

The Catholic Record

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LONDON, SATURDAY, AUGUST 26, 1922

ARTHUR GRIFFITH

The sudden and unexpected death of Arthur Griffith was a shock to all friends of Ireland at home and abroad. Never did Ireland so sorely need the services of a gifted son. His constructive genius, his single-minded, clear-seeing patriotism, his statesmanlike grasp of the realities of the Irish situation, were a beacon of hope shining through the dark storm clouds that menace Ireland with chaos.

And yet, perhaps we allow the keen sense of Ireland's loss to lead us too far toward pessimism. This founder of the mighty movement that led to the Peace Treaty between England and Ireland surely accomplished greatly one man's great work in this world. The Prime Minister of England, the head of the Government that maligned the living Griffith as a rebel and traitor and branded his life-work as damnable sedition; that hunted him down and left him in jail uncharged and untried; that same Prime Minister pays glowing tribute to the memory and work of Griffith dead. Even the King, in whose name he was arrested and imprisoned, honors himself by doing gracious reverence to the memory of the dead patriot. Striking testimony, surely, to a great work successfully accomplished.

Yes, let us turn our eyes from the all-important service we had hoped he might yet render Ireland to the mighty work which he brought to triumphant conclusion. No great political movement has ever suffered more from misrepresentation and consequent misunderstanding than Sinn Fein whose dead founder now receives universal honor and appreciation.

Journalists, who had as little knowledge of Gaelic as they had sympathy with Ireland's national aspirations, told us over and over again that Sinn Fein meant "Our-selves Alone," that Sinn Fein meant, therefore, an impossible sulking in the Irish tent, regardless of common sense and of all the experience of civilized history.

Sinn Fein, of course, means nothing of the kind. It connoted not isolation but self-reliance and self-respect. Noble and necessary qualities in individual or nation.

"The fault is not in our stars but in ourselves that we are underlings."

Convinced that, in the words of Davis, "the freeman's friend is Self-Reliance," the founders of the movement adopted Sinn Fein as a suitable Irish term to embody the idea. And that is the true significance of a much misunderstood term.

To clear-sighted Irishmen it was evident that no faith could be placed in British parties or in the pledges of British leaders, when in 1905, almost on the very day when the Sinn Fein policy was announced to the Irish people, Sir Henry Campbell-Bannerman agreed to Sir Edward Grey's demand to erase Home Rule from the Liberal programme. The next day, the Irish Parliamentary leaders issued a call to the Irish voters in Great Britain to support the Liberal candidates, Arthur Griffith protested strongly but for the moment unavailingly. Yet from this time dates the disintegration of the Constitutional party and the final collapse of Parliamentarianism.

The Sinn Fein policy was outlined at the First National Council Convention held in Dublin, Nov. 28th, 1905, at which the programme of the men who later were known as Sinn Feiners was promulgated by Arthur Griffith. It may be summed up in these words:

"National self-development secured through the recognition of the duties and rights of citizenship on the part of the individual and with the aid and support of all the movements originating from within Ireland, which, instinct with national tradition, do not look outside Ireland for the accomplishment of their aims."

The basic principle of Sinn Fein was not new; in the middle of the last century Fintan Lalor set forth the soul-felt conviction of many Irishmen of every generation when he wrote:

"The principle I state, and mean to stand upon, is this, that the entire ownership of Ireland, moral and material, up to the sun and down to the centre, is vested of right in the people of Ireland; that they and none but they, are the landowners and lawmakers of this island; that all laws are null and void not made by them, and all titles to land invalid not conferred and confirmed by them; and that this full right of ownership may and ought to be asserted and enforced by any and all means which God has put in the power of man."

Sinn Fein was the expression in political theory and action of the claim of Ireland to be a nation, with all the practical consequences such a claim involves. It argued that to send representatives to Westminster was to acknowledge the validity of the Act of Union and virtually to deny the Irish claim to an independent legislature. And yet Sinn Fein claimed to be entirely Constitutional, relying on the Renunciation Act of 1783 which declared that the right "claimed by the people of Ireland to be bound only by the laws enacted by His Majesty and the Parliament of that Kingdom in all cases whatever, and to have all actions and suits at law or in equity which may be instituted in that Kingdom decided in His Majesty's courts therein finally and without appeal from thence shall be and is hereby declared to be established and ascertained forever and shall at no time hereafter be questioned or questionable." The Act of Union, carried as it was, was a clear breach of this declaration and the policy of Sinn Fein was to ignore, as null and void, the Union and all subsequent arrangements made in contravention of the Act of 1783.

Sinn Fein was not republican in its inception; even so late as 1912 Griffith wrote: "We do not care a fig for republicanism as republicanism." What Griffith and his fellow-workers wanted was an Irish legislature that should have effective control of Irish affairs.

How Sinn Fein became republican is a matter we need not go into here. That the mere form of republican government may go hand in hand with oppression, may concede as little real democratic control as a monarchy or oligarchy few will now deny. What Griffith wanted was effective Irish control of Irish affairs; and that he believed he secured by the Anglo-Irish Treaty. Few men either in or out of Ireland are as competent to judge of the scope and opportunities therein afforded Ireland to control her own destiny.

No one gave closer or more intelligent study to the problems and aims of government in Ireland. "All this [constructive legislation]," wrote Shaw Desmond, a year ago, "was planned first in the year 1904, seventeen years ago, and that by the astutest brain in Ireland, perhaps one of the astutest in Europe, that of Arthur Griffith. Through those seventeen years of waiting for the fruiting of a 700-year-old ideal, Griffith was helped by Irish economists and educationalists, including Professor John MacNeil. In fact, nothing has been left to chance."

And this keenly intelligent student of men and things gives us the following pen picture of Griffith at a time when the Prime Minister of England was not so appreciative of his work as he now proclaims himself to be:

Shaw Desmond thus describes his interview with the great Irishman now gathered to his fathers: "At a time when Arthur Griffith a life was not worth a sixpence, I managed with some difficulty to

find him in a dingy first floor Dublin back—a faded little man with broken coat but with heart unbroken. The eyes that shined themselves round upon my trembling self through their great glasses seemed to me as large as lighthouse lenses. A Napoleonic figure of a man, it asked me what I wanted?

"I said I had only come to know exactly how Ireland meant to run her Republic or Dominion Home Rule—if she got one or the other."

"The answer of the little man was to drag over a child's copybook, and with vivid staccato pencil, driven down deep into the paper, within the space of twenty minutes Arthur Griffith had drafted the new Ireland, economically, socially and educationally. Everything was there. Nothing had been left out. A masterly piece of statesmanship and draftsmanship."

"It had all been prepared years in advance. The creator of the Sinn Fein movement who had had against him a stinging Ulster minority, an overwhelming Nationalist majority—both composed of his own countrymen and the most powerful empire the world has seen, had known from the first he would conquer them all. He had 'the will to victory,' and with it—the faith. "If Arthur Griffith had never existed, the Irish Free State would not exist today. And neither Griffith nor the others ever expected anything more in our time, although they hoped for a republic. That was known to all those of us who knew something of the inside."

Professor Henry of Belfast University bears testimony to the breadth of Griffith's patriotism. Ulstermen were Irish and his fellow-countrymen no less than his co-religionists of the rest of Ireland. "Every instance of intolerance," writes the Belfast Professor, "committed by the members of any party was faithfully pilloried in the columns of Sinn Fein."

Here may be noted in passing a curious and persistent newspaper error. Within the last few days, again our readers will have noticed the Sinn Fein flag referred to as Green, White and Yellow. The flag is, of course, Green, White and Orange—the White symbolizing the union of the Orange and Green and the white bond of a common brotherhood. It is the flag which was designed by the Young Irelanders in 1848. Sinn Fein was never sectional; quite the contrary as Mr. Desmond, in the article already quoted from, testifies:

"But it was Griffith who had said to me in that awful room: 'When Ireland is free, our first task must be to get and keep Ulster inside. We want a united Ireland, but above all we want the keen business brains of the Ulstermen—Irishmen like ourselves. We need them in the Ireland that is coming. We want Protestant and Catholic, labor man and conservative.'"

Beside the grave of Arthur Griffith who succumbed to the tremendous strain to which he was subjected during the last few years, let us pray that the great work to which he unsparingly devoted his great talents may be brought to that fruition for which he labored with such singleness of purpose and for which, as truly as any soldier on the battle field, he sacrificed his life.

PEACE

Mr. Lloyd George in a recent speech on conditions in Europe made the following reference to His Holiness the Pope: "I am glad that at the head of the greatest Church in Christendom at the present moment is a man who is a profound believer in peace. He exercises great sway on the consciences of millions in many lands in the cause of peace, and I rejoice in that fact."

This tribute to the head of the Catholic Church by the Prime Minister of England ought to be, but is not, an effective rebuke to the professional bigots who wander about the country stirring up religious intolerance by repeating worn-out calumnies against the greatest Church in Christendom. But notwithstanding the gracious tribute of Mr. Lloyd George there is little possibility at present that the leadership of the Pope will be practically appreciated. Politicians and financiers want no commanding moral force at their discussions and bargainings. They refused a hearing to the representative of the Pope at the recent meeting of the League, held at Geneva, to settle the mandates of Palestine and Syria. As a result, just as in Europe, there exist in these mandatory States the same rivalries, animosities, suspicions and fears which fill Europe and make that continent littered with moral explosives which are more gravely dangerous than the material kind.

Pope Benedict XV. was deliberately excluded from the peace negotiations at Versailles. The world has groaned in labor ever since and the only remedy is that which the late Pope, as far back as 1917, suggested. "First of all, the fundamental point must be that the moral force of Right shall be substituted for the material force of arms; thence must follow a just agreement of all for the simultaneous and reciprocal diminution of armaments, in accordance with rules and guarantees to be established hereafter, in a measure sufficient and necessary for the maintenance of public order in each State; next, is a substitute for armies, the institution of arbitration, with its high peace-making function, subject to regulations to be agreed on and sanctions to be determined against the State which should refuse either to submit international questions to arbitration or to accept its decision. Once the supremacy of Right is thus established, let all obstacles to the free intercourse of people be swept aside in assuring, by means of rules, to be fixed in the same way, the true liberties of and common rights over the sea, which on the one hand would eliminate numerous causes of conflict, and, on the other, would open to all new sources of prosperity and peace."

As to the damage to be made good and the cost of the War, we see no other way of solving the question but to lay down, as a general principle, an entire and reciprocal condonation, justified, moreover, by the immense benefits which will accrue from disarmament—the more so as the continuation of such carnage solely for economic reasons would be inconceivable. If in certain cases there are, on the other hand, particular reasons, let them be weighed justly and equitably."

Although the War ceased from exhaustion two years later, the Pope's way, founded on charity and justice, was not tried. As a result Europe is a seething cauldron of unrest and suspicion. There is only one moral force, the Papacy, which can settle this unrest and allay these suspicions; but, as we have said, the powers that be are unwilling to hear the commanding voice of moral authority.

Let Mr. Lloyd George in this dire hour of Europe and of the world, avail himself in a practical way of the leadership of the Pope on which he so graciously commented.

SCHOOL TAXES

On first page we give a full report of a decision of the Local Government Board of Saskatchewan reversing a decision of the Court of Revision of Melville in a case of school taxes. This is of interest in Ontario, because it is a question of the religion of Catholic Ruthenians. It arises not only in the case of taxes but also in regard to the custody of Ruthenian children brought before Juvenile Courts. In 1914 a circular was issued from the Department of the Provincial Secretary of Ontario to Children's Aid Societies which stated in effect that Greek Catholic children were to be regarded as Protestants unless the contrary were established by proof.

To understand the question at issue it is necessary to know that the term "Roman Catholics" is used only in Protestant countries to indicate all those in communion with the Holy See. In these countries it has become a legal term with this meaning, and it is difficult for Protestant officials to get it into their minds that the same term is not applicable to all countries. Now, it happens that in the Austrian Empire, as it was before the War, the same term was in use with an entirely different meaning. It there meant a Catholic of the Latin rite, and the term "Greek Catholic" meant a Catholic of the Greek rite. The word "rite" has reference, not so much to the language, but rather to the order and ceremonial used in the Mass and the administration of the Sacraments.

The Ruthenians who came to Canada were nearly all Catholics of the Greek rite, and they call themselves Greek Catholics on that account, while the Poles call themselves Roman Catholics because they use the Latin rite. Ask a Ruthenian whether he is a Roman Catholic, and he will naturally understand you to ask whether he is a Catholic of the Latin rite. Of course, he answers the question by saying, No. The Protestant official takes that to mean that

the man is not a member of the Church of which the Pope is the visible head. The confusion arises from the fact that the term "Roman Catholic" is used in two very different senses, while the Protestant officials insist that it must be used only in the sense with which they are familiar. It puzzles them to find that the whole world is not made after their local pattern.

Orange lodges saw that injury to the Catholic cause could be inflicted through the confusion of meanings in such cases and they insisted more than ever that Catholics must always be called Roman Catholics and that the legal meaning, and no other, should be accepted.

In the Statesman's Year Book the populations of the countries which made up Austria-Hungary are given according to religion, with subdivision according to rite. The Orthodox Greeks are there called Greek Orientals, while the Catholics are divided into Roman and Greek according to rite; or, to be more accurate, into Roman, Greek, and Armenian. There is an Armenian rite in the Catholic Church, and there are some thousands of them in Galicia.

In the East the Orthodox do not use the word "Catholic" in speaking of themselves.

IN LOVE WITH OURSELVES

BY THE OBSERVER

We who live in this 20th century are very much in love with ourselves. We admire ourselves immensely; and are not at all slow to express that admiration. Have you not noticed that whenever any ventures to point out any danger of the day, he is at once pounced upon, and in indignant tones is told: "Sir, you are insulting; do you know to whom you are talking? Do you realize that you are criticizing the best people in the community? And it takes some determination to go on with a criticism under these circumstances; for few men enjoy being put in the position of seeming to insult other people or even of seeming to very strongly censure them. Few men are glad to find serious fault with others, except malicious gossips and busybodies, and they do not find a place in the offices of Catholic papers. It certainly gives no pleasure to a Catholic editor to find fault with anybody. But he has a duty to point out moral dangers; and that he cannot do without incidentally criticizing the conduct of persons who are running into those dangers. If the case be one of actual sin the editor's task is a little easier. Even then he does not escape in all cases; for even those who give open and flagrant scandal sometimes claim exemption from criticism and when they have no other answer to make they often try to throw doubt upon the motives of the editor. But when the editor is only pointing out that the thing he is criticizing is prospectively dangerous, the outcry is raised at once. What, Sir, he is told, do you not know that the very best people in this community go to see shows of this kind? Do you not know that the very best people dance in this manner? Do you not know that you are insinuating that the very best people in this city, or this town, or this county, are doing what is morally wrong, and you insult them when you suggest that they are in danger of falling into sin."

I have heard somewhere of a well-meaning old lady who came home from her church, a non-Catholic church, somewhat scandalized. Said she: The minister does not mince matters. He told us we were all sinners. There are many people in these days who share the old lady's view, and who regard it as insulting, or, at the least, rather indelicate to suggest that they could be tempted into sin.

From this alone, this over-readiness to resent moral warnings, one may perceive the intense self-satisfaction, the deep admiration of ourselves by ourselves, which characterize the age in which we live. Our fathers and grandfathers had their faults; but at least it may be said of them that they never made the mistake of imagining themselves exempt from falling into sin. That error remained for a later day, when people have become more in love with themselves, and cooler towards the Church—and I say this despite the more frequent reception of the Sacraments—cooler towards the Church. Humility is on the wane in this age. I am not one of

those who admire all that our fathers and grandfathers did, merely because they did it. That they had faults, everyone knows, but it is also true that they had that virtue, with which faith is easily preserved, and virtue easily cultivated, and without which, faith is in danger of being lost and virtue becomes a lifeless thing, likely to fail just at the time when one imagines oneself most strong. I need hardly say that I am referring to the virtue of humility.

Now, "Gentle Reader," as the old-fashioned writers used to say what do you think of the people of today in regard to humility? Have we not a vast amount of admiration for ourselves? Do we as fully realize that human nature is weak and corrupt as our fathers did? And just one word about that—Our fathers had not fallen into the error of supposing that wisdom had begun in their time, and they were, therefore, ready to give due weight to what their fathers had deemed to be wisdom. That helped to keep them from losing the great virtue of humility, as it has to a large extent been lost in this age.

But it is when we think of our too great admiration of ourselves as most manifest. The parents of Catholic families in the last generation were at all times concerned for their children's souls. We act today as though it were not possible for our children to do wrong. This is not because we love our children more but because we admire ourselves so much more.

We simply refuse to believe that children who have had such wonderful parents can turn out badly. Of course, we admit in theory, that they could do wrong, but considering what perfect parents they have had, we are not disposed to admit that it is likely that they will do anything very bad. But they can; and they do.

NOTES AND COMMENTS

THREE LOAFERS, taken in a raid on a pool room in Omaha, were sentenced by the police court to spend ten days in the public library. From some Ontario public libraries loafers, or loungers, or out-of-workers, (call them what you will) are summarily ejected.

WHEN ONE contemplates the array of American magazines, (most of them anything but elevating or instructive in character,) that encumber Canadian bookstalls, the relatively small circulation of a periodical such as the Canadian Forestry Magazine takes on an aspect having in it something of the tragic. Here is a magazine which to those having the welfare of the Dominion at heart is informing and interesting in the highest degree, and it is a thousand pities that it is not better known. There is however, some encouragement in the fact that its circulation has now reached 13,000.

THIS MAGAZINE, as the official publication of the Canadian Forestry Association, is devoted to the preservation and development of the forest areas of Canada, but it is not a journal purely technical in its scope and make-up. On the contrary, it is full of interesting matter on the great life out of doors, and by its graphic delineation of the scenic glories of the Dominion becomes an important factor in the stimulation of that love of country and zeal for its advancement which does not exist in the degree that it should if Canada is to attain the great position in the world's affairs to which her resources, climate and geographical position entitle her.

CANADA'S TIMBER SPERS have constituted one of her greatest natural resources up to the present time. But when one considers the terrific drain upon them, first of all by fires (often by ordinary precautions preventable) then by lack of judgment in felling, and finally by the neglect of reforestation it becomes easily conceivable that it is a heritage not destined to last long. The mission of the Forestry Association, and of its magazine, is to conserve existing resources, to provide by reforestation for the needs of the future and to create aesthetic appreciation of the tree, not only as a source of wealth, but as that "thing of beauty" which is a "joy forever." It would be a great gain to the nation, then, if the Canadian Forestry Magazine, (whose office of publication is at Ottawa) found its way into even a tenth of the homes of Canada.

THE RECENT death of Lord Dormer, head of the ancient Catholic family of the name, at the family seat in Warwickshire, recalls once more the residence and early death in this city of London, in the sixties of last century, of a young scion of the same family. We have had occasion to refer to this matter before in these columns, but in the present juncture it is of sufficient interest to recall the circumstances again.

THE HON. Henry Edward Dormer (probably so named after Cardinal Manning) was the youngest son of the 11th Baron Dormer and his wife Eliza Anne, daughter of Sir Henry Tiebhorne, Bart. Born at Grove Park, Warwickshire, in 1844, this young man was educated at Oscott and in Belgium, and in 1863 was gazetted to a commission in the 60th Rifles, which soon after was ordered to Canada and went into garrison at London.

THE PREDOMINANT characteristic of Lieut. Dormer was extraordinary devotion to the Blessed Sacrament which old residents still recall. The Dominican Fathers were then in charge of the parish, and realizing the character of the young man's devotion entrusted him with a key, by which he used to let himself into the church and spend the entire night before the Blessed Sacrament. This to the great astonishment of his brother officers when it came to their knowledge. It is understood that he intended to join the Dominican Order, but he fell ill of typhus, and died 2nd October, 1866. A short Memoir of his life, issued for private circulation, was written by Lady Georgina Fullerton, herself a devoted client of the Blessed Sacrament.

THE LATE Lord Dormer, thirteenth to hold the title, was like his predecessors a devout Catholic. The Dormers adhered to the Faith through all the storm and stress of the Penal Laws. The barony dates back to 1615, when it was granted to Robert of Wyng, by the Queen Mary I, Tudor. His sister, who married the Duke of Feria, Lord Chamberlain of Philip of Spain, had been a maid of honor to Queen Mary. The second Baron who fought under the Royal Standard in the Civil War, and was killed at Newbury, had been created Earl of Carnarvon. The sixth Baron was a priest, and an aunt of the recently deceased peer is a nun in an English convent.

THE SORT of individual who often passes as a "religious" man in Belfast is described by the correspondent of the New York Herald. To make his meaning clear he tells a story or two after this fashion:

In a fit of fiery indignation a young Orangeman once smashed the window of a shop where crucifixes were displayed, and to the amazement of all loyalists he was sent to prison for a month. "If that," declared his proud and tearful mother, "isn't sufferin' for his religion, I'd like to know what is."

Another Belfast Orangeman had been called to the court as a witness to the peaceful disposition of a friend. "What sort of a man," asked the counsel, "would you say Jamie Williamson is?"

"A quiet, decent man," was the reply. "Is he the sort of man that would be likely to break windows?"

"No man less likely." "Is he the sort of man you would expect to find out at the head of a mob shouting 'To hell with the Pope?'"

Witness (with great emphasis): "No. Certainly not. Jamie was never any ways a 'religious' man."

THIS CALLS up a reminiscence of our own. When a boy at school a deskmate exclaimed to him one day that his father was an Orangeman. Not at that time knowing what the term signified and being ever of an enquiring turn of mind, he politely asked: "What's an Orangeman?"

"Why, don't you know," was the reply, "were going to blow the Catholic church off the hill next twelfth of July."

PRIEST'S APPEAL MAY END STRIKE

Chicago, Aug. 11.—A sermon preached by the Rev. John L. O'Donnell, Catholic chaplain of the 132nd Infantry over the grave of Frank Lavino, a striking railway shopman who was killed in the riots at Joliet last Monday may result in a settlement of the strike situation there. Facing 3,000 strikers who marched to the cemetery in a body, and from whom a demonstration had been feared, Father O'Donnell, unescorted, unguarded and in full uniform, urged