

The Catholic Record

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Editors: Rev. James T. Foley, B.A.
Thomas Coffey, L.L.D.

Associate Editor—H. F. Mackintosh.
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LONDON, SATURDAY, DEC. 25, 1920

CHRISTMAS

And it came to pass, that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled.

This enrolling was first made by Cyrenus, the governor of Syria.

And all went to be enrolled, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David.

To be enrolled with Mary his espoused wife, who was with child.

And it came to pass, that when they were there, her days were accomplished, that she should be delivered.

And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds watching, and keeping the night watches over their flock.

And behold an angel of the Lord stood by them, and the brightness of God shone around about them; and they feared with a great fear.

And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people.

For, this day, is born to you a Saviour, who is Christ the Lord in the city of David.

And this shall be a sign unto you. You shall find the Infant wrapped in swaddling clothes, and laid in a manger.

And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying:

Glory to God in the highest; and on earth peace to men of good will.—Luke ii, 1-14.

In these words, sublime in their simplicity, does the inspired writer describe the first Christmas. The tremendous event there recorded each succeeding Christmas recalls and commemorates.

The angelic message of peace on earth to men of good will permeates the Christmas season and gives it a spirit and religious significance all its own.

It is only where this mighty and fundamental truth of Christianity possesses the hearts and minds and souls of men that the real joy of living is felt, and the festive celebration of religious holidays is entered into with whole-hearted zest.

It is materialism, cold and calculating, that destroys the joy of life, robs even feasting of that reasonable enjoyment, befitting rational beings animated with Christian hope.

To all subscribers, readers and friends THE CATHOLIC RECORD wishes the graces and blessings of the holy season; and to each and all a Merry Christmas.

TAXATION WITHOUT REPRESENTATION

On Friday evening last the boys of De La Salle school gave an entertainment in honor of Bishop Fallon who recently returned from Rome in good health and in exceptionally good spirits.

The entertainment, which was an exhibition of the ordinary school work, caused many a thrill of heartfelt gratitude that the training of the Catholic boys of London was in the hands of those world-famous educators, the Brothers of the Christian Schools.

The feminization of education, as the passing of the teaching profession into the hands of women has been termed, has caused the deepest concern to thoughtful and observant educationists who have little or no interest in religion. The growth of the Christian Brothers and the consequent expansion of their activities afford Catholics a two-fold ground for deep satisfaction and grateful pride. It solves the problem—in- solvable to non-Catholics—of the feminization of education. And it does so without sacrificing the deeply cherished ideals of religious education.

We could say much on this subject near to the heart of every thinking Catholic. We shall add but this one pregnant consideration: The remuneration and social standing of teachers do not and will not attract to the teaching profession laymen of first rate ability. The all-compelling motive of consecration to a life-work worth while, here and hereafter, will and does attract the best minds and the noblest spirits. Therefore with the desired development of the Christian Brothers we are assured of the best teachers for our Catholic boys. And, as Bishop Fallon remarked, we give to them the best and cleanest of raw material.

These considerations are, quite obviously, of more than local interest.

But the entertainment of the Christian Brothers' boys was the occasion of a pronouncement whose interest and bearing is provincial-wide.

Recently in London the Collegiate Institute building was burned down. This has given rise to a question, discussed with the keenest interest by the people of London, as to whether the old building should be replaced by one or three new schools.

To this discussion His Lordship made a contribution the value of which will be appreciated most by those best informed on educational affairs.

But what we wish especially to call attention to in the Bishop's pronouncement is the matter already dealt with in the CATHOLIC RECORD some weeks ago. (Nov. 13.)

Bishop Fallon sustained our position without qualification.

After discussing the merits of the various proposals with the keen intelligence, wide information and experience, and warm interest which always characterizes his treatment of educational subjects he added after a dramatic pause:

"But I have no recognized right to have or express an opinion on this matter: neither have you."

"Of course you may talk just as I am talking, but no one will pay any attention to you or to me, for not one of the men or women of voting age in a Catholic population of six or seven thousand will cast a single vote in the coming election to the Board of Education, and it is in this election that the matter will be decided."

Lucidly, cogently, Bishop Fallon drove home to his hearers the anomalous, inferior and unfair position in which Catholics are placed by the present law governing secondary education.

Dealing with the representatives appointed to the Board of Education by the Separate School Board he showed clearly that this did not relieve the Board of its thoroughly unrepresentative character. Even if no single Catholic were elected, so long as each and every member had to get the approval or run counter to the opposition of the Catholic rate-payers the Board would be thoroughly representative and entirely satisfactory from this point of view.

But so long as twelve members out of fourteen are elected exclusively by the Public School ratepayers, so long as Catholics have no vote and no influence in determining the character of the Board or its policy, just so long would he protest, and protest vigorously against the unfair and un-British principle involved—that of taxation without representation.

Bishop Fallon made another emphatic declaration which sustains the claim made by the CATHOLIC RECORD.

The Separate Schools Act was passed in 1868. The British North America Act, which is Canada's Constitution, was enacted in 1867. And this Act gave Catholics the constitutional guarantee for Separate Schools.

In 1870 the schools were divided into elementary and secondary. There is not the shadow of ground to maintain that this legislation confined or restricted Catholic school rights to elementary schools. It could not deprive them of existing rights, for the Constitution expressly limits the jurisdiction of the provinces in matters educational; expressly puts beyond the power of the provincial legislatures to interfere with the rights enjoyed by law with regard to denominational schools. And our schools did the work of secondary education before 1870.

That these rights, constitutionally guaranteed, extend to secondary education was the important claim emphatically and unequivocally made by His Lordship, Bishop Fallon.

In conclusion he made this suggestion: "Give us, Catholics, one of these three schools, give us our own taxes, and we will build, equip, maintain and staff this school over which we shall exercise the democratic control of full citizenship, while submitting loyally to every law, complying with every regulation, and meeting every standard the Department of Education may deem fit to impose."

POLITICS DIVORCED FROM VERACITY AND GOOD FAITH

In his "Inside Story of the Peace Conference" Dr. Emile J. Dillon, the best informed man in the world on present day politicians and political problems, makes these illuminating if fairly obvious remarks in the chapter on Censorship and Secrecy:

"Never was political veracity in Europe at a lower ebb than during the Peace Conference. The blinding dust of half-truths cunningly mixed with falsehood and deliberately scattered with a lavish hand, obscured the vision of the people, who were expected to adopt or acquiesce in the judgments of their rulers on the various questions that arose. Four and a half years of continuous and deliberate lying for victory had dis-embodied the spirit of veracity and good faith throughout the world of politics. Facts were treated as plastic and capable of being shaped after this fashion or that according to the aim of speaker or writer."

It was not the Governments only, however, who after having for over four years colored and refracted the truth, now continued to twist and invent facts. The newspapers, with some honorable exceptions, but- tressed them up and even out- stripped them. Plausible unvarnished thus became a patriotic accomplishment and a recognized element in politics."

It is only one who, like the author quoted, had a very intimate knowledge of the falsehoods circulated and of the true facts suppressed that is able to "realize the depth to which the standard of intellectual and moral integrity was lowered."

The foregoing considerations may help to explain many things. But only a profound conviction of the political degeneracy, the genesis of which is here outlined, that can make intelligible that most repulsive of modern politicians—Sir Hamar Greenwood, Chief Secretary for Ireland. With him unvarnished need not be plausible to be a recognized element in politics. As the tool of the faction still uppermost in the British Cabinet, despite the rising tide of honest British condemnation, it is his especial business to scatter with lavish hand the blinding dust of half-truths cunningly mixed with falsehood to obscure the vision of the people of Great Britain and of the world. But small as is his regard for the exact fractional parts of truth employed, and while his admixture of falsehood is clumsy rather than cunning one can hardly withhold a modicum of admiration for his thick-skinned mendacity and naked, unashamed hypocrisy; until one recalls the aforementioned process of political decadence and degeneracy that has made possible Sir Hamar Greenwood as Chief Secretary for Ireland. With him lying has not even the poor excuse of being a patriotic accomplishment.

Long before the standards of English public life had been lowered so far as to make Hamar Greenwood a possibility he was notorious as a persistent and irrepressible office seeker. Though in the more wholesome public life of pre-War days he was regarded—or disregarded—as a boulder the time came when he was considered. There was dirty work to do. Greenwood would crawl on his belly and eat dirt to worm his way into public office. The work could not be openly avowed. The thickskinned arriviste would consider continuous and deliberate lying an easy price to pay for the opportunity to gratify an obsessing ambition.

So we have had prevarication and unvarnished, denial of notorious facts and suggestion of shameful falsehood every time Sir Hamar Greenwood feels called upon to make a pronouncement about Ireland.

He had the effrontery to simulate indignant resentment of the charge that the city of Cork was burned by force of the crown!

There was no evidence to this effect, said the Chief Secretary for Ireland.

There is good cause taken that no evidence is forthcoming. Coroner's inquests are forbidden in the greater part of Ireland. That makes Sir Hamar's "explanations" more plausible.

Recently the London Daily News printed the following letter from a non-commissioned officer in the English army who signed himself "Fed up" with his work in Ireland:

"Sir—I am a British non-com. serving in Ireland. I fought a clean (I hope) fight during the 'Fight to end all Fights.' I am now engaged in the dirtiest campaign since the Boer War, but let that be as it is. You seem to know a lot about it already but there is just one point you seem to have missed so far. You have probably heard Hamar state in the House that several men ('Shriners') have been shot 'whilst trying to escape.' Now, how can men hand-cuffed, and often kicked into unconsciousness in the bottom of a lorry, try to escape? I ask you."

When this excuse was put forward by the brutal revolutionaries of Mexico it was the universally accepted subject for newspaper derision, but put forward now, it is gravely recorded as good and sufficient reason for constantly recurring brutal murder.

At long last, however, one murder is admitted.

And the Associated Press despatch starts out by lauding the generous candor of Dublin Castle. "The frank admission," so runs the despatch, "that Rev. Canon Magner, killed yesterday at Dunmanway, County Cork, was shot by an auxiliary cadet was made by Dublin Castle today. A statement issued by the Castle says that the cadet was one of a lorry party which was ambushed near Cork on Saturday night, and intimates that he became insane as a result of that experience. It confirms the report that the cadet also killed Timothy Crowley, a farmer's son. P. S. Brady, a magistrate, who witnessed the tragedy, came near suffering a similar fate."

Note that the "frank admission" does not give the name of the Black and Tan cadet; that it "intimates" that he was insane.

Later the "frank" statement is interrupted and the despatch interpolates this:

"At this point a Castle official explained that the report was not clear as to just what had led to the shooting."

The awkward and unaccountable negligence of the nameless and insane cadet in leaving Magistrate Brady a living witness created the occasion for this extraordinary "frankness." Had he suffered the same fate as the seventy year old priest and respectable young farmer who took no part in politics, then Sir Hamar's "explanation" would have been of the usual official character.

But why omit the name? Well the names of many "cadets" in Ireland are enrolled on the registers of English jails, and there are imperitously curious newspaper men in England.

Again, a name hastily given might embarrass the framers of the "frank" statement from Dublin Castle in other ways should it turn out that the bearer was not in Cork at the time of the ambush which drove him insane.

The Associated Press despatch from Dublin which carried (in part and with interpolations) the "frank" statement of Dublin Castle was followed by another A. P. despatch from

Cork which we subjoin without further comment:

Cork, Dec. 16.—(Associated Press Cable).—The Bishop of Cork today received the following telegram dated Dublin Castle:

"Please accept my deepest sympathy on the appalling tragedy of the death of Canon Magner, and kindly convey to his relatives an expression of my deep sorrow and sincere sympathy."

(Signed) Inspector General, "Royal Irish Constabulary."

To this the Bishop replied: "I should accept sympathy from the Inspector-General of the old R. I. C. The verbal sympathy of an Inspector-General, whose men are murdering my people and have burned my city, I cannot accept or convey to the relatives of the murdered Canon Magner."

CATHOLIC LABOR CIRCLES IN QUEBEC

A subscriber writes to inquire "if there is any Union headed by a priest in Quebec, which Protestants could join but had no voice; where strikes were forbidden, the priest settling all disputes."

Social Welfare, in its issue devoted to Labor, (August) referring to the same matter has this editorial note on the same subject:

"An interesting development, which, though of much previous origin, seems to have gathered cumulative strength this year, is that of restriction of membership in certain unions by religious distinctions. In 1912 Chicoutimi formed a Roman Catholic union of R.C. workers alone, and who were not connected with International bodies. So rapid has been the growth within Quebec, that in 1919, at the Three Rivers Conference, 123 delegates from 63 unions spoke for 31,000 members, and were present to form a national federation. This union is independent, and will not attempt to affect unions not embracing its principles."

The absolute subordination of material to spiritual affairs is the outstanding significance of these unions. The Church's teachings on labor matters is to be accepted without question; strikes, as weapons to attain ends are condemned, and all disputes are to be referred to arbitration.

A chaplain, the appointee of the diocesan authority, is selected to watch the deliberations of the unions, and though not voting, he may participate in all debates. He has the further great power of demanding that any resolution before adoption be referred to the diocesan authority for his approbation. If any resolution passes in his absence, it does not become effective until communicated to him.

Two points occur to one's mind in studying the Roman Catholic Union in Quebec. Firstly, will it not tend, in a largely R. C. Province, to the complete disintegration of the International Union? (There are now 88 locals with 35,000 members.) And secondly, is there another religious communion existing today that possesses the power to so insist upon the correlation of the temporal life and spiritual relations of its adherents?

Now the information of our inquiring subscriber and the impression of the Social Welfare writer are at one on the matter of strikes. Both are mistaken.

As to Protestants joining Catholic Labor circles, there appears to be nothing to exclude them further than what may be implied in the frankly Catholic nature of the Catholic Labor unions.

The following constitution adopted by each subordinate council indicates quite clearly the purpose and spirit of these unions:

(1) The . . . council, union or fraternity is a labor organization openly and frankly Catholic.

(2) It recognizes, consequently, that all its acts are dependent on the tribunal of conscience: that they should be ruled by justice and Christian charity, and that, moreover, they should be in conformity with the teachings and the directions of the religious authorities in this diocese.

(3) The . . . council, union or fraternity undertakes not to declare strikes without having first exhausted all means of conciliation within reach.

(4) The . . . council, union or fraternity will ask His Grace the Archbishop of Quebec for the services of a chaplain. Appointment of the latter will be in the hands of the religious authorities of the diocese.

(5) The chaplain is a member, by right, of the executive committee of

the general assembly of members. He takes part in all deliberations, but does not vote. He may require that a resolution be submitted to the Archbishop of Quebec and approved by him before coming into effect. Every resolution adopted in his absence must be communicated to him before taking effect.

It will be seen that strikes are not absolutely condemned or forbidden; but they are to be resorted to only after all means of conciliation have been exhausted.

If Protestants or other non-Catholics wish to join them, they do so knowing that the Catholic Church is recognized as the supreme and final arbiter in all matters involving moral principles of right and wrong. Beyond this there is no restriction so far as we know.

The object is evidently to protect the Catholic workmen of Quebec from those revolutionary and anarchistic teachings that, as has been freely charged, have insinuated themselves into secular labor unions in many places.

THEIR VASTNESS AND THEIR SANITY

By THE OBSERVER

The Regina Post had recently an article on Mr. Asquith and Ireland, in which it undertook to interpret the views of "the vast and sane majority of the people" of Canada.

That is a difficult thing to do. A majority may be vast without being particularly "sane" in the sense of the word as used by the Regina Post. It is, however, not very hard to see what idea that paper has as to when people are sane, and when foolish on the Irish question. Let me quote:

"The vast and sane majority of the people on this side of the Atlantic realize that the disorders at present prevailing in Ireland cannot be ended overnight. They are anxious to have peace within the bounds of the Empire, but they are not anxious to see the Empire disrupted for the sake of a trace that could only be precarious. They would welcome just and generous concessions to Irish sentiment, but they would view with regret any yielding to a campaign of murder and intimidation. They know that if Ireland were to be given Dominion status at present the result would be a triumph for methods of terrorism, that assassins and these responsible for assassinations would be placed in power with unlimited opportunities for mischief. They can read history, and have learned from history, and especially from the story of recent events in Ireland, that leniency towards crime is the fatal mistake. Has Mr. Asquith forgotten the regime of the amiable Mr. Birrell in the Irish Office, with its disastrous culmination in the Easter rebellion? Has he forgotten the effect of forgiveness on the leaders of that treacherous rising, leaders imprisoned, freed, imprisoned and freed again, and now more than ever bitter towards their liberators? He is greatly mistaken if he thinks that the citizens and ex-soldiers of Canada have forgotten these things."

This vast and sane majority are apparently very well informed concerning part of "the story of recent events," whilst at the same time very ill-informed, or very forgetful concerning other parts of the same story.

I do not know exactly to what part of "the regime of the amiable Mr. Birrell" the Regina Post intends to refer; but I judge that it has no reference to the fact that under that regime took place all the extraordinary toleration of the "Ulster" rebellion; that it was under that regime that 50,000 German rifles were landed in "Ulster" for Carson's army. It was under that regime that the London Times announced that those rifles had been shipped at Hamburg on board the ship "Fanny."

It was under that regime that those rifles were landed, despite the Times' announcement in advance; with the evident connivance of the English army and the English navy; for they could not otherwise have been landed without being seized.

The Birrell regime was, indeed, remarkably "easy" for traitors. If the Post really wants to puzzle Mr. Asquith, it might ask him why he allowed Carson to flaunt his treason for two years in the face of the whole public of the United Kingdom; including, (and the Post might emphasize this part of its query,) all the millions in Ireland who had been fighting for half a century by parliamentary methods for self government which is today conceded in principle by all public men, even by Carson himself.

What produced the present conditions in Ireland? The foundations of it were laid when Carson was allowed to defy the English Government. And when the same Mr. Asquith, whose business it had been to put Carson in jail, put him, instead, into the office of Attorney-General of England, and at the same time suspended the Home Rule Bill of 1914, it became almost certain that revolution in some form would break out in Ireland, and not this time in the fragments of a few counties which are absurdly called "Ulster."

Only one thing more was required to make that quite certain; and that was that the Irish people should be made to understand that Home Rule was gone once more, not until after the War, but until the contingency should again arise of a deadlock between the two English parties. That was made clear to the Irish people in 1915, when the Coalition Government was formed.

There followed the Easter week insurrection; and in that less than 2,000 people were concerned. The Birrell administration had brought things to that situation; but, as the Post will see, by a route different somewhat from the one imagined in Regina.

Up to that time, Mr. Birrell had been regarded as a pretty fair Chief Secretary for Ireland; but now his usefulness was ended. So long as it had been merely a question of a Protestant revolution; of Protestant appeals to the Kaiser; of Protestant purchases of rifles in Germany; of a Protestant Separate Government; why Mr. Birrell was a perfectly good administrator. He let the game of Protestant "loyalty" alone; and the "vast and sane majority of people on this side of the Atlantic" were delighted with his forbearance; no less so than the Tory "statesmen" who threatened him; than Sir Edward Carson who called at the King's Palace, (as Colonel Repington tells us) and left a message for His Majesty that he was going to seize all the Customs Houses in Ulster.

Yes, indeed, Mr. Birrell was, up to Easter 1916, a "sane" administrator of the bureaucracy which is called the Government of Ireland. But now the scene was changed; and Mr. Birrell would no longer do; and he had to go.

For, bless your soul, don't you see the difference? It was now the case not of a "loyal rebellion," but of a "Popish rebellion." Is it not part of the peculiar sanity which speaks through the Regina Post and all of that ilk, that treason is a virtue when directed to Protestant purposes; never a crime save when it may be supposed to come from "the Pope of Rome" or from some of his minions; for instance, the Jesuits.

When Sir Edward Carson dined with the Kaiser "sane" people saw in the occurrence merely a proper meeting between the "mighty Protestant ruler" to whom "Ulster" preachers were then appealing, and "the unworried king of Ulster" as the London press hailed him.

But, passing that, Mr. Birrell had to go. What was wanted now was men who would do what Englishmen have always done after they had provoked rebellion; to administer a policy of "frightfulness." The murder of Sheehy-Skeffington, the murder of Thomas Ashe, the wholesale imprisonment of men and women without accusation, the deporting of men without trial; the raiding of private houses by drunken soldiers; the handing out of prisoners in the church at Holy Communion; that was the policy now wanted; and "the amiable Mr. Birrell" was not the man.

Other men were found. Mr. Lloyd George has himself characterized their work as a policy of "malignant stupidity." But Mr. Lloyd George is an English politician; and while he fittingly branded the job, he has let it go on, under pressure of the London financiers and the Tory landlords, and the bigotry which is represented by Carson; for he is not now a Liberal, and he can't carry England without those forces supporting him.

Thus has come about the present condition of Ireland. What other results did the "sane" people for whom the Post speaks, expect?

NOTES AND COMMENTS

THE VISIT of the King and Queen of Denmark to the Vatican and their cordial reception by Pope Benedict may prove to be another milestone in the resumption of active relations between the Holy See and the nations. The Great War has taught more than one of them that a proper

condition of Ireland? The foundations of it were laid when Carson was allowed to defy the English Government. And when the same Mr. Asquith, whose business it had been to put Carson in jail, put him, instead, into the office of Attorney-General of England, and at the same time suspended the Home Rule Bill of 1914, it became almost certain that revolution in some form would break out in Ireland, and not this time in the fragments of a few counties which are absurdly called "Ulster."

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