

The Catholic Record

Price of subscription—\$1.50 per annum. United States & Europe. Single copies 50 cents.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order.

LONDON, SATURDAY, MARCH 15, 1919

THE OUTLOOK FOR IRELAND

Some time ago hostile press agencies sent broadcast the information or insinuation that President Wilson had snubbed the Nationalists of Dublin by refusing to acknowledge their invitation to visit the Capital of Ireland while he had sent a courteous acknowledgment of a similar invitation from Belfast regretting his inability to accept.

A special cable to the Free Press from London will bear rather lengthy quotation as it throws so much light on a lot of other despatches that have come from the same quarter:

London, March 5.—Possible interference of President Wilson in Irish affairs will be resented generally by Englishmen. Attention was drawn to the Irish question yesterday through the plan of President Wilson to meet the Irish delegation in New York last night, and the newspapers were not slow to comment upon it.

"With great respect we venture to hint that Presidents Wilson ought to find enough to do at home and not endeavor to take a hand in the management of our affairs."

"The ardent labor of governing 90,000,000 people cannot leave much leisure for the study of such a highly complicated problem as the relations between the component parts of the British Isles."

"President Wilson is not personally acquainted with the actual conditions in Ireland and it would be better if he assisted in the settlement of a difficult question, such as that of Mexico, in his own neighborhood before kindly helping ours."

"For a considerable time President Wilson was content that sacrifices should be made by this country to preserve freedom and civilization for the whole world. Eventually he committed his country to share them. Presumably, therefore, he is prepared to trust us not to violate those principles in an integral part of our own dominion."

"No one here desires to meddle in the affairs of the United States, but we understand that there still are a few Americans who cherish a notion of a political reunion of the republic and the empire. This dream is as illusory as the separation of Ireland from England or the division of the United States into several republics."

George received a delegation of those peculiar Americans who advocate what they recall the return of the revolted colonies. Not long ago a British ambassador at Washington was tricked into expressing an opinion on the American presidential election. His recall was demanded by the United States promptly and properly.

"No British statesman would dream of receiving a deputation of brewers and distillers to urge upon him to maintain at the peace conference the right of the individual American to order what he should drink. We venture to remind Mr. Wilson that even the great position of President does not carry with it that of the supreme governor of the planet. It will be found on investigation that to attain the fullest success it is safe to follow the admirable rule of minding one's own business."

And this is typical of the comment of the newspapers which so short a time ago hailed President Wilson as the prophet and spokesman of democracy and the Allied Cause, which later still filled their columns with adulation for the head of the other branch of the Anglo-Saxon race, and held it fitting that he should lodge in Buckingham Palace with the royal head of the parent democracy. These were the papers which proclaimed the reunion of the two great English speaking nations as the greatest boon to civilization, the greatest guarantee of the peace and progress of the world.

Again, the too great zeal of some Anglo-Saxons in the revolted colonies had a boomerang effect on the Anglo-Saxon cause. They had reported that at a dinner to the Foreign Relations Committee of the Senate some days before the end of the session the President had expressed himself unfavorably to the cause of Irish freedom.

Of this report President Wilson authorized a public denial.

That the President was to meet an Irish delegation in New York was the news which "drew attention" to the Irish question and caused such a flutter in the editorial dove-cotes of London. It is to laugh.

It would hardly require a political Sherlock Holmes to deduce the very probable fact that some of the Tory statesmen of England had informed the Tory editors of the strong pressure the United States of America were bringing to bear in favor of an adequate settlement of the Irish question if cordial cooperation or even cordial relations between the two great English speaking nations were to be maintained. And that the pronouncement of the House of Representatives, the President's public denial that he was unfriendly to Ireland's claims, and finally his meeting with the Irish delegates were all together considered of sufficient moment to mark the time for the sharp change of tone and temper in dealing with our Anglo-Saxon cousins in America.

The arrogant Tory "mind your own business" talk is not precisely of the sort that makes for the cementing of the long lost and lately restored brotherhood. However, all Englishmen are not Tories; nor are they fools. It is going to be fully recognized by the English people that if Britain and the United States, with the same language, the same literature, the same political ideals and institutions (where Ireland is not concerned), can not even speak civilly to each other, the League of Nations is an idle dream and even though it be but a dream they will not give it up to please an arrogant anti-Irish junkerdom whose yoke they are quite determined to

shake off. The English people may be trusted to grasp the stern fact that Ireland, denied the right of self-government, will always bar the way to cooperation or good-understanding between Great Britain and America.

Another expression of opinion which must have been very unpalatable to English was that of a man whom the civilized world has learned to love and delights to honor. In a letter to Cardinal Logue Cardinal Mercier with characteristic courage and love of truth writes:

"It is inconceivable that Ireland's right to self-determination and nationhood be not recognized by the free nations of the world at the Peace Conference. Your country, the most faithful and venerable daughter of the Church, deserves justice from all mankind and must surely receive it. The Irish people are the oldest and purest nationality in Europe and their noble adherence to faith and nationality the most glorious record in history."

Altogether we think the outlook for Ireland is particularly bright as we approach this year the feast of her glorious patron Saint and Apostle.

THE GLOBE'S SEVENTY-FIFTH ANNIVERSARY

Twenty-three years before Confederation and only seven years after the Rebellion of '37 The Globe, now celebrating its seventy-fifth anniversary, was founded. However clearly we may have in mind the history and growth of the "settlements" of three quarters of a century ago it comes with a shock of surprise that patriarchal subscribers of The Globe still live to tell of conditions then obtaining. And with the distinctly fresh realization of all that has been accomplished come the glow of a quickened patriotism, a deeper faith in Canadianism and a firmer hope for the future of Canada.

For the pioneer settlers who went into the forests and hewed out homes for themselves—and it was these who laid Canada's foundations and made all later and other progress possible—have left to us an inspiring heritage of rugged manliness, a memory that should be imperishable if Canadians are to be worthy of their history.

It is not surprising that politics too took on some of the characteristics of that pioneer life; and that the rugged sincerity of a forceful personality like George Brown's made a strong appeal to the sturdy men who bravely battled with pioneer conditions. His strong anti-Catholic prejudice made this appeal irresistible to the descendants of the Scots Covenanters and so The Globe had an enthusiastically loyal constituency from the outset. However regrettable that prejudice, the Catholic student of Canadian political history will be glad to know that it was the founder of The Globe a matter of sincere conviction. To this fact his Catholic daughter and mother of his Catholic grand-children bears unequivocal testimony. Accompanying him and acting as his secretary on many of his speaking tours she had exceptional opportunities in addition to those of intimate natural relationship to know whereof she speaks. In justice to one of Canada's great public servants, and in justice, too, to one who has shown in her own religious life her father's characteristic courage, sincerity and fidelity to conviction, we are glad to make known this testimony of a daughter who cherishes the memory of a devoted father.

The present editor's message to readers of The Globe emphasizes another great fact which, however familiar we may be with it, is almost startling in its realization; that is that the first issue of the paper carried a challenge to autocracy as represented in Canada by Governor Sir Charles Metcalfe. For more than one reason it is worth quoting:

"The people must be up and doing—the cause is just. If they now suffer the invaluable principle of Responsible Government to be taken away it may be many years and cost them many struggles before it is recovered. The cause we plead is not the cause of party—the battle which the Liberals of Canada have to fight is not the battle of party, but of constitutional rights as against undue interference of executive power."

This carries us back to the time of the Family Compact, to the time when the lesson of the American Revolution was not yet learned by British statesmen, and when self-determination for the colonies was regarded by the "loyalists" of the time much as their perjured successors regard self-determination for Ireland

today. We have travelled far politically since then.

The editor continues: Today as the nations of the Great Alliance emerge, triumphant, from their mighty struggle with the last of the Autocrats, Canadians can appreciate to the full the presence of the sturdy young David of Canadian democracy, who, across the front page of his feeble little weekly, flung the words of Junius:

"The subject who is truly loyal to the Chief Magistrate will neither advise nor submit to arbitrary measures."

The "Chief Magistrate" is no longer the author of arbitrary measures; but great as the political changes have been, neither in the time of Brown nor in the days of Junius was it more necessary than today to battle for "constitutional right against undue interference of executive power."

And here we might make another interesting quotation from the seventy-fifth anniversary number of The Globe. The grandson of a charter subscriber and personal friend of George Brown concludes his interesting reminiscences with this paragraph:

"A perusal of The Globe from its establishment in 1844 is practically a history of the fight for responsible Government in Canada, from those early days until its collapse in 1917."

Not in Canada alone but in England and in the States the exigencies of war administration saw the collapse of responsible government. Whether such collapse was or was not necessary is not now a question for profitable discussion; but it is of vital importance that its restoration be as strenuously fought for now as it was in 1844 when the founder and editor of The Globe warned the people that "if they now suffer the invaluable principle of Responsible Government to be taken away it may be many years and cost them many struggles before it is restored."

"It costs \$2,400 per day to produce The Globe," its proprietor tells us. Yes, it is infinitely harder for the George Browns of today to found and edit a newspaper devoted to political or other ideals, to the cause of right and justice as it may be given to them to see such cause. The people are as helpless as in the days of the Family Compact if the great newspapers desert their cause. The Globe be worthy of the best in its past record and true to its present professions is the greatest success we can wish our historic contemporary in the strenuous days to come when liberty and responsible government must be reasserted and defended against more insidious, less obvious and less honest enemies than Sir Charles Metcalfe and the Family Compact.

A VANISHING VIRTUE

By THE GLEANER

The near approach of the feast of St. Patrick suggests a subject in keeping with the occasion. Now, we are not going to delve into history; for that would, to use a borrowed expression, only make an old story sorer. Nor are we going to add our quota to the columns of gratuitous advice that is being offered to the people of Ireland as to how they should act in the present crisis, since the Irish at home are better informed of the situation than are Canadians, and are quite competent to judge of the best policy to pursue. It would serve a better purpose, we believe, to remind the sons and daughters of Irish emigrants of some things worth while that the people of the Green Isle have retained, despite sorrow and persecution, which they themselves would seem to have sacrificed in the midst of prosperity. To confine ourselves to one thing in particular, let us ask the question: have we lost the faculty for enjoying innocent fun?

We do not know how our readers feel about it; maybe it is merely subjective on our part—an evidence perhaps of advancing years—but we have come to the conclusion that this country, altogether apart from the effect of a certain legal enactment, is becoming a pretty dry place. Successive waves of moral reform have pretty much dried up the fountains of the nation's gladness. The good old Anglo Saxon word "fun" might just as well be expunged from the dictionary. Of course there is plenty of fun of a kind, such as watching the antics and grimaces of Charlie Chaplin, and the tricks of those roving youths, the Katzenjammer Kids, or shouting one's self hoarse at a hockey match. There is plenty of malicious fun too, like mailing offensive valentines, destroying other

people's property or teasing some feeble-minded person. But the innocent merriment of the old fashioned home, that was indulged in by father, mother and children and the beaux that came to see the girls, is fast disappearing. It is a common thing now to see little lassies taking love strolls with boys scarcely out of knickerbockers; but young people when they come to the age when they should keep company often do so surreptitiously as if there were blame attached to it. This is, we believe, especially true of our young Irish Catholics. There is often no fun in the home; for, owing to the unreasonable attitude of parents, the son may not introduce his sweetheart there, and the daughter must meet hers elsewhere. This frequently occurs when the young couple are of the same parish, have known each other from childhood and would be well suited to travel life's journey together.

In some parishes the praiseworthy and characteristically Irish twin virtues of sociability and hospitality are still perpetuated. These are to be congratulated; for God meant that his rational and especially his regenerated children should, as a safety valve, enjoy some relaxation in the struggle of their material existence and the more arduous one of sanctifying their souls. If human nature is thrown out by the door it will come back by the window worse than when it went out. Yet the puritanical spirit of our legislators seems to aim at robbing us of even innocent pleasures, while it is blind to those really sinful ones that its authors have a mind to.

A gloomy atmosphere is neither indicative of nor conducive to the practice of virtue. The birds sing, the lambs gambol, and the sunbeams dance upon the waves and play hide and seek among the foliage. All nature rejoices. Why then should not those, for whom it was created and who are on their way to an abode of endless joy, be glad and make merry. Of course, we cannot always be merry in this abode of sorrow. We must expect to have our days of sadness as well as our days of gladness. The War has cast an especially heavy shadow over the world. Merry-making were out of place in the midst of so much agony of heart. But now that the War is over the tension might well be relaxed lest we become a morose people. Children soon forget their sorrow because they are innocent, and the spirit of melancholy is alien to them. Few of God's children have borne a heavier cross, and borne it longer, than the Irish people; yet it has not crushed their buoyant spirit nor silenced the voice of song in their bosoms. Hope springs eternal in their breasts; and hope inspired by faith and warmed by charity banishes morbidity.

Away then with the dour spirit that would dry up the fountains alike of glad and joyful tears, that would breed a canker in the heart! Let us catch on this St. Patrick's morn the echo of the piper's tune as it is reflected from the hills of Kerry! Let the old people join in the young people's merriment, and not restrain it beyond reasonable measure. And may we not suggest that some zealous pastors relax a little themselves, not be always so very serious, and add sociability to their other virtues.

"Is it lave gaiety all to the laity?" "Cannot the clergy be Irishmen too?"

NOTES AND COMMENTS

REFERRING TO SIR SAM HUGHES' allegations against the Canadian high military command in France a Toronto paper urges the necessity of a rigorous official enquiry, but hesitates to say whether such enquiry should be parliamentary, military, or medical. In regard to this and many other of Sir Sam's utterances there are not wanting among his fellow-countrymen those who consider that a medical enquiry alone would fill the bill.

THE PARLIAMENT OF Canada was treated last week to a characteristic incendiary screed from the member for West Toronto. The purpose ostensibly was to protest against irregularities, real or fancied, in the administration of the Civil Service Act, but its real motive transpired when the name of the Catholic Secretary of the Commission was dragged in. That a Catholic should hold such a position was necessarily gall and worm-wood to this professional pope-baiter, and no one cognizant of his past would expect him to pass it by. But the anteed-

ents of the individual and the methods which for years have prevailed in the municipal service of the city he represents and of which he was for several years mayor, render his latest parliamentary utterance ridiculous in the extreme. Protest against any irregularities that may exist in the Dominion Civil Service could not possibly come from a more tainted source than from an ex-mayor of a city whose municipal life is moulded solely on Orange lines, and whose municipal buildings, by general consent, house a veritable Lodge. It would be ambrosia to such an individual to have Dominion patronage placed once more in his hands. The earnestness of his pleading on that score was truly pitiful.

FRESH FROM his escapade in the House of Commons the same individual was presented with a cabinet of silver by the Orange Grand Lodge of Ontario West in recognition of his "splendid and efficient service to the order during a long term of years." In his reply he pleaded that the Orange institution (and incidentally H. C. H.) "had at heart the welfare of Canada and all that tended to make it a great nation." It might be charitable to suppose that he really meant what he said, and that the cabinet of silver was intended as official Orange endorsement of so superabundant a claim. Beyond the lodges, however, Canadians know that no man in the Dominion has done more to rend Canada asunder by sowing the seeds of racial and religious discord, and, by the same foul means, to nullify our country's efforts in the great War than this same man Hocken.

THE FOLLOWING tribute to the late Anglican Primate of India is from our contemporary the Catholic Herald of India. In this period of recrudescence of bigotry against Catholics throughout the English speaking world and of the especially sedulous propaganda along this line in Canada, the contemplation of such a character as Dr. Lefroy, who was big enough to see beyond his own circle, has its own measure of reassurance:

"It is difficult for a Catholic to comment on the death of an Anglican Primate, as one cannot but draw a rigid line between his titles and his virtues. However, whatever we may think of the late Dr. Lefroy's dignity as a Primate, we had nothing but respect for his dignity as a man. Such gossip as came our way tells nothing but praise. We have been told that Dr. Lefroy was frequently seen in the Lahore Catholic Cathedral, silently praying before the Blessed Sacrament; that he observed the Jesuit custom of making a full hour's meditation every morning; that, whenever he wrote to our own Archbishop, he generously gave him the title of Archbishop of Calcutta; that, to a man who boasted of having abandoned the Catholic for the Protestant religion, Dr. Lefroy replied: 'That's about the worst thing you could have done.'"

THE RE-BIRTH of a Czecho Slovak nation and the gradual welding together of its constituent elements has recalled the memory of the great Catholic Croat Bishop of Diocovo, Joseph George Strossmayer, to whom more than to any other man the Danubian Slavs owe the concept, so vital to the Balkan renaissance, of their nation as one thing, and of their religion as another. His was the discovery, as we are reminded by an overseas contemporary, that no policy could be more disastrous to national unity than the idea of a State Church, and that to this discovery and Bishop Strossmayer's consistent adhesion to its development, the Slavs owe their present rebirth as a sovereign, independent people. Up to the Bishop's time it had been the constant aim of Russian, Austrian and Turk to keep the several divisions of the Slavic people apart, and they made the fullest use of the sectarian plea for this purpose. Bishop Strossmayer's success in defeating this purpose through the medium of religious toleration won for him with Catholic and Orthodox Slavs alike the name of "the first son of the nation."

THE BISHOP'S name was a familiar one to the world at large fifty years ago. He was a Croat, born at Osijek-Slavonia, in 1815. By his mother, an ardent Slav patriot, he was taught to read and study Slavic literature, especially the national poets, hence he grew up strongly imbued with love for his people and zeal for their welfare. At the Central Seminary, Budapest, he took an active part in patriotic meetings, held under the leadership of a Protestant pastor, Kollar, poet and historian. It was

then that Strossmayer conceived the idea of a great Slav federation, in which all—Catholic, Orthodox or other, should have their place. In 1849 he became Bishop of Diocovo, which See he was to occupy for fifty-six years. In that office, and as Administrator of the Latin Sees of Belgrade and Semendria, he came in contact with a motley aggregation of religions, and while enthusiastically loyal to the Church of his baptism he was looked up to by all, and hailed as the "Vladica"—the patriot Bishop.

EAR LONG this Hungarian Bishop became the acknowledged leader of the Yugoslav nations. He lectured constantly to mixed audiences on subjects of national interest, founded institutions for the benefit of all—schools, colleges, seminaries, agricultural institutions. For Croat Catholics and Orthodox Serbs he founded and endowed the University of Agram. He even tried to draw the Bulgars into the movement, but without success, and to this failure on the part of the Bulgars to identify themselves with their brother Slavs, is due their course in the late War and their unhappy place now side by side with the defeated Hun. As a member of the Croat Diet, Bishop Strossmayer led the opposition against the Magyars, and was a determined federalist at the Reichsrath. By this bold attitude he became an object of suspicion at Vienna, to which fact was due the veto of the Austrian Government when Pope Leo XIII. signified his intention of calling him to the Sacred College. He did not become Cardinal but he lives forever in the heart of his people and to this day his portrait may be found in every cottage in Illyricum, as the national hero of the reunited Slav nation. And by the world beyond he is recognized as a great Bishop and one of the truest patriots in history.

THE CATHOLIC CHURCH AND EDUCATION

CONTINUED FROM PAGE ONE

sion to say that I shall claim and do claim no less at least for the oldest nation in Europe, for a nation that history glorifies than for other nations of a day; I will claim for that people at least what I have enjoyed here in this Dominion of ours—that at least that people shall have a voice in determining how they shall live and in framing and fashioning their own destiny.

"Perhaps I might express my view in the words of the speech from the throne of a day or two ago. 'The condition of Ireland causes me grave anxiety.' But the condition of Ireland in the days when education was her glory caused nobody anxiety, but brought deep good within the shores of that island and Europe at large. For scarcely had the people received Christianity from St. Patrick than schools and monasteries and colleges sprang up through the whole island. Their names are still magic in the halls of learning. There were Bangor and Armagh and Glendalough and hosts like these. There were taught the Celtic tongue, the Greek and Latin, the philosophy of Aristotle, music, art; yes, a course of studies which would make a modern student gasp and stare. And these institutions were attended by from a thousand to seven thousand students, and when they had received that God-given blessing of education with the combination of faith and truth, of religion and knowledge, they went out across the seas into the neighboring islands, up into Scotland and the Hebrides, over the channel into Belgium, Germany, Switzerland and France, and there is not one square mile of European soil in these nations that does not bear testimony, mute though it may be in many cases, to the efforts, to the inspiration and perspiration, to the blood, yes, to the very death itself of Irish sons and Irish scholars.

"It is no wonder, then, that in this age, covering more than three hundred years, from the sixth to the ninth century, Ireland was known as the lamp of the north when all the rest was night."

The eager attention with which the large audience listened to the speaker and the vigorous applause which permeated his remarks, particularly in every mention of Ireland, displayed the keenly sympathetic strain in both speaker and audience. His Lordship concluded his sketch of early education in Ireland by quoting a historian, far from sympathetic with a Catholic or Irish cause, who asserted, and rightly so, that the first of free education in the world was found in the early Irish schools. Not only were books and education free, but board and lodging likewise. Prince and peasant, high and low, rich and poor vied with each other in the works of true education that should bring both the truths of the mind and the truths of God clearer, and more distinct before the people.

Turning then to continental Europe, His Lordship emphasized that what was true of the little island