

The Catholic Record

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treating was probably the desire for national unity.

Will "Ulster" come in? Yes, there is not a doubt in the world about that. It may not be possible for Ulster leaders to ally at once the spirit they have for years fomented; but in a short time union is inevitable.

In the Manchester Guardian some three weeks before the Irish agreement was reached the extraordinarily well-informed "Politician" had these paragraphs in the course of his article:

"There are some people who think honestly that if Ulster is not allowed her way in everything she is being infamously treated and Englishmen are betraying her. Mr. Bonar Law is believed to be under this kind of spell. The only way in which the Die-hards can hope to create and maintain this conviction is by preventing discussion."

Pointing out that discussion would make clear that Ulster can retain her own local Parliament and secure ample guarantee of special protection for her economic and other interests, he continues:

"But that is not what the Ulster extremists want. What they want is that a majority in four counties should be allowed to veto the unity of Ireland."

"Fortunately there is one method of overcoming their objections to which no exception can be taken on the principle on which they appeal for English sympathy: 'Ulster is not to be coerced.' Agreed, but what is Ulster? You cannot throw six counties together, call them Ulster (disregarding local choice) and then say that, though no one may coerce Ulster, Ulster itself may coerce the Nationalist districts within that area. If Ulster is resolved to be a purely self-regarding State isolated from the rest of Ireland she cannot resist a demand for a plebiscite and a boundary commission, which will mean that her six counties will shrink to something like three and a half."

Now that is precisely the provision made in Articles XI. and XII.

If this impossible little Irish province wishes to retain its present status, the treaty permits it to do so; but its present governmental powers will not be modified or enlarged.

However, if the six-county Parliament decide to stay out for the present, that does not mean that the decision is final. The Government of Ireland Act of 1920 provides the means of union of North and South through the Council of Ireland. It is by this means that the union will probably be effected.

Whether six counties or three and a half, "Ulster's" economic and financial prosperity, indeed her very life, is inextricably bound up with the rest of Ireland. This has been ineluctably demonstrated by the Belfast Boycott. A newspaper just to hand furnishes evidence that will go home to more than the capitalists of the North who already have had their eyes opened:

"Unconcealed consternation pervaded industrial Belfast today when the failure of a huge mill in the Ligoniel district became known, writes our Belfast correspondent. The extent of the liabilities reach the enormous amount of £300,000."

"The plight of the unemployed Orange workers is desperate. All the pawnshops in their districts are full to overflowing, they cannot take another pledge, and their other source of income—the sale of new and expired pledges—is at an end, as there is absolutely no money coming in."

Ulster will come in. The Irish delegates saw to that in Articles XI, XIII. and XIII. The Irish Free State can afford to wait until those erstwhile vociferous "loyalists," stripped of all heroics and deserted by their English abettors, get good and tired of their lonesome role of dog in the manger. For to this sorry depth has sunk the belated survival of the once insolent and omnipotent Protestant Ascendancy.

When they do come in they will be treated with proverbial Irish generosity and given a caed mille faihne home.

As we write (Dec. 9th) the newspapers tell us de Valera declares that "the terms of this agreement are in violent conflict with the wishes of the majority of the nation," and states that his attitude is supported by two of his cabinet colleagues.

It were idle to prophesy concerning the situation that has arisen as in all likelihood it will have been cleared up before the RECORD reaches its readers. Suffice it to say that we regard Mr. de Valera as but the figure-head of a mighty movement.

Arthur Griffith, the founder of Sinn Fein, its very soul in the dark

and discouraging days of the movement, issued this statement:

"I have signed the treaty between Ireland and Great Britain. I believe this treaty will lay the foundations of peace and friendship between the two nations. What I have signed I shall stand by, in the belief that the end of the conflict of centuries is at hand."

And Michael Collins, the idolized Commander in Chief of the Irish Republican Army, is of the same mind. "Do you expect any trouble about getting the agreement accepted in Dublin?" he was asked. "Trouble," he replied, "you can get it with or without trouble, but I have got over trouble before."

Amongst the prisoners released from the internment camps expressions of satisfaction with the terms, we are told, were general. One of the men released from Kilmainham remarked: "What is good enough for Arthur Griffith and Michael Collins is good enough for me."

Katherine Tynan in a newspaper article sent from Dublin says that the "apathy of hope long drawn out had dulled the Irish feeling toward the peace negotiations." She continues:

"If I know anything about the feelings of the people there will be no such sudden outburst of rejoicing as marked the truce. It will come later, but then the relief was so immediate and so needed that it was with laughter and tears that the people ran to their deliverance. But if it should prove that tomorrow is the great day of all the years, then there will be something worth telling, unless indeed the people are grave and half fearful before the day of the Lord as may well be."

So though it were idle to prophesy, it is our firm hope and belief that the treaty will be ratified by both the British Parliament and Dail Eireann closing the long tragedy of Ireland's Past and ushering in the new era of Irish freedom.

What that will mean for civilization we shall consider at another time.

THE STORY OF THE IRISH RACE

"Can you tell me a good history of Ireland?" That is a question we have often been asked, and doubtless it has often been put to others. Now there are of course countless books dealing with various phases and periods of Irish history; but the average reader does not want an Irish library; he wants the history of Ireland in compendious form, the general outlines of Irish history in a single volume. And it was always difficult to answer the average man's simple query.

It is no longer. Seumas MacManus, who has long delighted the readers of the CATHOLIC RECORD with glimpses of Ireland as seen through Irish eyes, has completed his "Story of the Irish Race" and the Irish Publishing Company of New York has published it in a handsome volume of perfect workmanship.

In his foreword the learned and patriotic author says:

"The story is developed with the object of interesting and informing the man who can not, or will not, afford the time to read studiously. Yet it is earnestly hoped that it may whet the appetites of many, and stimulate them to go browsing in broader and richer pastures—in anticipation of which there are set down, at the ends of chapters or periods, titles of some of the more important books dealing with the subject just treated of."

This is an excellent feature of an excellent work. No one can study intelligently any phase or period of movement of Irish history unless it is studied against the background of the general history of the Irish people. No one, we venture to say, will read Seumas MacManus' "Story of the Irish Race" without being irresistibly impelled to study more deeply some particular phase or period or movement. And the guide posts are there in the bibliographies so copiously provided.

"Each generation of Englishmen," wrote John Redmond, "have comforted themselves with the reflection that they were righteous men though their ancestors governed Ireland infamously."

The ineptitudes, stupidities and malignities of English rule in Ireland, whatever other reasons there may have been, were due in no small measure to ignorance, dense and crass, of Irish history.

But what of Irish ignorance of Irish history? The author of "The Story of the Irish Race" tells us that he "was impelled to the com-

pilation of this story of our race by the woeful lack of knowledge on the subject which he found in the four corners of America, among all classes of people, alike the intelligent and the ordinary. With the vast majority of America's intellectual ones he found Ireland's past as obscure as the past of Borneo. On three occasions he was asked by educated women who were pillars of their societies, 'Has Ireland got a history?'"

And then he states a plain truth which alas, is as applicable to Canadians as to Americans:

"To a large extent the blame for American ignorance of Ireland's story rests upon the ignorance of our own exiles, and the children of those exiles. Were these possessed of a general knowledge of Ireland's past, and the proper pride that must come of that knowledge, the good Americans around them would catch the information by contagion."

In the "Story of the Irish Race" Seumas MacManus has placed within the reach of every Irish reader the means of removing a reproach that is, we must sorrowfully admit, but too well merited.

The story is wonderfully well told. We are taken through the glorious periods and through the dark shadows of the history of Ireland without exaggeration or over-emphasis. Both in the language and in the treatment there is always scholarly restraint. Yet the interest is sustained, absorbing.

To the average reader, as well as to the more studious with greater leisure, we shall not again be at a loss to answer promptly and confidently the old time puzzling query: Can you tell me a good history of Ireland?

Just at this juncture in Irish affairs could there be a more appropriate Christmas gift than "The Story of the Irish Race."

We shall have more to say about this long-sought compendium of Irish history later on. Just now we want to introduce it to our readers in time for consideration when choosing their Christmas gifts.

It can be ordered directly by CATHOLIC RECORD readers from Seumas MacManus, 264 West 94th Street, New York City, for \$5.00 plus 24 cents for postage. The \$5.24 must be in American funds, now at 10% premium.

NOTES AND COMMENTS

THE BRITISH and Foreign Bible Society announce that during the course of the Society's existence, it has distributed over 300,000,000 Bibles, printed in 523 different languages. And yet there never was a period in the history of Protestantism when dogmatic truth had so frail a hold upon its adherents as at the present time.

Which goes to show that the mere reading or study of the Scriptures without an authorized guide and interpreter can have but one result. As it is, while men, with the best of motives no doubt, are scattering the Bible by the shipload among the heathen, it is being torn to pieces by the "higher critics" at home.

While the world is expectantly awaiting for a final deliverance of the Ulster Parliament in regard to the Irish settlement a "thinking Protestant," writing from County Antrim to the Nation and Athenaeum, says: "As to the real attitude of the North towards Orangeism, I should say that at least 50 per cent. of the whole would transfer, if possible, with infinite pleasure and a sigh of relief, the whole Orange organization to the wilds of Central Africa, the only place on earth for which its demonstrations were ever suited. They would be glad thus to shift the greatest blot from Protestantism, and at the same time rid Ireland of the greatest power for retarding progress that ever held sway in any civilized country." But isn't this rather hard on the natives of Central Africa? Meanwhile, interjects the Toronto Globe, "Ulster may eventually accept the Irish settlement, but some of the Toronto lodges will never surrender."

According to a recent census taken by the Bishops of Germany at the request of the Cardinal Archbishop of Cologne, the Catholic population of Germany is 20,544,106, or 35 per cent. of the total population, as compared with 28,821,403, in 1919. The decrease is due partly to the number killed during the War, but mainly to the loss

of Alsace-Lorraine and Poland. According to the same census there are now 10,740 parishes, with 21,372 priests, of whom 15,531 are parochial clergy, 3,591 engaged in teaching and 2,250 members of the religious orders.

FRANCE HAS SO FAR recovered from the effects of the War that already anniversary celebrations of its great events are being celebrated with great éclat. The seventh anniversary of the battle of the Marne took on a specially religious character. At Meaux, the Mass of thanksgiving for that great victory, which really decided the struggle (though four protracted years of bitter conflict were yet to ensue) was attended by many of the greatest figures in the military and civil life of France—Marshal Joffre, Admiral Jaures, Generals Lasso and Manoury, (the latter of whom lost his sight in battle), Mons. Barthou and Mgr. Baudrillard of the Catholic Institute, among them—and by many members of the diplomatic corps, and of learned and patriotic societies. The Mass was celebrated by Abbe Umbrecht, chaplain of the Alsatian Corps, who lost an arm in the War, and the sermon was preached by Mgr. Ruch, Bishop of Strasbourg, whose record throughout the conflict made him a national figure. The theme of his discourse was the re-assertion by France of the principles of justice and fraternal love as contrasted with the spirit of pride in which Germany essayed to dominate the world.

"PUSSYFOOT" Johnson has been in India, and this is how he is regarded by our sprightly contemporary, the Catholic Herald of Calcutta:

"Pussyfoot has been with us, but we are not going to attack him. We have always professed great reverence for cranks, in the hope they may succeed half. Sanity is half way to madness, and it is often mad people that lead the way, though they always point too far. If a prohibitionist can lead us to temperance, we shall put up with the prohibitionist; there are far too many drunkards and grog shops in India, and anybody is welcome to slay them. We only hope Pussyfoot will not slay liberty instead of licentiousness. Heretics often make that mistake."

To a correspondent who complained that the Church is vexatious in her restrictions, and that there is too much of the "must" and "must not" in her way of dealing with frail humanity, Father Cuthbert, well-known to overseas readers, retorts: "Has it ever struck you the number of things a guest is not permitted to do, and the greater number he must do at a dinner table, or a tea-party, or a ball? He must dress properly, pare his nails, brush his hair, look clean, be agreeable, talk sense. On the other hand, he must not sprawl his legs about, blow his nose too loudly, sneeze into his neighbor's plate, eat with his knife, expectorate, or do a thousand and one other things tabooed in decent company. These social laws are more intricate and oppressive than the Ten Commandments, or the Precepts of the Church, yet you submit to them without grumbling or hesitation. Why not use your common sense and bear the same attitude to the laws of God and His Church?" This, somewhat paraphrased, is Father Cuthbert's way of answering a question which comes to the surface occasionally in this part of the world. The answer, then, has universal application.

BOY LIFE

ENVIRONMENT

Adapted from Dr. G. A. Dickinson's "Your Boy."

Character and conduct are so dependent on the conditions under which one lives and is reared that it is well to consider the subject of environment.

Heredity is a powerful factor in the determination of character, but there is a strong reason to believe that the effects of a bad heredity can be overcome by a proper environment. Man is born mindless, ignorant of everything in the world, so we may say that the formation of character begins at birth. Through the senses as they develop man receives impressions of all that passes around, and through the natural instincts is enabled to learn all that is necessary for future welfare.

In early life that brain is very plastic, the mind is then "wax to receive and marble to retain." Im-

pressions received by the brain if repeated become indelibly fixed, and in time actions corresponding to the impressions received are produced; action becomes habit and a number of habits make up character.

Every child is thus an unconscious imitator, and having no power to choose between good and bad—no moral scruples—a bias is given to the mind and a stamp to the character long before the child can exercise any power of discrimination; hence the child is to a great extent a product and a creation of the circumstances and conditions under which it is reared.

It is said, "all men are born free and equal," which in great measure is true, but soon after birth they become unequal; sunshine, food, soil, climate, and every other hygienic, physical as well as mental, moral and social condition, have an effect in moulding the character. So marked is the effect of environment that observers say, "If a child of white parents be adopted into an Indian home before the age of two years and reared among savages it becomes so like them in thoughts, feelings, actions, likes, dislikes, and prejudices as to be indistinguishable from the savage; on the other hand, an Indian babe adopted and reared in the home and under the same conditions as the white child simply becomes one."

If a child of vicious temper be kept in an environment of pure air, where peace, cheerfulness, sunshine and quiet prevail, there can be no doubt that the temper will change.

The elementary principles of mind and body are the same in all mankind, and it is mainly through the effects of environment that such a great variety of constitution and difference in character prevail, so that in millions of people no two are found exactly alike. In this world of diversity all are necessary—the workers, the thinkers, the superior and the inferior—each for all, and all for each.

If Hunter, by keeping a sea-gull in confinement and feeding it on a grain diet, could modify the stomach which was normally adapted to a fish diet, so that it came to resemble in structure that of an ordinary grain-feeder, such as a pigeon; and if Holmgren, by reversing the experiment and feeding a pigeon on a meat diet, could transform the grain-digesting gizzard of the pigeon into a carnivorous stomach (Drummond's "Nature's Law in the Spiritual World")—if we believe these statements and consider that the human brain in the most highly organized and easily influenced structure to be found in all creation, we have no need to stretch the imagination to believe the statement that "The functions of the brain in the child are far more sensitive to impressions for good or evil than the finest chronometer is to heat, cold, magnetism, and a score of their exterior influences," and the declaration that "heredity can be absolutely changed by environment."

No one can escape the effects of environment; without clearly intending to do so adults naturally follow the fashions and take up the "fads" of the times. In this and in innumerable other ways character is being formed and changed.

To be reared in an environment of civilization makes the child civilized; it is the existing religion, whatever the particular kind, that makes the child grow in religion. God's way of building character and making good men is through the influence of good men. Of course, man is naturally a moral and religious being, he has Divine impulses; but how else can they grow and develop except it be through and by the stimulation of the community in which he is reared?

Amid the turmoil and struggles of life who could sit still and do nothing? It had been said, "There is no well-behaved child who will refuse to work when all around him are full of emulation and eagerness in their work." Indeed, in childhood environment exerts its greatest influence, diminishing in youth and throughout adolescence when the habits become fixed. More progress can be made in our work in one generation of children than can be made by working on many generations of adults—good food, pure air, useful activities, and the influence of sympathetic understanding in pure homes being the most potent for good. And this is our boy problem—to place the boys of today in the character

building moulds of systematized activities in order that we may turn out a type of strong, virile, good, true and noble men on the morrow.

THE TERMS OF PEACE

TEXT OF TREATY BETWEEN GREAT BRITAIN AND IRELAND

London, Dec. 6 (Associated Press)

The text of the agreement signed this morning by the British Government and the Irish representatives follows:

Article I.—Ireland shall have the same constitutional status in the community of nations known as the British Empire as the Dominion of Canada, the Commonwealth of Australia, the Dominion of New Zealand and the Union of South Africa, with a Parliament having powers to make laws for peace and order and good government in Ireland, and an executive responsible to that Parliament, and shall be styled and known as the Irish Free State.

Article II.—Subject to provisions hereinafter set out, the position of the Irish Free State in relation to the Imperial Parliament, the Government and otherwise shall be that of the Dominion of Canada, and the law, practice and constitutional usage governing the relationship of the Crown or representative of the Crown and the Imperial Parliament to the Dominion of Canada shall govern their relationship to the Irish Free State.

Article III.—A representative of the Crown in Ireland shall be appointed in like manner as the Governor General of Canada and in accordance with the practice observed in making such appointments.

Article IV.—The oath to be taken by the members of the Parliament of the Irish Free State shall be in the following form:

"I do solemnly swear true faith and allegiance to the Constitution of the Irish Free State as by law established, and that I will be faithful to His Majesty King George V., and his heirs and successors by law, in virtue of the common citizenship of Ireland with Great Britain and her adherence to and membership of the group of nations forming the British Commonwealth of Nations."

Article V.—The Irish Free State shall assume liability for service of the public debt of the United Kingdom as existing at the date thereof and toward the payment of war pensions as existing on that date in such proportion as may be fair and equitable, having regard for any just claims on the part of Ireland by way of set-off or counter-claim, the amount of such sums being determined, in default of agreement, by the arbitration of one or more independent persons being citizens of the British Empire.

Article VI.—Until an arrangement has been made between the British and Irish Governments whereby the Irish Free State undertakes her own coastal defense, defense by sea of Great Britain and Ireland shall be undertaken by His Majesty's imperial forces, but this shall not prevent the construction or maintenance by the Government of the Irish Free State of such vessels as are necessary for the protection of the revenue or the fisheries. The foregoing provisions of this article shall be reviewed at a conference of representatives of the British and Irish Governments to be held at the expiration of five years from the date hereof with a view to the undertaking by Ireland of a share in her own coastal defense.

Article VII.—The Government of the Irish Free State shall afford to His Majesty's imperial force (a) in time of peace such harbor and other facilities as are indicated in the annex hereto, or such other facilities as may from time to time be agreed between the British Government and the Government of the Irish Free State, and (b) in time of war or of strained relations with a foreign power such harbor and other facilities as the British Government may require for the purposes of such defense as aforesaid.

Article VIII.—With a view to securing observance of the principle of international limitation of armaments, if the Government of the Irish Free State establishes and maintains a military defense force, the establishment thereof shall not exceed in size such proportion of the military establishments maintained in Great Britain as that which the population of Ireland bears to the population of Great Britain.

Article IX.—The ports of Great Britain and the Irish Free State shall be freely open to the ships of the other country on the payment of the customary port and other dues.

Article X.—The Government of the Irish Free State agrees to pay fair compensation, on terms not less favorable than those accorded by the Act of 1920, to Judges, officials, members of the police forces and other public servants who are discharged by it or who retire in consequence of the change of government effected in pursuance of the hereof paragraph.

Provided that this agreement shall not apply to members of the auxiliary police force or persons recruited in Great Britain for the Royal Irish Constabulary during the years next preceding the date hereof. The British Government will assume responsibility for such compensation or pensions as may be payable to any of these excepted persons.