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## The Catholic Record

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LONDON, SATURDAY, JULY 17, 1920

## THE SPIRIT OF THE TIMES

There is scarcely a phrase which can qualify the spirit of the times. The activities of man are so complex, his conditions are so varied that it would require the combined analyses of a philosopher, a statesman and an economist and other specialists to edit a treatise on "What is Wrong With Our Times?"

The mention of the word "Economic" suggests saving or sacrifice. Most of us took it for granted during the last five years that there was abroad a fine spirit of sacrifice which manifested itself in every phase of our life. No one can deny it. Likewise no one can deny that there is a reversal of that spirit: sacrifice has been supplanted by indulgence; the spirit of saving has given way to the fever of spending. Very recently a fellow traveler was discussing the causes of the High Cost of Living. He had the temerity to suggest to his comrades of the smoking-car that the world needed to sacrifice its pleasure and do more work. A voice was heard committing the speaker and his suggestion to the most unsacred regions on the other side of the grave. Like Tennyson's "Lotus Eaters," this latest speaker averred that the world had had enough of labor, of daylight saving, of preaching governments and all things else which curtailed the pleasure of the individual.

Certainly, it is understood that the sacrificial spirit of war times should undergo a reaction. Very likely, the counter action will not occur until such time as we have "ten men for every eight jobs." (This quotation is from the lips of Henry Shearer, the General Manager of the Michigan Central Railway.) Thus patience is required until the powers of production can at least decelerate the demands of consumption. Until that time there shall be abnormal wages. As long as abnormal wages continue there shall be an over anxiety to spend; to recreate the body and nerves, both of which sacrificed during the last few years. As soon as domestic funds decrease there shall be a reversion to the old mode of life. In other words, "Easy come, easy go; hard earned, slow to go."

Economic difficulties travel in circles. So it is with the difficulties of statesmanship. At one period there is evidenced a spirit of liberalism, a spirit which is so apt to over-stress liberty and right that it sometimes becomes oblivious of obedience and duty. Just at present we find ourselves accustomed to the din and hurly burly of Bolshevism, or, to use a better English equivalent, individualism. Every person has rights, but there are many people who will refuse to be schooled in their duties of life. As a result morality has waned, authority is discredited, and license runs rampant. However, the statesmanship of tomorrow shall lay more stress on obedience and duty. This is certainly hinted at in the nominations of Messrs. Harding and Coolidge, the Republican candidates for the next Federal elections in the United States, both of whom stand first for obedience. It is likewise foreshadowed by the trend of events in England where the Radical fence-climbers and straddling politicians of the Lloyd George school are commencing to positively fear the frankness of their own creation, which is nothing less than the labor party which has been overschooled in rights and undertaught in duties. As for the spirit of modern phil-

osophy, one is more apt to retort that there is no spirit at all; it is totally corporeal. Of course this is an exaggeration. There is an occasional oasis where the torch of St. Thomas still burns brightly. But the dust that is stirred up by the pitter-patter of Materialists and Hedonists beclouds for the time the sun and majesty of Scholasticism. Herein, too, the circle of change is evident. Sir Oliver Lodge and his fellow extremists are pointing out for us that men's minds are getting back to the spiritual element of life. Now that we have ceased making cannons and bayonets it is possible for the theoretical sciences to find place in a world that was altogether occupied in the development of practical science.

Economy, Statecraft, and Philosophy have been topsy-turvy for some time. But there is no reason why one should surmise that there are unnatural conditions shall remain. Because of original sin there shall be for all time a degree of unnatural, or, to use a better word, sub-natural, conditions. In the main, however, affairs are righting themselves. The time in which we are living today has not been called in vain the period of reconstruction. The material reconstruction is well on its way. Now the political, the economic, and the philosophic is quickly following.

## PROFESSIONAL UPLIFTERS

Philanthropic activities are not to be belittled. Rather it is the duty of public minded citizens to assist any endeavor which is conscientiously conducted for the alleviation of suffering or poverty. However, it is unfortunate that at times certain directors of these activities are wanting in prudence and tact in the manner in which they propagate their cause. To assume that poverty is the natural forerunner of crime, or that liquor is the font from which all evil takes its origin, is the rash assumption of many of our present day philanthropists who are better known and described by the term "Uplifters."

In a news item from New York, dated June 25, there is the following information regarding some of the activities of the professional uplifter:  
 "A Supreme Court jury has decided that William McCue was not the 'toughest kid in Hell's Kitchen,' and awarded him \$8,500 damages against the Russell Sage foundation and publishers of a book entitled 'Boyhood and Lawlessness,' in which his picture appeared over this caption:

"In denying a motion to set aside the verdict, Justice Ford said: 'There is not a scintilla of evidence that he was tough at all. It is a wicked libel.'"  
 "This is the great trouble with these movements. They think that where there is poverty there must be criminality. As a matter of fact, in those humble little homes in the very section pictured in this book will be found more Christianity, more devotion to real duty, more of the sterling qualities of humanity than will be found in the mansions along Fifth Avenue. . . ."

Justice Ford is right. There are many servants of Mammon whose pockets bulge out with hastily acquired wealth and whose souls are as arid as the Sahara yet who placate their conscience with the oil of interfering in others moral business. They nor their children, if they have any, cannot legislate poverty out of the world. "The poor ye have always with you" is a truth which has never been contradicted in history.

However, there are worse crimes than that of being poor or of not being a supporter of the O. T. A. They who are skilled in race suicide; they who have defrauded the poor of their just wages; they who openly preach against the fulfillment of the Ten Commandments in that they legalize divorce; they who openly violate the Name of Jesus—they are the scum of humanity who require uplifting and cleaning.

Because the Ten Commandments have been almost discarded by many people, there is a tendency amongst our modern philanthropists to search around for some other code of morality. Instead of frittering away their time on making liquor drinking a felony let our Uplifters join forces with those who are endeavoring to enforce the Law of Christ and of God. Of course this policy is not so remunerative or so magnetic of public attention. But if sincerity and prudence are the guiding stars of their endeavors, let them bear in mind that a tough crime in some small part of its activity can be curtailed by such modern move-

ments, nevertheless the source of crime, which is man's tainted nature, cannot be reached by any moral warfare other than by the Church which Christ established for that purpose.

## THE PASSING OF PRESIDENT WILSON

The nominations for President of the United States have been held just lately. Nothing startling has been disclosed in their results. Both Republican and Democratic parties have lived up to what was expected by observers of American politics. However, the nominations mark the passing of a prominent political figure in the person of President Wilson, a person who within the period of a year had scaled the heights and had sounded the depths of international importance.

To quote from J. M. Keynes' "Economic Consequences of the Conference": "When President Wilson left Washington (for the Peace Conference) he enjoyed a prestige and a moral influence throughout the world unequalled in history. His bold and measured words carried to the peoples of Europe above and beyond the voices of their own politicians. The enemy peoples trusted him to carry out the compact he had made with them; and the Allied peoples acknowledged him not as a victor only but almost as a prophet. In addition to this moral influence the realities of power were in his hands. The American Armies were at the height of their numbers, equipment and discipline. Europe was in complete dependence on the food supplies of the United States; and financially she was even more absolutely at their mercy. . . . Never had a philosopher held such weapons wherewith to bind the princes of this world."

The above words suggest the prominence which Mr. Wilson enjoyed when he set foot in Paris to attend the Conference. Three months later his name was execrated by those Europeans who had formerly mouthed his praises. He had gone thither to inaugurate a new social and economic era founded on principles which his colleagues thought to be impractical and idealistic. With those subtle sophisters, Mr. Lloyd George and M. Clemenceau, he was no match. They succeeded in unhinging his statements of the Fourteen Points. The collapse followed. He who attempted to ascend to the summit of achievement fell in utter defeat, and, as a climax, his own countrymen have eschewed the cop of the League of Nations which the Conference has handed him.

From the present outlook it appears that Mr. Wilson's Democratic Party and the proposed League of Nations will be rejected at the coming Presidential elections. The world will go on much the same as formerly, rounding the vicious circle of peace and war, of poverty and prosperity, each nation striving to either regain or retain its individuality; each nation jealous of its own prerogatives and rights and refusing to become the willing pawn of any dictatorial Council of men.

## CATHOLIC SOCIAL ACTION

BY THE OBSERVER

In a letter giving his approval and blessing to the project of the Social Study Week, recently held in Montreal, His Holiness the Pope said it was his desire that workmen "should learn, not only in the churches from the lips of the priests, but elsewhere also by the cooperation of competent laymen, the means which the Church, our mother, teaches them and counsels them to put in operation to ameliorate their condition."

These are the wise words of the Vicar of Christ; and surely they will be heeded. The position of the Catholic workmen in Canada is one which cannot be satisfactory to anyone who is concerned with the propagation of truth and the prevention of refutation of error. Except in Quebec, Catholics have no distinctive labor unions of their own; they are, in most places, outnumbered by non-Catholics; and they are in all places appealed to with social doctrines which have their source in the heresies of Socialism.

Their position in this respect is exceedingly dangerous; and there is likely to be a loss of many precious souls unless measures are taken to offset the erroneous and heretical ideas which are being taught them by agitators and by so-called labor papers.

The spread of Socialism is a policy of permeation. Labor union-

ism is permeated today with the poison of Socialism; whilst more than half the members of the unions do not realize the fact.

There lies the danger. The average workman enrolled in a secular labor union sees nothing in it but an organized movement to get higher wages, and to protect the interests and rights of the employees in industry. These being in themselves legitimate purposes, he looks no further. "When a Catholic journalist examines the platform of the labor party, and points out moral errors; such as the single tax; or excessive State ownership; or immoral suggestions as to nationwide sympathetic strikes; the average workman pays little attention; simply thinks we are 'against labor' listens to his local 'leader' who tells him that 'the press' is owned by the 'capitalists'; and that he must not trust anybody but the agitators who flatter his vanity and promise him more money."

That last is a powerful argument. When workmen have got more money by listening a few times to certain leaders, they are likely to open their ears wide to whatever those leaders say to them; and to shut their ears to whomsoever and whatsoever those leaders tell them is "against labor."

What do I fear? I fear a social and labor schism in the Catholic Church in Canada and the United States; and the only province in Canada where the Catholic "front" is ready for it is in the Province of Quebec.

On what grounds do I fear a secession of Catholic workmen from the Church? On the conditions of the day: (1) Heresy and false morality in the usual overhauling. Baptist "missionaries" from the Southern continent, present at the love feast, and making their customary piteous appeal for funds, assured their hearers as an inducement to "open up" once more, that the people of South America are in an abyss of ignorance and degradation. One thing may be conceded and that is if the South American people could be thought capable of taking on the Baptist brand of religion they might well be believed to be in the last stages of moral and intellectual decay.

(2) The entire absence of Catholic Social Organization outside of Quebec.

(3) The overwhelming influence of the popular unbelief of the churchless millions in the United States and in Great Britain.

(4) The attractiveness of the socialistic promises; money, more money, and still more money; in an age when all good and all happiness is understood in terms of dollars and cents.

(5) The almost complete ignorance amongst English-speaking Catholics of the principles of Catholic social theology, and the almost complete neglect to even commence any systematic instruction in regard thereto in such a way as to reach the man in the street.

(6) The dangerous situation now coming into existence, in the changing of what has hitherto been a social and industrial movement into a political movement; by which I mean that, if we wait a little longer in commencing a propaganda of Catholic social doctrine, we shall be understood when we do commence, as taking part for one or some political party against another; which will add greatly to the difficulty of getting a hearing.

For these, and for other reasons, I dread the future; and the longer we delay proper Catholic social action, the more reason we shall have for such dread.

## NOTES AND COMMENTS

A CONTRIBUTOR to the Toronto Globe, describing a visit to Oxford and a sight of St. Mary's, the University church, of which John Henry Newman was once vicar, says of the Cardinal "he will be remembered as the author of 'Lead, Kindly Light.'"  
 Such is fame! And such too is a reflection of the Globe writer's surpassing fund of information!

THE MOST Rev. Dr. Donnelly, titular Bishop of Canaan, and auxiliary to the Archbishop of Dublin, who died recently, is said to have been the last survivor of the great multitude who had spoken to Daniel O'Connell. One of the Bishop's reminiscences (and he had a perpetual fund of personal reminiscence of old Dublin) was that as a little boy he had been taken by his father to see the Liberator. O'Connell was very kind and gracious to the lad, and welcomed him as the "young Roper," stroking his head as he talked to the elder Donnelly. This recollection was always treasured by the Bishop as among the greatest of his life's privileges, as well he might, having regard to the character and achievements of the great Liberator.

AS O'CONNELL died in 1847, there was reason in Dr. Donnelly's claim.

Others there may be still living who had seen the man but whose years were too tender to have either been spoken to by him or to have any tangible recollection of the fact. The late Lord Justice FitzGibbon, who died in 1920, regarded himself as one of the very last of those who had heard and who remembered O'Connell's voice. The Justice's father, who was afterwards a Master in Chancery, was one of the counsel for the traversers in the State trials of 1844, and took the son once to court to see O'Connell and hear him speak in his own defence. The Lord Justice used to say that he had very distinct recollections of the Liberator's voice, which, he said, was very winning and gracious.

THE LATE James Corcoran, of Toronto, formerly and for many years a prominent merchant of Stratford, who died in 1915, was accustomed to regard himself as one of the last of the Repealers. Born in County Derry in 1837, he had, while quite a youth, joined the Repeal Association under O'Connell, and had many personal recollections of that stirring time. We do not recall whether or not Mr. Corcoran had ever actually had speech with the Liberator or even seen him, but that he had retained throughout a long life the ardent spirit of that momentous movement, coupled with admiration for its great founder, one could not be long in his company without knowing. Ireland surely needs today another O'Connell.

THE ANNUAL standstill of the Baptists of North America was held this year in Canada and it goes without saying, Catholics in general, and poor old South America in particular, came in for the usual overhauling. Baptist "missionaries" from the Southern continent, present at the love feast, and making their customary piteous appeal for funds, assured their hearers as an inducement to "open up" once more, that the people of South America are in an abyss of ignorance and degradation. One thing may be conceded and that is if the South American people could be thought capable of taking on the Baptist brand of religion they might well be believed to be in the last stages of moral and intellectual decay.

OCCASIONALLY, HOWEVER, Baptists are found in a more enlightened mood. In England recently, some of the denomination in pursuit of their hobby, pulpit exchange, asked the Catholic Bishop of Nottingham to send one of his priests to their chapel to explain Catholic truth to them. The Bishop took kindly to the idea but thinking that under the circumstances a layman might have more weight with them, sent the Secretary of the Catholic Truth Society to tell why he was a Catholic. The discourse, we are told, made a great impression. So that, properly presented, the light may penetrate the mind even of a Baptist. The trouble is that the poor people are so saturated with South American notions and the like as not to give themselves a fair chance.

WITH SOUTH America in mind a recent description of one of its most interesting cities meets our eye. Lima, capital of Peru, is one of the oldest cities of the Western Hemisphere. Founded by Pizarro in 1535, under the poetic name of the City of the Kings, it was during Spanish rule the principal city of South America, and was at one time the chief assembling and distributing point for all Spain's colonies south of the Gulf of Mexico. Its prosperity was interrupted by the terrible earthquake of 1746, and by similar though lesser disturbances at later dates. In our day it was sacked and almost completely ruined by the Chileans in 1884. Notwithstanding, Lima, with Peru in general, has participated in the prosperity due to modern industrial development, and bids fair to resume something of her old prestige. As a city it has always been noted for the beauty of its women and for its intellectual atmosphere. It certainly gives the lie to the wicked and senseless Baptist allegation above referred to.

## A TRIBUTE

A local paper, the Herald-Examiner, voices the following tribute:

"When the Irish people elected Ramon de Valera president of the Irish republic they chose a very modest man, a very learned man and a statesman of the highest type."

"President de Valera has been in America for months, and his acts and moods have been scrutinized by the British agents kept on his track

in the hope that he might be caught doing something or saying something that could be exploited to his discredit."

"The Irish president neither did a foolish thing nor said a foolish word. There has probably never been a finer exhibition of perfect tact, combined with frank and fearless statements."

"Scholar, soldier and statesman, the Irish president is one of the foremost figures of these wonderful times."—Chicago New World.

## NEEDS CHANGE OF HEART

SPIRIT OF PEOPLE HAS RESULTED IN LOSING ALL POSSIBLE FRUITS OF THE WAR

By Sir Philip Gibbs

All through the War the voice of Philip Gibbs was the one voice that spoke to the hearts of the people. His stories from the front were read more widely than the work of any other correspondent, chiefly perhaps because they were so indicative of the high spirit and deep-seated sympathies of the man who wrote them. Today Philip Gibbs is pleading for brotherly feeling the world over. He writes a long article in the New Republic, some extracts from which are appended:

It is a tragic thought, and a certainty, that all the hopes of the peoples who were involved in the great European War have not only been unfulfilled by victory, or, in the case of our enemies, destroyed by defeat, but that to victory and vanquished alike there is the horrible revelation that out of all that massacre and agony there has come as yet no promise of a safer world, no likelihood of long peace, no change in the old evils of diplomacy, no greater liberties or happiness for civilized mankind.

What were the hopes with which masses of men went marching into the fields of death? I can speak only for the French and British whose sacrifice I saw during five years. French psychology was simple in the early days of that conflict. They saw their country menaced by an enemy who had once invaded it before with fire and sword and who for forty years since then had played the swaggering bully across the frontiers of France, building up a mighty war machine which was always a challenge and a threat to French statesmen and people. They saw the most brutal type of militarism enthroned there in Germany and themselves militarized by a three years' service by a desperate competition in armaments, and by a network of secret treaties and alliances, in order to protect themselves.

When the War had dragged on for years, when there seemed no finish to it, when new ranks of youth were mown down in the same fields where rotted the bodies of their elder brothers, many French soldiers, still faithful to command and to their own courage, though agonized by this long-drawn horror, saw more deeply into the cause of war and found more enemies than those in front of them behind the barbed wire and the slime-plastered sandbags. They came to believe that although the Germans were the most brutal exponents of militarism, and in most slavish obedience to its commands, the philosophy of military force was at the back of all European nations and that the whole structure of modern civilization was upheld by the power of armies, and by combinations of forces bound together in secret compacts without the knowledge or consent of the men who had to serve as "gun fodder."

They looked away from the Germans for a while to the statesmen and diplomats behind their own front, to the newspaper men and commercial men, to the jingoes and breeders of hate, and exploiters of world markets, and financiers of wealth produced by labor, and said: "You also are guilty. We, who are going to die, accuse you also as our murderers. Your villainy, your stupidity, your poisonous philosophy, your betrayal of Christian ethics, and the old spall words of falsity which you put upon those who were ignorant as we were ignorant, have helped to bring about this beastliness. You are only a little less to blame than those Germans who were more efficient in the same evil use of power and in their hold over the minds of their people. We shall go on to the end, but after the end there will be a beginning, and a new democracy enlightened by the revelation of this War will sweep away the old frontiers of hatred, the old spell words, the old diplomacy, and arrange new relations between civilized peoples based upon mutual interests instead of fear and force."

So spoke the soldiers of whom Henri Barbusse wrote, and many whom I heard.

I think, indeed I know, that in many countries of Europe, after the armistice and during the peace negotiations, there was passionate hope among masses of men and women that such a peace would be arranged as would liberate them from the old and crushing burdens of militarism and from the old fears which made them obey that tyranny. They looked forward to greater liberty as the reward of all their sacrifice, greater prosperity for those who labored in peace as they had fought in War, and a forward march of the human family out of the jungle of the hatreds and massacres to the sunlight of comradeship and common sense. . . . As everyone now acknowledges the Peace Conference and its

Treaty did not secure that boon to mankind.

After all the millions of words that have been written about that Treaty, I am not going to add to them here by an analysis of its clauses or causes of failure, beyond saying that the old diplomats continued the fatal old diplomacy, each one struggling to gain a share of the spoils of victory out of the ruin of the Central Empires and their Asiatic allies, or looking to the immediate advantage of military victory rather than to the future safety of the world. The one man who strove, rather blindly, to counteract the sheer materialism of the settlement by higher ideals of justice and policy was the President of the United States of America, whose achievement, such as it was—and frankly it was not much—was disowned by his own people.

In my opinion the failure of the statesmen to realize the almost divine mission that was entrusted to them, to create a new order of human relationships—the greatest failure in history—was most guilty and most damnable, but the guilt was shared by the peoples themselves, because at this supreme crisis of their fate they did not rise to claim the fulfilment of the ideals for which the War had been fought, but sank back again into their old morass of fear, suspicion, rivalry, greed and intolerance. In each country only a minority held to the faith that had come to them during the War and out of its agony and emotion, while the majority—as in England—allowed themselves to be thrust back into the jungle by leaders who could not see beyond its darkness.

Germany, bewildered by despair, is swinging between the madness of Bolshevism and military reaction. The reactionary revolution that broke out in Berlin last March proved by its failure the loathing of the German masses for any new era of militarism and the passion with which they stamped many officers to death gave the lie to English and American and French newspaper correspondents who had written that the German republic was a mere camouflage masking a monarchical and military spirit. But it roused that brute beast which awakens in men and women when they are hungry and when they have no food but despair. Bolshevism was proclaimed in the factories of Essen and Düsseldorf and in many towns. . . . The conflict will not be settled by temporary truces or by small victories on one side or the other. But if Germany follows Russia definitely into Bolshevism, and the German masses ally themselves with Russians in a communistic warfare against the rest of Europe, then God help Europe and the world! It is idle now to say that some of us foresaw all this and warned our Governments.

America cannot regard these problems with a detached and aloof mind as though they did not affect her. America is touched by them and her destiny is bound up with them. Is the spirit of America free from that ignorance, that prejudice, those popular passions, which created the madness of the War and have made Europe a madhouse since the War? I wish I could think so, but I see in the United States the same foolishness and wickedness at work which have been the curses of humanity in all its history. Surely to God, Americans above all other people, because of their traditions of liberty and peace and democratic common sense, ought to be wiser than the nations of Europe with their racial rivalries and old heritages of hate!

But what is happening now in the United States with regard to England? There is a promise of hate being spread throughout the country, of most poisonous, malicious, and dangerous character in which England is represented as an arrogant, grasping and brutal country, intensely jealous of Uncle Sam and deliberately hostile. It is the same kind of propaganda which inflamed Germany against England and England against Germany. It reaches down to the ignorance and passions of the same classes. I believe I am more able to say these things than many Englishmen because I am known as a friend of the American people and once or twice I have been able to prove my friendship as far as the power of my pen goes. Nor am I a jingo Englishman, believing that his country is always right. I am not afraid to write here and now that I utterly abhor the imperialistic ambitions which have been revealed by some of our statesmen in their claims upon the Middle East, which have burdened us with new and vast responsibilities at a time when we have not the power to support them; that I agree with the United States in refusing to be outvoted on the League of Nations, and that I think we are guilty of national hypocrisy in prating about the liberties of the small nations while we govern Ireland by martial law. But that is no excuse for the slanders that are spread against the English people in many American newspapers. There are millions of English people who also hate the additional burden of empire, who wish Ireland to have liberty, who desire the friendship and not the hostility of the United States, and who after the agony of this War with its heritage of tragic memories and present burdens, look forward with passionate hope to a world-wide pact of peace which will enable all people to develop their commerce and their national life without the fear and menace of the war fever.

Taunts in American newspapers are answered by gibes in English newspapers, bitter speeches by American Senators are cabled to England,