

HOME RULE AND NATIONALITY.

(BY RT. HON. ARTHUR J. BALFOUR, M.P.)

Is there an Irish problem? If there be an Irish problem, what is its character and what is its origin? Can the Home Rule Bill now before Parliament do anything substantial towards its solution? These are the questions which every citizen of the United Kingdom, and, in a less degree, every citizen of the Empire, is bound to ask; for on the answers given must depend the immediate future of the country. The subject is so complex that it cannot be embraced within the limits of a brief article like the present. It is so controversial that an impartial treatment of it is almost beyond the reach of human endeavour. Yet there are one or two broad issues on which even now it may be worth while to say something; for in the heat of debate and the clash of disputes aroused by minor issues they are apt to be forgotten or ignored.

There is a Problem

The first question of those which I began by asking must without doubt be answered in the affirmative. There is an Irish problem. Its gravity may be a matter of dispute, but its reality is beyond question. But what exactly is its character, and how has it arisen? Evidently we have not here to do with the ordinary case—familiar enough in history—of a down-trodden nationality. Ireland is neither robbed nor oppressed. It is not exploited in the interests of British financiers or of British taxpayers. If there is anything, it is the other way. Far from Ireland not having its fair share in the councils of the United Kingdom, it has far more than its fair share. It sends more than its proportionate number of representatives to the British Parliament, as is admitted by everybody, including the authors of the Home Rule Bill. But, in addition to this, it has in every English and Scottish city an important section of the men, in favour of the candidate indicated by Nationalist Whigs and supported by Nationalist National leaders. I do not complain—far from it; I merely insist that no Irishman, wherever he lives, who knows the circumstances of this country, who knows the conditions under which members are sent to Westminster to represent the people of the United Kingdom, will for one instant pretend that Ireland has not her share, and more than her share, of parliamentary power. If, therefore, Ireland has a national grievance, it is one of a somewhat unusual type. She is in the position, singular among "oppressed" nationalities, of enjoying more than her fair proportion of representation in the Imperial Parliament, and paying less than her fair proportion of taxation to Imperial authorities.

Why Home Rule?

If, then, we want to find the justification for Home Rule, we must look elsewhere. We shall never find it either in the existing parliamentary system or in the existing financial system. There are, in fact, no grievances, they are British, not Irish. Where, then, lies the Irish difficulty? English supporters of Home Rule give us scant information on this point. They talk about the congestion of parliamentary business. They talk about the embarrassment of the Irish question. The difficulty does not lie there, and everybody who takes the trouble to enquire may easily convince himself that it does not lie there. Where does it lie? It lies in the fact that the Irish Nationalist party claim that Ireland, on the ground of her separate nationality, possesses inherent rights which cannot be satisfied by the fairest and fullest share in the parliamentary institutions of the United Kingdom. What satisfies Scotland cannot satisfy them, and ought not to satisfy them. It would be treason to Ireland.

Hard to Describe

The sentiment of nationality is one of a group of such sentiments for which there is unfortunately no common name. Loyalty, whether to a country or a party, fidelity to a cause, to a national sovereign, to a tribal chief, to a church, to a race, to a creed or school of thought, are characteristic specimens of the class. They may be noble; they do more, they make it noble. It is such sentiments which induce life itself, for something which wholly transcends his narrow personal interests. Therefore, whether mistaken or not, there is always in them an element of greatness; and even if I thought that an Irishman should forget in what part of the United Kingdom he was born—and I think exactly the reverse—I should still regard his feelings of patriotism as worthy of respect.

Not Exclusive

But patriotism, though it expresses a simple feeling, need have no exclusive application. It may embrace a great deal more than a man's country or a man's race. It may embrace a great deal less. And these various

patriotisms need not be, and should not be, mutually exclusive. As civilization advances, it becomes more and more necessary for men to learn how they are to be combined without being weakened; how a narrow provincialism is to be avoided on the one side, and a selfish indifference, masquerading under the name of enlightened cosmopolitanism, is to be shunned on the other.

As a matter of fact, some combination of different patriotisms is almost universal among thinking persons. If I consider the case I know best (namely, my own), I find that, within a general regard for mankind, which I hope is not absent nor weak, I am moved by a feeling, especially patriotic in its character, for the group of nations who are the authors and the guardians of western civilisations, for the subgroup which speaks the English language, and whose laws and institutions are rooted in British history, for the communities which compose the British Empire, for the United Kingdom of which I am a citizen, and for Scotland, where I was born, where I live, and where my fathers lived before me. Where patriotisms such as these are not forced into conflict, they are not only consistent with each other, but they may mutually reinforce each other; and statesmanship can have no greater object than to make conflict between them impossible.

Centres of Patriotism

It is easy to see, even from this very summary statement, how various are the centres round which patriotic sentiment may crystallise. Its occasion may be found in a real or supposed community of race, of language, of religion, of institutions, of culture. It may be due to geographical conditions; or it may be the offspring of common memories, or of common hopes, or of common interests. Only of this we may be sure, that whatever its real origin or justification, it will endeavour to draw nourishment from all sources, and will be especially apt to justify its existence by a version of history which at the best is one-sided, at the worst, is purely mythical. Therefore beware!

Now what is there in the character of Irish patriotism which, in the case of the southern and western portions of the island, produces or keeps alive the desire to break up the Union? It is not the sense of present grievance, either agrarian, financial, or administrative. The agrarian difficulty is in the way of solution under the Wyndham (and other) Acts; the financial position is more favourable to Ireland than to Great Britain; the administrative grievance is largely imaginary. What then is it?

What Distinction?

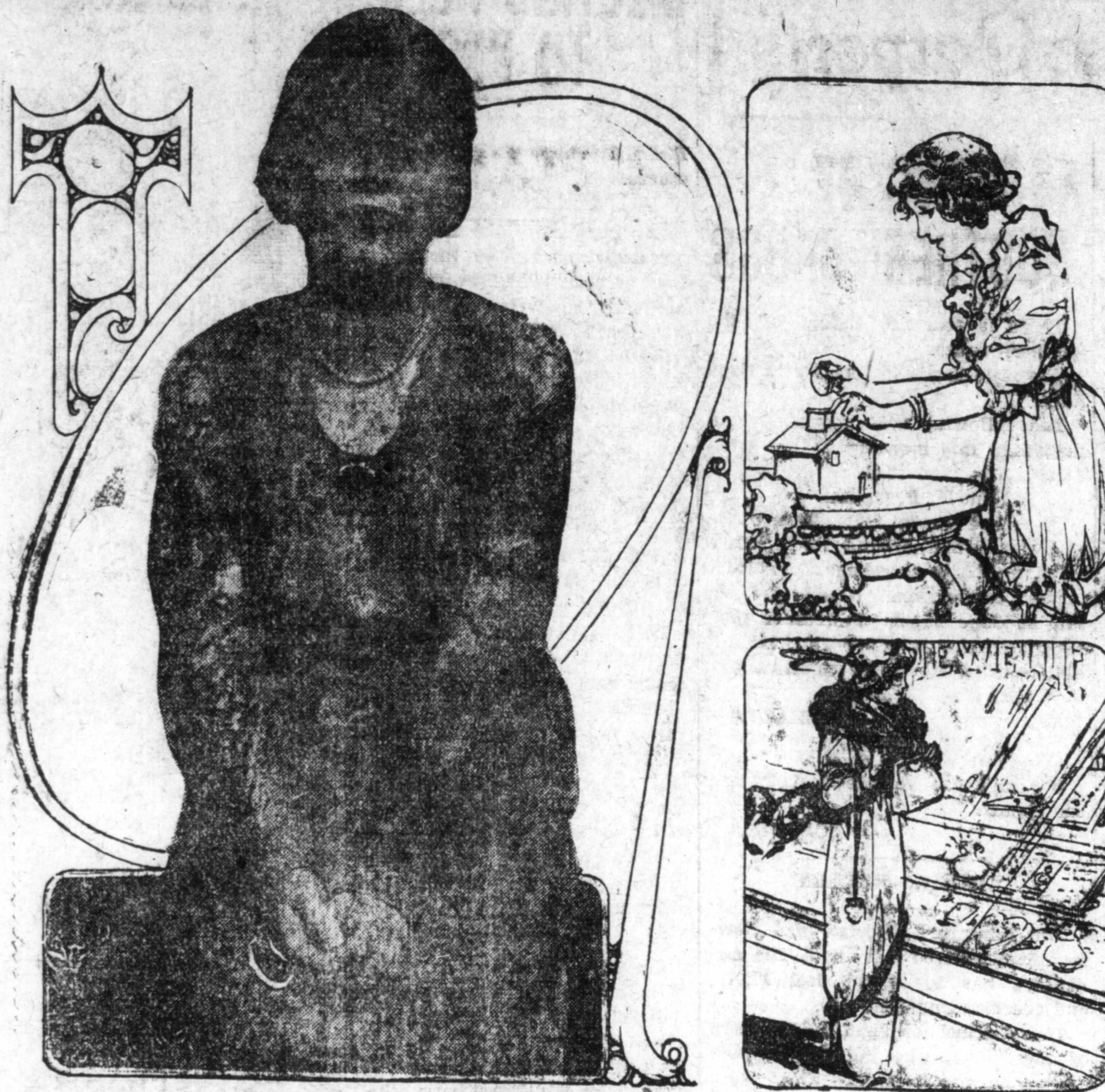
Judging by Nationalist speeches you might suppose that it was the destruction by England of Irish institutions, built up by an Irish race, and giving political unity to an Irish nation. On this theory Ireland is a kind of Poland, and, deprived of stronger neighbours of its constitution and its independence; so that the proper remedy is now to undo this ancient wrong, and to give back to the Irish race in Ireland that of which they should never have been deprived.

I believe this view, held more or less explicitly by most Irishmen of Nationalist leanings throughout the world and by many who are not Irishmen, is at the root of all the sentiment which has lain behind the Home Rule propaganda from the days of O'Connell to the present moment. But in truth it is a complete delusion. The history on which it is based is imaginary history. Ireland has often in centuries gone by been hardly used by her more powerful national organisation, for she never possessed one. Ask an Irish Nationalist what institution he desires to see restored to his native country. If he replies at all, the institution he names will almost certainly prove to be of English origin, and to have been abolished because it failed. This at all events is unquestionably true of the Irish Parliament that once sat in Dublin. Nor is the case different with literature, or law, or parliamentary eloquence. In all these great departments of human activity men born in Ireland have done splendid work. But it has been in addition to the masterpieces of English literature, in moulding or administering English law, in adorning assemblies of English origin.

Nobody's Fault

And mark well that it is no fault of the Irish, or, for that matter, of the English either. It is due to the historic accident that the first effective contact between England and Ireland took place at a period when the political system of the former, backward as we rightly deem it, was yet incomparably superior to the tribal organisation which still prevailed in Ireland.

"GET THE DAILY SAVING HABIT"



Blanche Sweet

Movie Star Advises Girls Who Work

By Cecile Manning

HERE are Blanche Sweet's 10 rules for saving money:

"Think twice before you open your purse."

"Have a specific reason for buying a thing. To be worth spending money for it must be useful or ornamental; otherwise it must give pleasure or service. When you can find no earthly reason for buying something which catches the eye, grab your purse tight and hurry along."

"Keep an expense account. When you read the entries you can judge of your business sense."

"Start a bank account. There is fascination in seeing the figure grow. There is also pleasure and sense in paying with a check. It makes you feel important, and where the change would slip through your fingers, you think twice before you write a check."

"Keep out of debt. Paying for dead horses is like having a skeleton for a chum."

"Learn to differentiate between what is necessary and what is superfluous. Cultivate financial prudence and learn the difference between it and stinginess."

"Don't borrow trouble, but remember that the rainy day is a cold, wet reality and that umbrellas cost money."

"Compare the time and energy required to earn a dollar with that which is necessary to careless expenditure."

"Get the saving habit."

Blanche Sweet has been a Mutual Film star for nearly three years. And she has yet to reach her 18th birthday. But she has saved money since the first day she went to work, and she says the average "movie" girl is a good business woman.

"Do you know the first and foremost requisite for a 'movie' girl?" she asked. "It is youth. Beauty and health are of minor importance. Health is next to youth and beauty is the third in importance. But the 'movie' star must be young. She must have a face free from lines, for make-up can't hide wrinkles on the screen. And her figure must be slim and girlish."

"First she has to be active. She has to run and jump and climb and be carried up and down stairs and rescued from 10th story windows, and she simply cannot have any extra weight."

"Then she is the object of some one's

heart, devotion. There seems to be an unwritten law that 'romance and fat' do not go together."

"Then to get the sympathy of her audience, the heroine must have the face of a very young girl."

"Of course, after one's youth passes there is character work and minor parts to play, but the 'big money' goes to the young girls. They all know this and there seems to be a concerted effort on the part of all 'movie' stars to make hay while the sun shines."

"They pay us salaries which seem tremendous. It is not at all unusual for girls of my age to earn from one to three or four hundred dollars a week. But we all know it will only last a few years, for when we begin to lose the freshness of youth some one younger will get the plums."

"I believe all business women ought to learn how to save. Every one who earns her living has to work hard for her money. How foolish she is not to appreciate that fact and save all she can."

"I think a good way to begin to save is to have a little bank and drop into it each day whatever you can afford. The result at the end of a month will amaze you. Get the habit."

Secrets of Health and Happiness

Fingers Are Guide-Posts to Traits of Character

By Dr. LEONARD KEENE HIRSHBERG

A. B. M. A., M. D. (Johns Hopkins)

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WHAT would a fish do without fins? What would a whale do without a tail? What would a diamond merchant or a lecturer do without hands? Really, it is more serious than humorous to say that many men would be speechless if their hands were cut off. For it is a fact, only of late disputed, that the dexterity of your right hand is symmetrically correspondent with the power of speech.

The fine, precise area in the brain which controls your skillful muscular hand also directs your vocal ingenuity. To say that a man is making money hand over fist is synonymous with the phrase which says that money talks.

The hands are looked upon superstitiously by palmists; with a definite purpose by criminologists, and with a view to the knowledge of efficiency by psychologists and shop managers.

The idealistic hand with its delicate, long, tapering fingers is, in addition to the others to be mentioned, tested, come of heredity in defective families. Upon its positive side, it remains to be tested in the dim and distant future.

The realistic hand has short, square fingers. The energetic hand is that firm and all-quick. Rough fingers, with knotted joints indicate a philosophic temperament.

A Sign of Strength. Hypocrites, frauds, overestimated experts and common scolds often have highly polished, long, elegant looking hands.

The pseudo-science of cheironomy character is supposed to be read from the lines, hollows and hills in the palm of the hand. The ball of the thumb is called the mount of Venus, the hollow of the palm is the plain of Mars.

Shaking hands to bind a bargain, as well as a cheerful greeting, comes down to us as a sign of strength and health. The hand signifies strength and is accompanied by some healthful salutation.

"Let my hand— This hand'll be your own—my own true friend."

"Does its beauty refine, as its pulses glow, Or has sorrow, new crossed the life-line in the palm?"

The well equipped, perfect hand must be sure, have four fingers and a thumb, which curves gracefully like the new moon. The middle finger must be as much longer than the ring finger and fore finger as the length of its whole arm.

Some Abnormal Hands. The thumb, in the open hand must not reach the first knuckle of the fore-finger. The little finger should just barely reach to the second, outer, knuckle of the ring finger.

Dr. Forster gives a sketch of a hand with fine fingers. There are several recorded instances of thirteen and a dozen fingers upon one hand. Two thumbs are not rare.

The influence of heredity upon such anomalies has given a serious impetus to the study of eugenics. Eugenics is an important branch of human knowledge on the side of suspending, checking or neutralizing the wicked out-



DR. HIRSHBERG

Answers to Health Questions

MRS. MARY A. Philadelphia, Pa.—I live with a family where there is a cancer. Is it dangerous?

Cancers of certain animals have been found by Drs. Murphy and Peyton Rous of the Rockefeller Institute to be due to ultra-microscopic parasites. It is therefore advisable to err on the safe side and assume that human cancers are also induced by germs.

If you can obtain individual china, linen, glassware and the like I believe you, with your youth and outdoor life, will be safe.

Dr. Hirschberg will answer questions for readers of this paper on medical, hygienic and sanitation subjects that are of general interest. He will not undertake to prescribe or offer advice for individual cases. Where the subject is not of general interest letters will be answered personally if a stamped and addressed envelope is enclosed. Address all inquiries to Dr. L. K. Hirschberg, care this office.

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