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LONDON, SATURDAY, DEC. 27, 1919

A MERRY CHRISTMAS AND A HAPPY NEW YEAR

"Glory to God in the highest and on earth peace to men of good will." On every recurring feast of Christmas the glorious song of the heavenly host echoes through the world bringing its God-sent message of peace to the hearts and souls of men of good will. The familiar Protestant version of "good will toward men" has always seemed to us, if not meaningless, to detract from the full significance of the Christmas message. To men of good will, and to men of good will only, does the Christmas spirit, as did the stupendous event which Christmas commemorates, bring peace. It was not to the agents of Imperial Rome busied with the census-taking of the world, not to the jealous Jewish King or his unworthy courtiers, not to those of place and power and influence in that day, but to the simple shepherds tending their flocks on the hillsides that it was given to hear the celestial choirs singing for the first time the immortal Christmas song: "Glory to God in the highest; on earth peace to men of good will."

There is in this fact something infinitely consoling to the care-worn and toil-burdened masses of the human race. Something that sweetens the bitter cup of sorrow and lightens the heavy load of duty until that joyous realization is reached that "My yoke is sweet and My burden light."

And on this Christmas Day, with as little head of the humble Christ-Child as the Roman world-rulers nineteen centuries ago, we see their proud successors wrangling over the spoils of a conquered world. There was no room for Him at the inn. There was no room for Him at the Peace Conference. His very name was excluded therefrom. So the mighty Peace Conference brings no peace. Yet now, as on the first Christmas night, direct from the throne of the almighty and all-loving God comes peace to men of good will.

And there can be no peace on earth without that, good will which makes the soul join with the angels in singing "Glory to God in the highest."

Christmas is a feast, a joyous feast to all who with the simple faith of children enter into its meaning and spirit; so in the words consecrated by long usage we wish all readers and friends of the CATHOLIC RECORD a merry Christmas and a happy new year.

THE CATHOLIC EDUCATIONAL IDEAL

Without specific mention of the Catholic Church there has been for some time past a very chorus of approval of the Catholic educational ideal. That which the Church has always held as the essential thing, the vital thing, the one thing necessary in education is the training and development of the moral faculties. For this she has always strenuously contended, for this she has made sacrifices innumerable. For what doth it profit a man to gain the whole world if he suffer the loss of his own soul. So, as far as the soul's interest is above that of the body, as far as the spiritual transcends the temporal, has the Catholic Church insisted, and will always insist, that the importance of moral education transcends that phase of education which is merely intellectual. Though consistently throughout the ages fostering intellectual development she has ever refused to sanction its divorce from morality and religion. What God

hath joined together let not man put asunder.

He need not be very old to remember the scorn with which the secularists flouted this educational stand of the Catholic Church. These things, they emphatically averred, belong to the churches, the Sunday schools, the homes if you will; they have no place in the schools. And so schools, primary, secondary and university, State-aided or munificently endowed, or both, sprang up and grew into an immense educational system, in which moral teaching was given but an obscure place, and from which religion—it was their proudest boast—was rigorously excluded.

Now a change has come over the spirit of educational dreams. A dream, indeed, and nothing more it is now admitted, was the unquestioning faith that "education," as the secularists conceived it, was the infallible remedy for all the ills that flesh is heir to. For men have not become more honest, more public-spirited, more just, more charitable or more pure; but pari passu with spread of education has gone the increase in crime; and, most disturbing of all, the greatest criminals are those beyond the reach of the law, if indeed, they are not the most secure in the law's protection. Never was greed more rampant and oppressive, selfishness more naked, or impurity more shameless; never in Christian times was the sacred bond of marriage held more lightly or the right to life of the unborn child denied with such effrontery; never was superstition so widespread as now when spiritism and Christian scientism count their adherents by millions.

To all this men and women are not blind. They recognize that purely secular education has failed, dimly failed to fulfil its promise. And they are demanding something more; they insist that moral training be given in the schools. It was the dominant note of the international educational conference at Winnipeg. Thinking man and woman in every walk of life are so emphatic in this insistent demand that a lethargic press, and a pulpit which trims its sails to every popular breeze, have joined in the chorus.

Not every pulpiter utterance is of this latter class. And the following by the Rev. Dr. John R. Stratton of Calvary Baptist Church, New York, has the notes of fearless criticism that seeks better things by honestly recognizing evils it would be more popular to deny or ignore:

"The notorious infidelity and immorality in many of our centres of learning is a menace to our nation," he said. "The working out of an educational system which will educate the heart as well as the head, which will develop the conscience as well as the intellect and make men and women brighter in character as they grow brighter in brain, is one of the fundamental needs of our country."

Already the evil results of the abandonment of the church and Sunday school for the theatre are being seen. There is a condition of immorality among the children on the streets, and even in the Public Schools, that is almost unbelievable. "As a pastor going about I see on every hand, in the well-to-do and in the poorer sections, groups of small boys 'shooting craps,' gambling for money. When I stop near to observe them I hear them using the vilest language, not merely oaths but the pitrid speech of moral degeneration. In some schools there are conditions of insubordination and of gross immorality that are heart-breaking."

It is impossible not to sympathize with honest Protestants in their desire and effort to engrain on secular education some systematic teaching of morality. Their insistence on its necessity is a tribute to the Catholic educational ideal. For this is the reason for existence of our Separate schools; and the reason why the States Catholics bear a double burden of taxes to maintain parochial schools. But we go a step further than our Protestant friends who are discontent with education as it is. We hold that for any moral code there is no sanction other than religion. And therefore education must be suffused with religion. Frankly we can see no other basis on which moral teaching can possibly rest. Protestants recognize this, however obscurely, who would make the Bible—the Protestant version of course—the basis of morals; but we all know where the Bible with private interpretation has led them. The alternative is a code of ethics authorized by the State; but no sincere Christian, no honest modern pagan, would willingly revert to such desperate reactionism.

And what would State-made morals teach, for instance, on the subject of Christian marriage, the corner-stone

on which rests the Christian family? All-important surely, for the family, not the individual, is the unit in Christian society.

The difficulty is radical. Protestantism, has degenerated into rationalism, and modern morality and politics as well as modern education are rooted deep in rationalism.

Leo XIII., thirty-two years ago, pointing out the inevitable course of development of principles radically false and destructive of Christian society, said in his Encyclical on Human Liberty:

"The fundamental doctrine of Rationalism is the supremacy of the human reason, which, refusing due submission to the divine and eternal reason, proclaims its own independence, and constitutes itself the supreme principle and source and judge of truth. . . . From which arises that ethical system which they style independent morality, and which, under the guise of liberty, exonerates man from any obedience to the commands of God, and substitutes a boundless license. . . .

"A doctrine of such character is most hurtful both to individuals and to the State. For, once ascribe to human reason the only authority to decide what is good, and the real distinction between good and evil is destroyed; honor and dishonor differ not in their nature, but in the opinion and judgment of each one; pleasure is the measure of what is lawful; and, given a code of morality which can have little or no power to restrain or quiet the unruly propensities of man, a way is naturally opened to universal corruption."

Recognition of these truths is the light towards which Protestant advocates of moral education are confusedly groping.

MR. RANBY REBUKED

All too rarely do we read in the daily papers such an editorial as that of the London Free Press of Dec. 19th, reproduced elsewhere in this issue, entitled "A Task for Mr. Ranby."

Probably not one per cent. of the people of Ontario have ever bet a dollar on a horse race. Ninety per cent. of what this small percentage of our people do bet goes back into their own pockets. They are mostly people who take to this form of relaxation of their own free choice and are quite able to take care of themselves. Many times the amount of money they spend for this sort of entertainment is spent on other forms of amusement—the movies for instance—which are much more demoralizing, effecting a far greater proportion of the people, and calling more insistently for the attention of the advocates of puritanical paternalism on the part of the Government.

The new Attorney-General grandiloquently challenges the infinitesimal proportion of our people who are "race track gamblers" to contest with him any constituency in Ontario. Then, visor closed lance at rest, spurring his Rosinante straight for the wind mill, he tells them that against him they will spend their millions in vain.

The editorial rebuke of the Free Press is as quietly effective as it was well deserved. In pointing out the necessity of protecting the investors of Ontario, actually a large number and potentially the whole population, the Free Press indicates very clearly the sane and useful public service that Ontario has a right to expect from her chief law officer; a service that just now should claim some of the Attorney-General's thought and attention, for the investigation into the last of a long series of bankrupt investment companies is occupying the attention of the public. And the career of the Farmers' Bank ought to be fresh in the memory of a Farmers' administration though in this case the farmer investors received very special consideration.

"Mr. Ranby speaks courageously," says the Press, "when he talks back to the race track gamblers. We hope sincerely that he is not under the assumption that the people of Ontario are going to be satisfied with public speeches like that uttered against the race track man."

A pious hope; and one that more criticism as constructive and kindly as that of the Free Press would help mightily to realize.

By the way does any one know the result of Mr. Ranby's investigation into the Kitchener affair? Surely we may expect that this disgusting outbreak of lynch law in Ontario will be fearlessly dealt with by the Attorney-General. Pussfooting on this question would be a more serious matter than heroics on horse-racing.

NOTES AND COMMENTS

COMMENTING ON a lecture by Prof. Maurice de Wulf on the Monastic Libraries of the Middle Ages, Dr. J. G. Hume, Professor of the History of Philosophy in the University of Toronto, gave expression to an aphorism which merits remembrance. "When you hear men speak of the Middle Ages as the 'Dark Ages,' he said, 'you can safely put this saying down as the reflection of the darkness of their own minds.' The truth is that it would be well for the world of today if it enjoyed a light with even a fraction of the refulgence of that which shone steadily across the Ages of Faith."

THE GREAT Crusades for the redemption of the Holy Sepulchre may be of the past, but as one result of the Great War has arisen the cross of a Crusade of another sort, which may be destined to achieve what all the valor and chivalry and selfless consecration of those great movements of the Middle Ages fell short of accomplishing. The Knights of the Blessed Sacrament is not a society in the ordinary sense of the word. Neither is a sodality, a guild or a confraternity. It is, in the words of Bishop John S. Vaughan, "but a style of chivalrous life drawing its force and inspiration from the fires of the Tabernacle."

NOR is the new movement confined to one nation or to one state of life. It had its birth in the trenches, and, with the cessation of hostilities, has without special promulgation spread everywhere through France and Great Britain. In its inherent purpose it seemed like a heaven-born response to the needs of the hour, and as such thousands of faithful Catholics have without solicitation ranged themselves under its standard. Demonstrations there have been and these of a quite remarkable character, but such do not constitute the essence of the movement. One may be a Knight or a Handmaid, and be unknown as such to others of the brotherhood. Devotion to the Blessed Sacrament is the one all-embracing qualification for membership, and the one obligation which aspirants take upon themselves.

PARTICULARS of this new Crusade have not yet reached us in sufficient detail to be enlarged upon, but that it has already taken root in Canada we know. English exchanges to hand give inspiring accounts of a recent demonstration of the K. B. S. in Liverpool. A grander demonstration, it is stated, has never been seen in Catholic Liverpool. The day opened with a general Communion in all the churches for Knights, Handmaids, and Pages. High Mass was celebrated, and a special sermon preached in each church on the work of the Crusade. A procession of the Blessed Sacrament was held in the afternoon and in the evening a great demonstration in St. George's Hall, which, vast as it is, could not begin to hold all those who sought to enter. It is estimated that fully 50,000 people were gathered in the surrounding square.

IN ADDRESSING this great gathering, the Archbishop of Liverpool, Dr. Whitehead, urged them to persevere in the great cause to which they had committed themselves. It was, he told them, the fulfilment of the desires of the late saintly Pontiff, Pius X., in striving after the renewal of all things in Christ by thus devoting their energy and their lives to their King in the Holy Eucharist. The real work of the Crusade is to be done in the private life of each individual. In quietness and humility the strength of the movement lies. We are likely soon to hear more of it in Canada.

IT WOULD startle the modern world to be told that the real founder of British democracy is a Jesuit. It was from Father Robert Parsons' book, "Conference," that Milton, and the English democrats (as they loved to call themselves) drew their principles. The Anglican Church has always been the bulwark of royal autocracy. The principle laid down by Father Parsons (the book mentioned was published in 1594) was that

"The power and authority which the prince hath from the commonwealth is in very truth a power delegated or power by commission from the commonwealth, which is given with such restrictions, cautions and conditions as, if the same be not kept but willfully broken on either part, then is the other not bound to observe his promise neither, though never so solemnly made or sworn."

This principle was repudiated and anathematized by the Anglican Church of the day. Is there not a large fund of instruction for twentieth-century demagogues in the fact that the Jesuit author was included in the anathema?

ULSTER DIFFICULTY

THE HUMAN FRAILTY OF ULSTER
By PROFESSOR JOHN MACNEILL
National University of Ireland

OUTSIDERS are asked to believe that the "grim determination" of the Ulster Unionists, whose great grandfathers supplied the Republicans and rebels of the pre-Union period, is a special temperament to be found nowhere else in the world. They are of an unchangeable and irrevocable temper, we are told; these descendants of rebel Republicans, Irish Volunteers, and United Irishmen. When they have once taken their stand, they will never be induced to abandon it. It is with them a matter of conscience, not of expediency. Let us see. If there was ever an occasion on which the Protestant Unionists of Ulster took a definite stand and allied their politics with their conscience, it was on that Sunday morning five years ago when they came together in their places of worship and solemnly declared their adherence to the Ulster Covenant.

Let us take the definition of the Ulster Covenant from its authors, and its interpretation from one of the presiding and subscribing clergymen. Before me lies a copy of a sermon, which was printed and published by its author. It is entitled "Convention or Covenant? A Sermon preached before the Orangemen in Lower Langfield Church, on Sunday, 8th July, 1917, by the Rev. T. L. F. Stack, B. D." Lower Langfield is near Omagh, in Tyrone, one of the Six Counties. The text of the sermon is taken from the 78th Psalm, verse 10: "They kept not the Covenant of God." In the course of the sermon we read as follows: "The Ulster Unionist Council published a Pamphlet, 'Ulster's Appeal,' circulating some ten thousand copies in Great Britain, the Colonies, and America. It consists of letters to the Press. In the first, the Covenant is defined thus: 'I would ask the electors of Great Britain seriously to consider what manner of men they are, who have sworn a most solemn and binding oath, to resist Home Rule to the very death.' . . . Then this must be their official definition of the Covenant, that it is 'a most solemn and binding oath, to resist Home Rule to the very death.' If this view needs support, we have it in the Covenant itself, and in the administration. 'Ulster's Solemn League and Covenant' declares that we take this pledge, 'Humbly relying on the God whom our fathers in the days of stress and trial confidently trusted . . . In sure confidence that God will defend the right.' It was administered after Divine Service, ordered by the Church, with special Foras provided. Indeed, the Covenant might be termed a 'Sacramentum' or 'Military Oath' sworn by nearly half a million men and women to resist Home Rule! Hence a Provisional Government for Ulster was formed, and the U. V. F. [Ulster Volunteer Force], some 150,000 strong, armed and drilled. Yet at the first summons the Council yields—abandons four-fifths of Ireland, including one-third of Ulster with its Covenanters, casting them to the wolves, if only six Counties may escape. . . . By what casualty can this betrayal be reconciled with the Oath of the Covenant? 'to resist Home Rule to the very death?' The *heri heri* demanded of the Fringe Counties, by the noble Sir, for 'paramount Imperial necessity was useless. None such existed. And those Counties, having been inveigled by misstatements into momentary surrender of the Covenant, now justly reclaim its aegis. There has been further breach of faith. Our leaders pledged themselves to the U. V. F. that while they served in the Ulster Division there would be no tampering with Home Rule. That pledge was broken, when last year the Council provisionally accepted Lloyd George's proposal to set up immediately Home Rule for four-fifths of Ireland. It is also broken by entering the Convention, whose task is Home Rule. . . . Can we implicitly trust our Delegates? . . . By what logic can those who agreed to surrender three Counties refuse three more, should Imperial necessity demand. So long as the Covenant stands, our duty is to reject Home Rule, even if proved the only salvation of the Empire.' This is shown by God's Word, above explained."

The sermon ends with the Orange motto "No Surrender." Nevertheless, the preacher himself, despite his denunciation of backsliding on the part of the others, bears witness to his own willingness. He has shown that the pledge of the Covenant was "to resist Home Rule"—not to resist the application of Home Rule to any limited number of Irish counties, for no such proposal had as yet been laid before the Irish public or the Ulster Unionist public—but to resist the proposal then known as Home Rule. Yet even this most rigid of the Covenanters, himself implicitly abandoning three-fourths of Ireland and putting a special plea for the exclusion of what he called "the Fringe Counties," Donaghy, Cavan and Monaghan, which, by the way, at the recent general election returned six Republican representatives, one Self-determinist Home Ruler, and no Unionist, Cavan

returning two Republicans unopposed.

At all events, we have evidence here that the Ulster Covenanters are not a race of portentous supermen, but on the contrary that they are just children of Adam and Eve, like the Britons of Cape Colony, the Natal, and like their own forefathers who changed their political minds at various turns in history. We may be quite certain that they are not more exacting of their individual selves in matters political than they have been of the Ulster Unionist Council, the leaders, and the Delegates, whom the preacher has proved not to have been bound by the word and letter of the Covenant.

It is part of "the English interest" to make out that there is something specially adamant in the temperament, but history, ancient and modern, reveals nothing that is not quite human in the psychology of Ulstermen.

It has been proclaimed that the Protestants of Ulster are a progressive race, whereas the Catholics of Ulster and other parts of Ireland are not. I shall show that this contention cannot be based on a distinction of race. If it is contended that Irish Catholics, by reason of their religion, are less solicitous than Irish Protestants about what they shall eat or what they shall drink, or whether they shall be clothed, it may be enough to answer that uniformity of temperament is no requisite element of national life. Facts, however, are more to the point than speculations. If one compares the conditions from which the two populations, the native Irish of Ulster and the colonists, started side by side three centuries ago, it will be found that the older Irish element has made much greater material progress in the meantime than the new. It is further to be considered that until the nineteenth century, Irish was almost the exclusive language of the older element and that they were, by English law, denied all education through its medium. Moreover, the new coming element obtained much more favorable terms of land tenure than were allowed to the older inhabitants.

ALWAYS "IN THE ENGLISH INTEREST"

The idea that the Ulster Protestants are racially distinct from the Catholics has often been propagated. Like the other special pleas that have been put forward, it does not stand the test of inquiry. The Ulster Protestants are not Anglo-Saxons. Their ancestors came mainly from regions inhabited by the same race elements that inhabited Ulster before their coming, Pictish, Celtic and Scandinavian. What, indeed, do all these special pleas amount to? That in Ireland and in Ulster, "in the English interest," a law of homogeneity in religion, in race, in temperament, in occupation, is to prevail which is not recognized as having any validity elsewhere in the world, except perhaps in savage or semi-savage communities. The rest of the "Ulster difficulty" consists of fears and prophecies. Under an Irish Government, the religion and industry of Ulster Protestants will be oppressed. The Protestant business men of Dublin, Cork, Waterford and Sligo furnish the best answer.

The truth is that Ulster Protestants have nothing to fear in the shape of either economic or religious oppression. There is no body of people in the world more free from intolerance in matters of religion than the Catholics of Ireland. On the economic side, the Irish Republicans have always favored the support of Irish industries without raising any question as to whether the employers or the workers were Catholic or Protestant, or Unionist or Nationalist.

It would be untrue to say that the Ulster Protestants as a body are not at present opposed to political union with their fellow countrymen in a self-governing Ireland. But history shows that this present sentiment of theirs is the calculated outcome of the persistent and unscrupulous policy of English statesmen pursued purely in "the English interest." This policy has degraded, corrupted, and embittered public life in Ireland. It has been carried on by innumerable devices, some crude and palpable, others subtle and indirect, since first tendency to make common cause with Catholics manifested itself among Irish Protestants. It is still in operation, nor is there any reason to expect that, while it enjoys any degree of success, it will be abandoned. The "Ulster difficulty," far from providing an argument against Irish independence, is rather a proof that a sane and wholesome state of society in Ireland will not be allowed to exist as long as "the English interest" retains any power of interference in the domestic concerns of this island. In an independent Ireland, there will be no "Ulster difficulty."

HOLY FATHER EMPHASIZES IMPORTANCE OF MISSIONS

PONTIFF APPEALS TO CLERGY AND PEOPLE TO PRAY FOR RELIGIOUS VOCATIONS
C. P. A. Cablegram

Rome, December 6.—Pope Benedict has issued an apostolic letter on Catholic missions, in which he recalls the work of the Church in spreading the faith in times past, and urges the importance of making special efforts now. He says that the Congregation of the Propaganda has been studying the matter of providing seminaries in the most important missionary centres for native priests, whose training, constituting as it does such an influential factor

in the success of missions, must be thorough and complete.

SPECIAL PREPARATION
Missionaries are reminded that they should never allow themselves to be drawn from the work of spreading the truth and raising souls by national feeling and through the desire to gain any material consideration. They must also have special preparation for their special work—not only a knowledge of sacred things, but also of languages and such other pre-eminence matter as is necessary in their particular fields. The Oriental Institute of the Propaganda is establishing special chairs for the study of this training.

Finally, the Pope appeals to the clergy and the faithful to pray the vocations to support the missionary organizations.

IRELAND'S ATTITUDE DEFENDED

MR. MONAGHAN ANSWERS SIR FREDERICK WILLIAMS TAYLOR

Mr. Michael Monaghan, a prominent and patriotic Irishman who has for the past quarter of a century made his home in Quebec, has just received a letter to the *Montreal Gazette* which had reported Sir Frederick Williams-Taylor's complimentary platitudes about Ireland's imaginary grievances. As Sir Frederick's remarks were apparently those parroted by every prejudiced, unthinking or uninformed critic of Ireland's cause, the paper-merchant of Mr. Monaghan's reply will produce many bubbles. The *Gazette* failing to publish the letter it was published in English by Le Devoir.—E. C. R.

Sir Frederick Williams-Taylor, honorary president of the Irish Protestant benevolent Society of Montreal in his remarks of greater weight being blended with some fine specimens of characteristic humorous stories as the *Gazette* reported, has made a few statements which have done him little good, and which, Sir Frederick contended that the *Old* came into the world with an imaginary grievance against England, that (2) England for many decades has done her level best to make the Irishman content with his lot, but she has failed (3) that the Celt if he knew it has one real grievance only and that is that Ireland was not incorporated in the Great War.

I shall examine seriatim each of these three statements. Would Sir Frederick consider the no grievance at all if the United States being a greater world power than Canada should send her emissaries through jealousy of Canada's trade and property to our Federal Parliament and by expending millions of dollars in bribery and corruption, by holding out honors and titles in one hand and threats of all kinds of punishment in the other finally succeeded in winning over a majority of Canada's M. P.'s to form a union with Uncle Sam and thereby harbor and betray their own Country? The basic notion of such an eventuality would arouse to its very depths Sir Frederick's Irish scorn. This is not a parable, it is an exact parallel of what happened to the Irish Nation in 1800 when Cornwallis with England's archbishop O'Sullivan brought about the extinction of the Irish Parliament—"a pact" which Sir Gladstone in a speech which he delivered in Plymouth in 1886 described as "a pact effected by the most shameful bribery, fraud, corruption and dishonesty," and perhaps Sir Frederick is not unfamiliar with England's last and perhaps its second greatest historian an Irishman too, Prof. Lecky of Trinity College, Dublin, who described the Union by virtue of which Ireland is up to this day deprived of her self-Government as "a pact of the most shameful turpitude in history." This grievance because it has existed well nigh 150 years is in the eyes of Sir Frederick only "an imaginary grievance" although its repeal was vigorously fought for in vain by O'Connell for forty years, by Parnell for twenty and by John Redmond in succession for thirty years, and by a few of the greatest statesmen England produced, by Gladstone, by Campbell Bannerman, by Asquith and even by Lloyd George as long as it suited his sweet will and his vaunting ambition. This act of Union as every student of Irish history knows brought about hundreds of emigration acts, rebellions, worse than any Prussian tyranny because more hypocritical and which today is flourishing in all its pristine, systematic, and ghastly vigour.

Secondly, Sir Frederick holds that England for many decades has done her level best to make Ireland contented. True, England has given back in part the land which she robbed through successive plantations from the free Irish Celt for which she deserved as much thanks as a burglar who through sheer necessity is obliged to disgorge his stolen goods. Parnell, Davitt, Dillon and Redmond agitated for years and were incarcerated like the Sinn Féiners and treated as murderers and as criminals in their day and generation by England when doing no doubt "her level best to make Ireland contented," a very novel way, forethought, to make people happy and contented. And lest we forget, Sir Frederick does remember, I am sure, The Times charges in its forged documents of "Parnellism and