall cut the painter and cease to be a member of the Britannic family of nations. Few of the Nationalists who followed Mr. Redmond in happier days favored the setting up of an independent Government outside of the Empire. The goal of Irish Nationalism until the rise of the "ourselves alone" party of irreconcilables was self-government as a nation within the Empire. With that program the great majority of Britons overseas sympathized, and there was growing expectation and the menacing attitude of the Carsonites, a form of local self-government would be evolved for the Irish nation, and that in the Irish Parliament Ulster would take the part to which by reason of the enterprise, wealth, and public spirit of her people she is entitled.

With the Ulster that protests against the setting up in Ireland of a Republic outside of the British circle of nations, and probably hostile to them, there is sympathy. With the Ulster that cries "We will not have Home Rule" there can be no agreement on the part of the people of the overseas Dominions who have Home Rule, and would not be without it. The problems presented by the intermingling of Boer and Briton in South Africa, and of French-Canadian and Briton in Canada are quite as difficult as anything that stands in the way of Irish self-government. In Canada the problem is both a racial and a religious one, whereas in Ireland it is almost exclusively one of religious incompatibility.

The memory of centuries of factional fighting will not be effaced until Irishmen of the North and South come together in a common Legislature to discuss and settle their differences—responsible Parliamentarians. It is manifest that this cannot be brought about so long as the Dublin Castle regime exists and Ireland is governed by a bureaucracy appointed by and responsible to the British Ministry of the day. Mr. Lloyd George's new Irish Government bill has a lot of defects, but it contains one meritorious proposal which may ultimately bring Irishmen together. While provision is made for two Legislatures there is a clause which creates a sort of Legislative Council or Senate, in which the men of the North and South must sit together to discuss national affairs of common interest.

If once Irishmen can be induced to sit down together in a body having jurisdiction over even a few matters of truly national interest the Irish problem will be solved. Englishmen and Scotsmen are no longer standing in the way of Irish self-government. They would welcome it. So long as Ireland remains within the Empire they are prepared to place in the hands of the Irish people every facility for carrying on the government of the Island in conformity with the will of the electors freely expressed at the polls. They view with apprehension the conditions which make it necessary to garrison Ireland with sixty thousand or more British troops whose task is largely that of the third party in a family quarrel, and who in carrying it out incur the hatred of both the others.

The British people are becoming heart sick of the never ending war between the Orange and the Green. Some day, if Irishmen refuse to compose their differences or to accept any of the solutions offered by British statesmen in reparation for the wrongs of the past, there will unquestionably arise a demand for the withdrawal of the British troops, the disbandment of the Constabulary as a Dublin Castle organization, and the leaving of the Irish factions to police the country with their own men, or in default to fight out their quarrel in whatever way they may themselves determine.

It is incredible that Irishmen, who all over the Anglo-Saxon world rise to high places in Government and participate with distinction in all forms of public activity, will not be able to find some means of governing their own country peacefully if the task is placed squarely upon their shoulders. The condition of Ireland today is a world-scandal which must

## SINN FEIN IN LONDON

### LEADER TELLS ENGLISHMEN OF ENGLISH TERRORISM IN IRELAND

BY FRANK GETTY  
Special cable to The New York Tribune and The London Free Press

London, Feb. 12.—The Sinn Fein invaded England tonight. For the first time in history a meeting in support of Irish independence was held in London, where republican leaders, including Arthur Griffiths, acting leader of the "Irish Republic," addressed thousands who crowded Albert Hall.

Coming as it did on the eve of the presentation to Parliament of the Government Home Rule bill, and following Lloyd George's speech on the Irish situation at the opening session of the Commons, tonight's pronouncement by Irish leaders is the most important declaration for independence Ireland has yet made.

### FOR FIRST TIME

The meeting was arranged under the auspices of the Irish Self-Determination League of Great Britain, and the gathering was billed as "A meeting of Irish residents in London," but it was more than that; it was carrying the fight into territory for the first time. Irish republicans never before have attempted aggressive measures of this sort.

"Ireland will hate England so long as she is in control," declared Griffiths. "I am convinced she ultimately will triumph. Nothing except complete independence will end the Irish question."

When interviewed, Griffiths declared that crime does not exist in Ireland today in the sense that the word is used in other countries. Lloyd George, in his Commons' speech, referred to the shooting of policemen. Griffiths emphatically said there are no policemen in Ireland today.

### ONLY THE CONSTABULARY

"There is merely the Royal Irish Constabulary organized nineteen years ago," said Griffiths, "the members of which are armed with bayonets and bombs and live in fortified barracks governed from Dublin Castle. They are employed to maintain the present party in power."

When the Irish farmers organized vigilance committees to repress local crimes the police raided the houses of the members, Griffiths said, and arrested and deported them. Lloyd George spoke of murders committed in Ireland by the Sinn Fein, said Griffiths, but he added that what he concealed was that 62 civilians had been shot down in cold blood by the military since 1916 without a single offender being punished. Moreover, he said, there have been 2,681 deportations, 18,000 raids, 2,078 sentences, while the rest of these arrested were sent to jail without trial.

### BARTON CASE

Griffiths dwelt on the case of Robert Barton, who, he said, was sent to prison for illegal drilling, fell ill and was confined in the workhouse hospital with six armed guards constantly around his bed. Some friends attempted a rescue one night, Griffiths explained, whereupon a police sergeant put a pistol to the sick man's head as he lay helpless and shot him dead.

The Irish leader declared things of this sort are of common occurrence and are done in accordance with secret orders from Dublin Castle. "I'm not going to denounce republicans," said Griffiths, "for I will denounce no action taken against the British Government."

With independence, however, Griffiths said Ireland would cease to be hostile toward England, but so long as she is denied freedom, he said, Ireland must remain hostile and be pro-French, pro-German, and pro anything that will advance the cause of independence.

"Ireland's first duty and first interest would be to promote good relations with England in the event of independence," the republican leader said, "but we realize England's strength. Years ago she attempted to end the Irish problem by destroying the Irish people."

The correspondent has learned of a plot discovered recently to assassinate Griffiths and De Valera.

## CATHOLIC NOTES

Rome January 31.—The Holy Father's fund for the distressed children of Europe now amounts to one and one-half million lire.

According to statistics, New York is bigger in population than London by a quarter of a million, the figures for 1919 being 8,045,090 in New York against London's 7,787,826.

Prague, January 23.—During the Christmas festival the commanding officer of the British Military Mission to Prague, Col. Cullen, was received into the Catholic Church. With him was received also into the Church, his adjutant, Major Dilley.

Cardinal Gibbons discussing the high cost of living in a letter to the treasury department says: "The prosperity that has come to us is not to be spent lavishly and without regard to consequences, but is to be increased by constant saving, thoughtful investment and wise use."

Rev. Francis Fothergill Barra, B.A., University and Kesh College, Oxford, made his submission to the Church at the hands of the Rev. F. C. G. Brown, of the Church of the Assumption, Warwick street, on All Saints' Day. Mr. Barra was formerly curate of St. Alban's, Felham, and later of St. Thomas', Regent street, London.

Rome, January 31.—During the recent railway strike, the Popular party and the Catholic Railway Men's Syndicate exercised a valuable conciliatory activity, refusing to participate in the strike because of its political nature, but endorsing and upholding its economic claims. To their policy credit must be given for the actual settlement of the strike.

London, January 8.—A notable event occurred in Jerusalem on January 2, when Cardinal Dubois, who is at present visiting the Holy Land on a mission for France, laid the foundation stone of the new votive basilica of the Sacred Heart which is to be erected on the national ground of Carmel on the Mount of Olive. The ceremony was performed in presence of the Allied consuls and a great number of the faithful.

Madrid, January 25.—By royal decree Sunday has been declared a day of rest for newspaper men. This decision, which by no means is regarded favorably by all Spanish papers was imposed today under rather unusual conditions, no paper being allowed to be published or to be sold between noon Sunday and noon Monday, while no press message by telegraph or telephone can be accepted between 6 a. m. Sunday and 6 a. m. Monday.

Budapest, January 27.—The results of the elections for the national assembly held in Hungary Sunday and Monday show a majority for the National Christian Party over the Peasant Party. Among the candidates elected without opposition are Count Apocyni, Count Andrássy, former foreign minister; Karl Huszar, Count Telecky of the Hungarian peace delegation. Premier Huszar was formerly editor of a popular Catholic journal. It was Hungary's first election under a system providing for universal suffrage.

The conditions of the Catholics of Saxony has improved greatly during the past year. Full liberty has come to them from the new constitution of Germany. The law that gave the Government a right to determine if and how religious functions might be celebrated by the Catholics, how many religious might reside in the various cities etc., has been abolished. Under the new regime, every priest may exercise the sacred ministry in all Saxony, even though he be a foreigner. The new regime has been inaugurated by a series of missions all over Saxony, conducted by secular and regular priests.

In a letter to a friend Dr. Frederick J. Kinsman, former Protestant Episcopal Bishop of Delaware, and who recently came into the Catholic Church, said: "I did not read your article about myself, as I have not for some years looked at allusion to myself in print if I could help it." There is a mighty difference between Dr. Kinsman and the man and woman who are everlastingly finding fault because "my name did not appear in that list," and who make life almost unbearable for the average editor.—Catholic Union and Times.

The Honorable Evan Morgan, who is spending the winter at Colorado Springs has been received into the Church there. Mr. Morgan is the eldest son of Lord Tredgar of Welsh birth, and was educated at Eton and Oxford. He is twenty-six years of age. He is an artist and a poet; several of his pictures have been exhibited at the Paris Salon, and he has published several volumes of verse. In 1915 he joined the Welsh Guards; throughout 1917 he was Parliamentary Secretary to the British Ministry of Labor; and last year was attached to the Foreign Press Bureau at the Peace Conference. His father owns 40,000 acres, including much valuable property in the East of London.