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period a parliament and an administration of its own. To be sure, the representation was extremely unjust, but it was no worse than England herself was getting at that time. But, at any rate, Ireland was free to do as she pleased. There were dark centuries of plunder and attempted conquest behind her. England was being driven by a mad king into foreign wars and the suppression of insurrection in her colonies. The Catholics of the island were in a position to retaliate on the Protestants for century after century of unjust discrimination. A people, swayed by wrongs and incapable of self-control, would have been helpless to resist the temptation of this combination of circumstances. What did Ireland do? Her Parliament became a model of orderly conduct; she gave her treasure and her arms to England even when she could not accede to England's ideas of the government of her colonies. She regarded with scrupulous impartiality the rights of Protestants and Catholics; she buried in oblivion the wrongs of the past and devoted herself to the development of the present and the future.

And then England took her Parliament away. For orderly self-government she substituted disorderly government from abroad; for disorderly is the only term that can be applied to the government of Ireland by England during the nineteenth century. The English would make laws unsuited to Irish conditions. The Irish people would, of course, refuse to submit to them. England would then take very drastic measures toward coercion. Irish juries would refuse to convict. English judges would then have to stretch the law and make the coercion more violent still. The result was rebellion or opposition, secret or open—and more coercion. As Gladstone said: "The prevailing English idea of the remedy for the failure of coercion was always more coercion." The brutality which led to the famine of 1845-1846, and marked its progress, convinced Ireland once and for all that freedom and self-government were absolutely necessary to her salvation.

"Death reapeeth in the fields of life, and we cannot count the corpses;
Black and fast before our eyes march the biers and hearses;

In lone ways and in highways stark skeletons are lying,
And daily unto Heaven their living kin are crying—
Must the slave die for the tyrant, the sufferer for the sin—
And a wide inhuman desert be where Ireland has been?
Must the billows of oblivion over all our hills be rolled,
And our land be blotted out, like the accursed lands of old?"

This kind of feeling was not that of brotherly love and charity. Under the sting of the despotic treatment of the land McGee cried:

"Will none arise with sword or cross
To drive the fiend from out our land,
When, fattening on the traitor's corpse,
He sows defeat with tireless hand?
Still must thy soil bring wretches forth
To suck blood from their parent earth."

O'Connell, Parnell and Redmond, and other compatriots, have seen more clearly than the exasperated mass of the Irish that, after all, more is gained by diplomacy and by patient insistence on rights than by hot-headed and misdirected strife. McGee himself said later in life: "The Irish have been fed too much on stimulants and not enough on solid food." Fenianism has failed and diplomacy is winning.

The one question that stands in the way of thoughtful people today in regard to Home Rule in Ireland is the question of its effect upon the unity of the British Empire. There is a majesty in the British name, a magic in the British Constitution, which is to the civilization of the modern world what the Roman Eagle was to the ancient. The British Empire stands for peace and progress, even though bought at the price of much innocent and helpless blood. The unity of the Empire must be preserved. When the Empire is just to Ireland the Irishman is as loyal to the Empire as he is to his own section of it, and Home Rule does not mean the severance of Ireland from the Empire. It did not mean separation when Canada was granted self-government. As a statesman once said: "Canada was never loyal to Britain until she became free."

There is, in fact, no possibility of loyalty between nations, as there is none between individuals, until there is at the same time the possible alternative of complete freedom. The wisest Britons of today are asking for Home Rule in the interests of the Empire.

The logic and the justice of the Irish demand are clear and unescapable. It takes right and justice a long time to prevail when the forces against it are strong; but, in the long run, they must fail. Against the might of our would-be conquerors we are helpless. But, after all, they are human, and the human mind and heart are bound to be reached by justice and right. The conquerors are today conquered. Not by the compulsion of arms, but by the compelling force of ideas. For England sees today clearly that there is no escape from the alternatives proposed twenty-five years ago by John Morley: "If," says John Morley, "you do not propose to give Ireland independence, self-government and local autonomy, I offer you the following resolution which the opponents of Home Rule may propose:

"That, inasmuch as coercion, after being tried in every form and under all varieties, has failed to bring to Ireland that order and content we all earnestly desire, coercion shall be made the permanent law of the land; that as equality between England and Ireland is the key to a sound policy, coercion shall be the law in Ireland and shall not be the law in England; that as decentralization and local government have been long recognized and constantly promised as a necessary reform in Irish affairs, the time has at length arrived for definitely abandoning all reform in Irish local government; that since the backward condition, and the many admitted needs of Ireland, call for the earnest and unremitting attention of her rulers, the exclusive attention of this Parliament shall be devoted to the consideration of English, Scotch and Welsh affairs; that, in view of the fact that representative institutions are the glory and strength of the United Kingdom, the constitutional demands of the great majority of the Irish representatives shall be disregarded, and these representatives shall have no voice in Irish affairs and no share in Irish government; and, finally, that as Mr. Pitt declared the great object of the Union to be to make the Empire more secure by making Ireland more free and more happy, it is the duty of every true Unionist to make Ireland more miserable in order to prevent her from being free."

There is no escape from this alternative. England is today choosing the choice of the Irish. St. Patrick and St. George are clasping hands as brothers and not as enemies, and the loyalty of Erin is at last to be secured by the justice of Albion.

A Man of His Word

"Hello, old man, do you know that it is six months since you borrowed that ten-dollar bill from me?" said Jenkins to his friend.

"Yes, I know. It's more than that—it's seven," was the grave reply.

"Well, then, seven months," snorted Jenkins, "and you promised to give it back in seven days instead of seven months."

"I know it," answered the borrower, drawing a memorandum book from his pocket. "That bill was marked No. 672,929. I made this memo and then I spent the money. Since then I've been trying to recover it. No other bill would be the same. When you gave me the bill I said, 'I will return this to you,' and I meant it."

A noted mathematician, considered by many a wonder, stopped at a hotel in a small town in Missouri. As usual, in such places, there were a number of drummers on hand; there was also a meeting of some medical men at the place, who used the hotel as headquarters. One of the doctors thought it would be quite a joke to tell the mathematician that some of the M.D.'s had concluded to kidnap him and take out his brains to learn how it was he was so good in mathematics. He was then asked by them what he was going to do about it. He replied: "Why, I shall simply go on without brains just as you doctors are doing."

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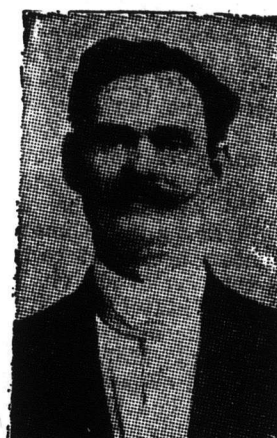
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