

The Catholic Record

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LONDON, SATURDAY, JAN. 17, 1920

A WORLD-WIDE TEACHING ORDER

The prevailing spirit of unrest and discontent with existing conditions extends to the school systems which a few years ago were the theme of universal praise. Widespread is the interest in matters educational, which is all to the good; widespread also, is the expression of dissatisfaction with existing conditions, which is good too, for wisely guided it opens the way to better things. But while radical changes are sometimes advocated the remedy most often proposed is more education of the same kind that has proved unsatisfactory. To the Catholic a great deal of the criticism seems superficial, compared with the deep insight of Leo XIII. who summed up the whole case in one pregnant sentence: "Christian education can alone regenerate society." These words addressed to the Christian Brothers through their Superior-General point the way for Catholics to aid effectively in the betterment of education.

Until recent years the growth of this great teaching Order in English-speaking Canada was hampered by conditions now happily removed. The Brothers now take all the courses, academic and professional, required for secular teachers, and in addition they bring to their fortunate classes the enlightened zeal of lives consecrated solely to the great work of Christian education.

We can conceive of no worthier work to which Catholic boys or young men could aspire, than that awaiting them, and calling to them, within the ranks of this great teaching Order. We gladly give editorial prominence to the following statistics in the hope that their perusal may suggest to many a young Catholic the thought of enrolling himself in the ranks of that heroic army of teachers who are fighting the battle of Christian education.

The Mother House of the Brothers of the Christian Schools (Christian Brothers) has just issued the official statistics of the Order for 1919, and it is interesting to note the world-wide expansion of this great Order of teachers. During the two hundred years that have just elapsed since the death of the holy Founder, St. John Baptist De La Salle, the Institute has grown and developed like the mustard seed of the Gospel until its branches cover the whole world in a mighty effort to shield Christ's little ones from the blasting storms of irreligion and materialism through the powerful influence of Christian education.

At the present time the Christian Brothers have 784 houses throughout the world. Of these, 425 are in Europe, 54 in Asia, 43 in Africa, 255 in North and South America, and 7 in Oceania. For purposes of administration the houses are grouped into 53 Provinces, each governed by a Provincial Superior. The Superior General and his Council of Assistants reside at the Mother House at Lembeq (Belgium) to which are directly attached the offices of the Secretary General at Paris and of the Procurator General at Rome, who is the immediate representative of the Superior General with the Holy See.

The countries in which the Brothers have the largest number of houses are: Spain, 134; Belgium, 102; United States, 97; Canada, 62; and Italy, 45. In the British Empire the Brothers have in all 122 houses. Of these, 62 are in Canada, 36 in the British Isles, and 19 in India and Australia.

Of the many cities in which the Brothers labor, the following have the largest number of houses: Montreal, 15; Vienna and New York, 11 each; Rome, 9; Madrid, Quebec, and Bogota, 8 each; Constantinople and Philadelphia, 7 each. The Christian Brothers had 356 establishments in the countries involved in the Great War, so that the family of St. De La Salle was one of those religious Orders that suffered most as a result of that terrific conflict. As many as 2,000 Brothers were at the front, either fighting in the ranks or engaged in the Red Cross work, and about 400 fell victims of duty and patriotism. Before the War, the Brothers were excluded from Germany, but already, under the new regime, they have opened 7 schools in Germany, several of these being established for the benefit of the orphans of the War.

During the past year, two new houses have been opened in Canada by the Brothers of the Toronto Province: Banildus Hall, Toronto, for students attending the Normal School or the Faculty of Education; and St. Joseph's College, Yorkton, Sask., which is designed to bring to the Ruthenian boys the blessings of Catholic education and is the first establishment of the Brothers in the great Canadian West. It is to be hoped that this is but the beginning of a widespread educational organization to preserve thousands of our Western settlers to the Church.

Thus, then, are the Christian Brothers endeavoring to carry out the mandate of the great Pontiff Leo XIII. who, addressing their Superior General, said: "I charge you to increase your numbers in order to resist the efforts of atheists and materialists—those men who are endeavoring to destroy the souls of youth by their efforts to destroy Christian education, which can alone regenerate society. Multiply your schools and let them everywhere reflect the zeal and devotedness of your Founder. Go with my blessing; continue the great work that the Church has confided to you."

A WOMAN ON EUGENICS

In the Kitchener Telegraph of December 10th last is the report of an address to the Women's Canadian Club of that city by Mrs. Stevens of Woodstock. The subject was Eugenics and the lecturer went brazenly to the banyard and the hencoop for her illustrations of the important benefits this new "science" is to confer on the Canadian people when they "are educated to this way of thinking."

Admitting the subject was "medical and rather a complex one" and that "not many have a good working definition of Eugenics," she proceeds thus to define it:

"The foundation upon which the science of Eugenics is built is the natural law of heredity: The right of every child to be well born; this is the key note, the soul of science of Eugenics, and this is why we must be interested in Eugenics."

Asserting that "Eugenics is the very essence of patriotism and goes hand in hand with Christianity," she apparently thinks that this assertion reconciles Christianity and Eugenics; at any rate no further reference is made to questions that certainly would be embarrassing to the Christian sense of decency, or even to a pagan sense of human dignity.

But it is the lecturer's illustrations of the meaning and purpose of Eugenics that would hardly be credited by our readers unless we quoted the passage verbatim:

"Because he was interested, because he learned this experience and because he was educated to realize the importance of the science of Eugenics in his wheat field and among his cattle, the farmer has been accomplishing wonderful results in his line of work. Hereditarily counts in the barn and in the chicken coop. It doesn't pay to raise scrub cattle and scrub poultry. Quality counts. So important is it that the farmer and stockman understand about Eugenics—the tremendously important law of heredity—that bureaus are established in Ottawa, in Washington and in all National centers, especially created bureaus give advice and help and send tons of literature to farmers, stock raisers and agriculturists that they may know the most modern and best ways of breeding and caring for stock, for selecting and improving grain so as to obtain the best results. Whole pages are given up to the subject in every big newspaper every week."

"Is there a department of Eugenics at Ottawa for people? If so, I do not know of it. Is the raising of first class cows and pigs and chickens and wheat so much more important than the raising of first class babies? Can we afford to be indifferent to Eugenics, whose great aim and slogan: 'The right of every child to

be well born,' is the underlying principle of good government and the very essence of true patriotism."

The suggestions and implications are so revolting, the low, materialistic ideal, which excludes utterly the Christian conception of life, is so shocking, that one would like to believe this case altogether exceptional and symptomatic of nothing in particular. Unfortunately there has been carried on for a considerable time, less openly, but for that reason perhaps more effectively, "a campaign of education" along the lines suggested by the woman lecturer to the Kitchener Women's Canadian Club. And people of all classes in alarming numbers seem obsessed with the idea that "the Government" is omnipotent, that legislation can affect anything and everything, even the changing of human nature or eradicating the effects of original sin. Unless there is a wholesome and effective reaction against this belief and tendency, such perverted notion of the function of government may succeed in bringing about legislative interference with the most sacred and inviolable personal rights and duties. With regard to marriage, the birth and upbringing of children, if Eugenics be not tempered and restrained by the Christian conception of life, by the recognition in every human being of an immortal soul redeemed by the blood of Jesus Christ, then it is not pleasant to think of the intolerant and intolerable course that faddist legislation may take.

The lady lecturer whose address we are considering, herself recognized that plans for "the welfare and improvement of the entire human race" by eugenic legislation were somewhat too "advanced" for Canadians just at present. For she admits that "until people are educated in this way of thinking . . . legislation is useless." And she adds, according to the Telegraph:

"When it comes to preventative measures there is almost certain to be a hue and cry from a certain class of people re unwarranted infringement and restraint put upon personal liberty."

It is to be hoped so; but when a woman can so address a body of women apparently without a single protest, but, on the contrary, with evidence of approval on the part of her audience; when a summary of this address, largely made up of what purports to be verbatim extracts, is given to the public through the press, we should like to believe that most of those who heard or read her stock-yard ideals for the betterment of the human race were of that "certain class" who refrained from protest only through a sense of shame.

THE PRESS AND IRELAND

How many who read the long despatches telling of "another mysterious shooting in Phoenix Park" read a day or two later the inconspicuous little paragraph explaining that the mystery was nothing more or less than a sentry shooting at a soldier cook who was attempting to scale a wall. Just why the military should engage in such diversion is not stated; but it was a purely military affair.

Unlike the Canadian press the English papers do not feel that "loyalty to Great Britain" calls for defiance of Government stupidities and Government crimes.

The Daily News characterizes the recent suppression of the Freeman's Journal as "indiscreetly stupid" which will have as a "mathematically certain consequence a further consolidation of the forces of resistance and insurrection." And the Dublin correspondent of the same paper writes:

"Sinn Fein in its most optimistic moments can hardly have hoped for such luck. There can be no doubt that more men and women have been recruited for republicanism this day than any other day since the announcement of the death of Thomas Ashe in prison."

The Morning Post, the organ of the extreme Tories, publishes an interview of a special Dublin correspondent with "a dignitary who possesses the entire confidence of Archbishop Walsh" who has himself, he alleges, been too ill for a long while to attend to anything. To the correspondent's question about "deliberate murder" as a phase of political action the dignitary is said to have answered:

"Some of these cases are political. Some are not. . . The shooting of Constable Downing here in Dublin is a case in point. The Government know quite well that it was not a political crime, but they are afraid of weakening their case abroad by admitting that it is just such a crime

as occurs in London or Glasgow. They are offering a 5,000 reward for information when they know the man. Until we receive proof to the contrary it is very hard not to believe the stories that are going about. People know how the thing arose, how it was that this fellow determined to shoot Downing and how he carried it out within 24 hours. They can tell you his name and his address comes from so many different sources that it convinces ordinary people—unbiased people—that the shooting had no connection with politics, but was the work of a well-known criminal."

Labor men in and out of Parliament have condemned the ruthless suppression of the free press and free speech in Ireland as provocative of lawless reprisals. T. P. O'Connor said in The House of Commons that every statement complained of in the Freeman's Journal could be paralleled in the London Times and declared that "these acts of provocation in Ireland were due to Machiavellian and hellish plots to prevent settlement and reconstruction," which we believe is the key to the present Irish situation.

The tide of public opinion, of public condemnation, is running strongly against the Government responsible for an Irish policy which in the words of ex-Premier Asquith is an "unspeakable humiliation" to decent Englishmen.

THE CHURCH UNITY OCTAVE

For several years the CATHOLIC RECORD has placed before its readers the object of the Church Unity Octave and the desirability of fervently participating therein. There is throughout the whole Christian world a desire, a deep yearning for Christian Unity. This desire is the second step toward Unity. The recognition of the evils of division was the first. Outside of the Catholic Church there are countless thousands of sincere and earnest Christian souls. Let our prayer be that of Christ Himself: "That they all may be one, as Thou Father in Me and I in Thee."

The Octave begins on January 18th, the feast of the Chair of St. Peter, and ends January 25th, the feast of the Conversion of St. Paul.

A plenary indulgence, under the usual conditions, has been granted to those to participate in the Octave of Prayer and receive Holy Communion either the first or last day of the octave. Where two or three are gathered together, we have Our Lord's own assurance, their prayer is more acceptable to God; millions will unite during the Unity Octave in sincere and earnest prayer that the veil may be removed from the hearts of those who yearn for Unity, who pray Christ's prayer, but who can not yet recognize our dear Lord's own divine plan for a united Christendom.

ANGLO-SAXON HYPHENATES REBUKED

In spite of the outcry against "hyphenated Americans," most Americans remain hyphenated for the simple but very good reason that the American "melting pot" has not yet turned out a distinctive and homogeneous race like the French, the Irish, the Germans or the English. That is a question of time; and not time alone, either, while the increase in population is due largely to continuous immigration. If the War brought some obloquy on the hyphen it also afforded incontestable proof that millions of hyphenated Americans were ready and willing to lay down their lives for their country. Greater love than this no man hath.

Amongst the denouncers of the hyphen there are those who glory in the title of Anglo-Saxon, and who continually refer to Americans as Anglo-Saxons, the American branch of the Anglo-Saxon race and so on ad infinitum et ad nauseam. They never seem to realize that by such designation they put beyond the pale of Americanism the vast majority of Americans.

These are often pro-British—a good American may be pro-British, but he is a hyphenate if he is pro-Irish. It will be a good thing for America and for the world when Americans can be at one and the same time both pro-British and pro-Irish, and be 100% American as well. A consummation which the present unfortunate condition of things precludes.

John Milton Freewater is an Anglo-Saxon, pro-British, Anti-Irish American. He was alarmed at the thought of an Irish provoked war between England and the States. So he pointedly inquired of Miles Poindexter, candidate for the Republican nomination

for President, where he stood on this question. The Senator replied saying that discussion of possible war was foolish at present; and that any future war between England and the States would depend on how the peoples of the two countries conduct themselves.

And then he added this plain-spoken rebuke to the hyphenated contenters of the hyphen: "Gloyd George's rather impertinent references to politics in this country, made in a speech a day or two ago, do not tend toward a friendly relation. We should keep out of British politics and Lloyd George and the British people should keep out of American politics."

There is no more reason for the United States to become a tail to the British political party than that it should become so to an Irish party. Both are foreign to the United States. The time has about arrived when we have to select, out of the people of this country, those who are American and nothing else."

NOTES AND COMMENTS

THE EXCEEDINGLY pessimistic tone of non-Catholic utterances as to the spiritual results of the Great War are reflected in a preface by the Anglican Bishop of Winchester to a book entitled "The Army and Religion." From reviews of the book which have appeared in English papers we are led to conclude that far from the War having deepened the religious or moral sense it has had the opposite effect; that fanned by the antecedent fires of Godless education the process of disintegration is proceeding at an appalling rate, and that, in effect, the churches have failed. This, of course, in the minds of the authors or compilers of the book in question, means the Protestant churches, but as no discrimination is made, there has developed a tendency in some quarters to include the Catholic Church. The book itself estimates that "an overwhelming majority has drifted away from the churches"; that there is a complete alienation of the great bulk of the men from "organized Christianity," and that the religion of the soldier is not Christianity, but fatalism.

HOWEVER TRUE this may be of the sects and official figures in both Great Britain and America seem to substantiate it) it cannot be said of the Church. In this connection an English Catholic chaplain, Father Garrod, has voiced an indignant protest, and since no evidence is equal in strength and cogency to that of ascertained facts, he cites his own experience at the front. "Catholic soldiers," he says, "did not die as votaries of an Eastern fatalism; they died as Christian men, with the Faith of the Church in their hearts, and the prayers of the Church upon their lips." And Father Peal, a British-Indian chaplain, who saw active service in Europe and in Asia, adding his testimony says: "The Catholic soldier knows his religion, values his Faith, will put himself to great trouble to avail himself of his priest's services, and his first thought, when wounded, is the last Sacrament."

AND AGAIN: "I can speak of a packed congregation at a mission preached on board a transport, and of 600 confessions in five days; of scores of men waiting three or four hours their turn for confession in the meadows of France or the desert of Mesopotamia; of 250 men of the Highland Light Infantry, on a week day and of their own accord, marching up to my tent to hear Mass, and 150 of them receiving Holy Communion; of soldiers and officers, trudging miles and miles across the burning Mesopotamian desert, only to unburden themselves to a priest. These men had faith, and in their case it is slander to speak of 'alienation from organized Christianity.'"

WITH THIS (which is the testimony of all Catholic chaplains) may be coupled the impression made by the British, Canadian and American soldiers in France and Belgium. The French people themselves testify to their "simple plety and genuine faith." The French are a complimentary nation, no doubt, and may have been predisposed to admire the soldier that came to fight for France. But they are a shrewd people as well, and the unanimous testimony of the French clergy is that, "Tommy Atkins, the Canadian and 'Sammy' are not only good soldiers, but good Catholics. If, therefore, the 'churches' have failed, the Church has not and her sons are not 'alienated from her.'"

TO SERIOUS Catholic readers one of the most interesting items in the literary intelligence of the day is that a Memoir of the Pontificate of Pope Pius X., written by Cardinal Merry del Val, is on the eve of publication. As Secretary of State throughout the entire Pontificate the Cardinal enjoyed the closest intimacy of the Pope, was in daily association with him and had therefore opportunities which scarcely anyone else enjoyed of knowing his inmost mind. The book has been written in English for a London publisher but is to appear simultaneously in several European languages. That it will attract widespread interest goes without saying.

ALTHOUGH by blood a Spaniard Cardinal Merry del Val is English by birth and education, his father having been for many years Spanish Ambassador to the Court of St. James, a position he still occupies with honor to himself and advantage to his country. The Memoir upon which the Cardinal has been engaged since shortly after the death of the saintly Pontiff was finished at Rieta where His Eminence has been residing for some time. That it is replete with interesting episodes concerning the religious and political events of Pius X's reign, is a foregone conclusion, and with the added stamp of authenticity which the author's position as Papal Secretary of State gives to it, and the circumstances of the Pope's death on the very threshold of the War, the book must form one of the most important chapters of Church history of modern times.

HERE IS a good story, from The Harvest, which might well be adopted as a beacon light at this threshold of a new year. An English soldier serving in the Great War, thus wrote to his old mother: "For some days I had been anxious to go to Confession, but there was no priest in our parts. I was walking along the road all alone, whistling your favorite hymn, and mine, 'O Purest of Creatures,' thinking the while how the Mother of God has a care of us. She knew my want just then. Rounding a bend, still whistling, I met an officer, saluted, and he accosted me. 'You're a Catholic, boy?' 'Yes, sir,' I answered. 'I thought so from the tone you were whistling,' continued the officer. 'Been to Confession lately?' 'I'm a priest.' 'Ah, I'm lucky,' I replied, 'Twas you I was whistling for to the Mother of God; I'm ready to confess, Father, and so are some of the other lads back there. Could you come to us?' 'Gladly,' replied the priest. And the hymn whistled to Our Lady proved the means of winning many graces for soldier souls that day.

"It is not," says an author of distinction, "the rare gifts—the possession of the few, it is not great wealth, great learning, great genius, or great power; it is not these things that tend to happiness. It is health, it is friendship, it is love of home; it is the voices of children; it is sunshine. It is the blessings which are commonest, not those which are rarest; it is the gifts which God has scattered everywhere." It is above all God Himself, and His service.

LAFAYETTE STATUE

K. OF C. GIFT TO ANCIENT CITY OF METZ

The statue of the Marquis de Lafayette, which the Knights of Columbus will present to the city of Metz next September, is now being arranged for by Paul Bartlett, the American sculptor, who has been commissioned to do the work. Every member of the Knights of Columbus in this country is contributing to the fund for the gift. Mr. Bartlett is the sculptor who executed the famous Lafayette statue now in the Louvre. This work was largely made possible by the pennies and nickels of the school children of the United States many years ago.

No small number of the very same children went to France in the dashing khaki uniform of the American Expeditionary Force and thus again acknowledged the faith and feeling of America towards the sister Republic. Many of them have made the supreme sacrifice on the historic plains of Lorraine and Alsace. There will be four bas-reliefs for the statue of the Knights which is to be a duplicate of the Lafayette work in the Louvre. The original statue shows Lafayette astride of a spirited charger with a sword in his hand held aloft. On the occasion of the presentation of the gift the Knights will make a pilgrimage to Metz, President Poincare, Dr. Marcel Ruesch, M. Hanry Lardiet, the Archbishop of Metz, and a host of other distinguished men interested in Franco-American relations are planning to

make the occasion one of historic interest for the Knights and citizenry of the two greatest Republics.

TELS OF AMERICAN CONDITIONS

SHANE LESLIE TELLS ENGLISH CATHOLICS OF CATHOLIC INFLUENCE IN U. S.

IN the following article from The Universe, (London, Eng.) Shane Leslie gives his English friends his views on things American. Though Mr. Leslie is an Ulsterman, the son of an officer in Carson's Volunteers, he was educated in the English University of Cambridge, is a convert to the Faith and a staunch believer in Irish self-government. The article was obviously written primarily for the enlightenment of English Catholics; but the detached point of view from which it was written makes it all the more interesting to readers on this side of the ocean.—E. C. R.

"With blank astonishment and sincere mystification, most people awake to find that the Senate of the United States had rejected the combined Peace Treaty and League of Nations with or without reservations. Yet to those behind the scenes or in touch with the political currents in America, there has never been the slightest hope that the Treaty would pass. Now that the fat is in the fire, it is wise and prudent to consider this strange happening. For a solid year intelligent warning has been given to the framers of the Treaty that from the moment of the Armistice American opinion was drifting from the Allies. Secondly, that it would only be possible to bring about the acceptance of what could be brought within the American objects so definitely stated as such during the War. Lastly, what does not seem to have dawned on a soul at Versailles is that Wilson could no more make a binding Treaty for America than the Kaiser.

"It is almost inconceivable that this fact, this keystone to the American Constitution, was unknown to the British Foreign Office and to the phalanx of experts who calmly settled the world's future in the consideration that Wilson could hand them a blank check on America's future. As in the Garden of Eden there was one tree forbidden to Adam, so to the original Adam who ruled America it was forbidden to taste one fruit only, and that fruit was a foreign treaty. The hard and iron cast rule was made that two-thirds of the Senate must first approve. Now this is known to every American school-boy, but is apparently not mentioned in the text books studied by European diplomats, who encouraged Wilson in his fatuous belief that he was above his Constitution. The outraged Senate could only await his return. The feeling might be expressed by a mild parallel. Supposing the English metropolitan attended a Church Council in Rome, and supposing he left the English Bishops at home, and never consulted them at any time during the Council, and supposing he took with him to represent England in the Council his own secretary and a retired Anglican Bishop, and, returning with the most momentous decree issued in the history of the world, required his Hierarchy to sign them as they were, it is possible to imagine a good deal of Right Reverend wrath. Yet that is exactly what Wilson has done in regard to the Senate of the United States, and as United States Senators are not provided with the spiritual safeguards by which Bishops are wrath, hatred, malice, and all uncharitableness, it is right to presume that a good deal of human indignation underlies the Senatorial action.

"For a year British diplomacy has dreamed and dozed with the comfortable feeling that, once America had come into the War, she would be amenable to all and any peace policies. The fact was never faced that Wilson had brought America into the War, as he himself confessed, against the majority of his people. That majority are no less bitterly opposed to him in peace. The fact that they co-operated in the War was a magnificent opportunity to win them to the principles of the League of Nations with Anglo-American friendship as the basis. While Spring Rice was Ambassador at Washington these hostile elements were not unfriendly. As the Irish-Americans confessed, they had no objection to dealing with Spring Rice, as they knew he would not abuse their friendship to do Ireland an ugly turn behind their back. He refused to countenance any anti-Irish propaganda, and Catholic Bishops were glad to meet him for a candid talk. The curious injustice with which he was treated is another question. It only remains to be said that Anglo-American relations have steadily deteriorated since his apparent dismissal and broken-hearted death. When it is remembered that he had to deal with Barnstorm in the field, and Bryan, an embittered President, instead of the courtly Lansing, the measure of his achievement may be appreciated. His ghost must have reason to haunt the British Embassy today. One day a retired Foreign Office will re-read his despatches, and realize that he laid his finger faithfully on the spot which has since disintegrated the official relations of the two countries.

"Whether people like to admit it or not, it is Ireland which is the solid gathering nucleus of the sentiment which has swept America suff-