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in point. Mr. Spracklin, with his special squad, approached the inn, of which Mr. Trumble was the proprietor, at 8:30 a. m. To all appearances they were armed bandits: they knocked at the door, called out that they were law-officers, and straightway forced an entrance. All of which is an old ruse of gunmen and burglars. In such an emergency Mr. Trumble had the right, according to common law, to protect himself and family against the intruders with every weapon at his command. But here the duty of one party comes into deadly conflict with the duty of the other. Mr. Spracklin claimed the right to force his way through a window of the hotel, holding he was justified according to the terms of the O. T. A. But in doing so, he lost sight of the fact that he might have been regarded, and according to his testimony at the Coroner's inquest, was regarded by Mr. Trumble as an unjust aggressor. Had Mr. Trumble met Mr. Spracklin with a gun as he smashed through his window, he would also be within his rights. That he did not use his gun, having such a favorable opportunity, marks the late Mr. Trumble as a most faint-hearted exponent of the game of frightfulness. The Crown should rectify this feature of the O. T. A. It would, moreover, be well advised not to employ greenhorns in a service that demands trained and experienced officers.

The fact that Mr. Spracklin has been acquitted by a resolution of the W. C. T. U. and a verdict of the official organ of Methodism—the Christian Guardian—in no way lightens the gravity of the case. There is no accumulation of praise that can clear the character of Mr. Spracklin, or restore his reputation, till the case with all its circumstances is brought before a competent judge, and an unprejudiced jury.

THE LATE BISHOP MACDONELL

One of the most able and scholarly as well as one of the humblest and most self-effacing bishops that ever graced the Ontario hierarchy passed quietly into eternity when the Right Reverend William A. MacDonell, second Bishop of Alexandria, was gathered to his fathers on Wednesday, the tenth of November. For some time death was impending and certain, yet the passing of Bishop MacDonell deeply moved all Catholic Ontario. All felt that a personality and an influence that could ill be spared had been removed at a time when both were sorely needed. For his priests and the people of his own diocese his passing was as the death of a loved and deeply revered father of an affectionate family.

It was as to the father of a family, where the relations were all that an idealist could desire, that priests and laymen, women and children, referred to "the dear Bishop" or "the poor Bishop" with an intonation and an emotion that in cold type the expressions are altogether inadequate to convey. Yes, one would have to be quite insensible to impressions if attending the solemn obsequies of Bishop MacDonell one did not come away deeply moved and deeply edited by the evidences of the loving reverence and the reverent love with which priests and people referred to the dead Bishop. Perhaps such conditions are impossible save in a small diocese—the intimate relations of a single family into which discord never entered and the passing years but deepened the natural affection of each and all for the head of the family. One could not help thinking that here the ideal and the actual are one and the same.

Bishop MacDonell was in every sense a scholarly man, not with that narrow and narrowing scholarship of the specialist—the glory and the curse of our age—but with the broad, intimate, sympathetic, and discriminating knowledge of the intellectual movements and tendencies of our age, which after all is said is not at all so bad as our pessimists profess to think.

The humility which goes with true scholarship led him almost to the point of self-effacement. This by some may be accounted unto him for righteousness; but really it was, as our French friends would say, the defect of his qualities. Defect it was. All Ontario should have felt, in greater degree than it actually did, the influence of his ripe scholarship, his admirable personality, and of his always sane and well-balanced judgment on matters of vital importance to his native province.

But perhaps we are asking too much of a single individual howsoever richly endowed by God and by nature. The self-effacing humility of the late Bishop of Alexandria concentrated all his influence and all his energies on the problems of his own diocese.

And this was a man's sized job. Situated on the borders of Quebec, with the natural and inevitable influx of French-Canadians, the Diocese of Alexandria had, and always will have, problems to solve which vitally affect not only the border counties but all Ontario; and these problems were solved with a success little short of marvellous. The migration of French-Canadians into Ontario, natural and inevitable as it is, is attended with difficulties elsewhere found insuperable, but with problems elsewhere apparently almost insoluble. Here in the Diocese of Alexandria quietly but effectively the insuperable difficulties are overcome, the insoluble problems are solved. Not all the credit must go to the late Bishop. Yet if the Bishop must have failed without the active, intelligent and sympathetic co-operation of a devoted priesthood, the priests, with all their exceptional good-will, with all their zeal and intelligence and sympathy, might have failed under less enlightened episcopal guidance.

And here may we presume to express the hope that for obvious and outstanding reasons his successor may be chosen from the ranks of the clergy formed under the direction of the late Bishop of Alexandria, on whose like we may not look again for a generation. The old historic Scots settlement of Glengarry must have a Scots Bishop; but, no one, whatever be his racial origin, not trained to meet at every turn and every day the problems, in all their indefinable phases, of a border diocese, can hope to succeed the late Bishop MacDonell and successfully carry on his work, unless life-long experience fits him for the duties and responsibilities which will devolve upon him.

This we feel so deeply that at the risk of being considered imprudent or presumptuous we feel impelled plainly to set forth. To the bereaved Diocese of Alexandria the CATHOLIC RECORD extends its most sincere sympathy and condolence in this a trying hour in its history.

"A GERMAN, TURK OR PROSESIAN"

I had occasion a few months ago to comment in this column on the theory of administration voiced by Major Corbett-James as just the thing for Ireland. "A firm hand," I think, was what he recommended; and I dare say he is quite content with the firmness of the hands which have been of late dealing with unheeded of pretensions of the Irish people to self-determination and self-government.

The hands that have spilled the petrol and applied the torches have been firm enough, except when they were made to wobble by the liquor looted and guzzled by the champions of the Corbett-James theory. A torch and a can of petrol are not generally regarded as instruments of democracy; but they are historically and traditionally part of English administration in Ireland. Whether you want to teach a people the principles of democracy, or want to knock those principles out of them, arson and murder would seem to be of dubious value for the purpose; but they have the distinction of being altogether consistent with the English idea of "the firm hand."

The English are first cousins to the Germans; but they are less honest in their "firmness." The Germans taught their soldiers the uses of the torch and the petrol can; and the teaching was put in practice. The English teach democracy with the lips, and interpret and apply it in terms of fire and petrol.

The Germans made no sanctimonious and hypocritical professions of adhering to civilized methods; they did not mouth the fine phrases of democracy; for they did not believe in democracy. They did not talk of the rights of little peoples; for they acknowledged no rights of little peoples. They did not denounce "frightfulness"; for they believed in frightfulness. And therefore I regard them as more honest than the English.

The other day I wrote a letter to a daily paper stating the facts of the MacSwiney case. It was refused publication. I then sent it to another

daily paper, and it was published. Whereupon a lady, excellent in many ways, called up the editor and told him my letter was treasonable, and that I ought to be taken out and shot; and ordered him to stop her copy of his paper.

The same lady was unspeakably horrified at the German frightfulness; but she is unquestionably and unquestioningly ready to approve the English frightfulness in Ireland. Yet, she is a very worthy person in all things where her worship of all that is English, and her prejudices, are not concerned.

Hypocrisy is detestable; but is not always wholly wilful. I suppose Lord Hugh Cecil is sincere, after his fashion of sincerity, when he wrote to the London Times recommending wholesale starvation of any Irish community where policemen were killed. But the personal conscience of individuals is not what I am considering at the moment; but the nearness of savagery to the surface of English civilization; the interesting facts that high professions of nobility, generosity, and democracy are only a gloss on the surface, poorly concealing the savagery of the Angles and the Saxons; and that the cruelties of Cromwell are not only possible for Englishmen today, but are at this very moment in actual perpetration; and with the loud approval of men who look upon themselves, and are generally regarded as the leaders of English civilization.

These considerations are of deep interest to the people of Canada; because we are in course of developing here a nationality of our own; because some day Canada must be a nation; because some day the people who live here will certainly be Canadians, not English, Irish, Scotch, or French; and because at the present time an English label is attempted to be put on everything that we have and are; and our past, and our present are sought to be interpreted, and our future to be planned, by the light of English ideas, English traditions, and English characteristics.

It is perhaps well that some of the people of Canada should have occasion just now to thank God that they have no German blood in their veins, and that one may scratch them without finding a Prussian. The sacking and burning of the Irish towns reminds us helpfully that much that is distinctively Anglo-Saxon is redolent of the German origin of the English people, and that we have in Canada some millions of Canadians who have no natural taste for cruelty, and for frightfulness.

I have no doubt that the English frightfulness of 1916 to 1920 will have some effect on the future of Canada. The present generation of Canadian "Anglo Saxons" may swallow Balbriggan and Templemore without much apparent distaste; but other generations are coming on; and blind idolatry of England and English statesmen and English ways will, in a new generation of inquisitive dispositions, have to raise its forehead long enough from the doorstep of Downing Street to explain the revival of Cromwellian methods in the year 1920.

NOTES AND COMMENTS

"LURID ADVERTISING cheapens the Church to the level of a street sideshow, and the minister who must resort to slang and the stunts of a county fair in order to get an audience would seem to place little dependence in the power of the Gospel," lay contributors to the Protestant religious press complain. This stricture applies more particularly to our neighbors across the line, but that the evil complained of is not unknown in Canada, Saturday editions of the daily papers in our larger cities bear sufficient testimony.

ROMANIA is the latest country to experience the wiles of the ubiquitous Bible peddler from England and the United States. The following extract from the report of one of these gentry has a familiar ring, reminiscent as it is of similar campaigns in South America:

"In Greece, societies for the study of the Scriptures are springing up in town and country. In Bulgaria, a national society has been formed for the restoration of the nation, and the reading of the Bible is one of its first and fundamental means toward this end. In the Rumanian countries, now so extensive, a desire for the Word of God is shown such as has never been known before. The failure of transport has made it impossible for a long time to get Bibles into Rumania. Mr. Wiles and I listened to a most affecting appeal in the depot of the British and Foreign Bible Society in

Bucharest, from the colporteur who, with empty hands, stood and told how there was not a single Bible left, how Rumanians came every day in numbers pleading to have the Book, offering high prices for it, so that if it were known today that there were some thousands of Bibles there, they would all be sold in two or three days. The Bible Society is doing all that can be done to meet this need, but the difficulties are very great."

THE INDIVIDUALS engaged in this profitable pastime forget or rather ignore the fact that the Bible is probably better known in the Balkans than it is in the United States and that a people accustomed to a liturgy largely made up of the Scriptures, and familiar with its solemn thoughts and admonitions from childhood, and from generation to generation, need not the emasculated editions which emanate from these pharisaical Bible Societies, to teach them the essential Christian truths which Protestant apologists seem bent on explaining away. In Rumania the Orthodox Eastern (or Greek) Church predominates, but its people are nevertheless much nearer to the fountain-head of religious truth than their would-be instructors.

THE NECESSARY concomitant of campaigns of this kind, as sooner or later transpire, is opposition to the Catholic Church. This comes out in a further report as to the movement in Czechoslovakia. There the students at the universities were all formerly "atheists, freethinkers, agnostics, materialists," and to many of them the "very words, 'religion,' 'church,' 'Christianity' and even 'Christ,' had so long been connected with crime, tyranny, inquisition, and oppression that they had become 'nauseous.'" But now under the benign auspices of Baptists, Congregationalists, Methodists and the like from the great Republic across the sea, these same students are showing "splendid enthusiasm in their new discovery of Bible teaching," and, in consequence, "a great movement is under way in the Catholic Church to break away from Rome." Of course—this is a necessary feature of movements of this kind, and on the strength of these lurid proclamations it is to be presumed that the great American public has not yet learned its lesson, and is just as gullible and pocket-oney as ever. Meanwhile the Catholic Church goes evenly on its way.

FROM ANOTHER source we get a sidelight on this Bible peddling episode in the Balkans. Since the restoration of peace various English missionaries have found a new field for their activities, and especially in Serbia, where the people, grateful, and deeply attached to their ally, extended to them a polite welcome. Indeed, says a writer in the Universe, it is no exaggeration to say that every Serbian house was thrown open to English men or women, and the warmest hospitality extended to them. Taking advantage of this fact certain of these missionaries went a step further and holding a meeting one Sunday afternoon induced a number of young university students to attend on the plea of familiarizing themselves with the English language which they were eager enough to do.

THE MEETING, however, turned out to be a "Bible meeting," and was in full swing when an orthodox guest in the person of an Unholy priest appeared. The priest interrupted the proceedings to protest not only against the young man absenting themselves from their own Church offices, but against them allowing themselves to be treated as heathen blacks who had never heard of Christianity. Many of those present realized for the first time the absurdity of their position and acquiesced in their pastor's remarks. To the missionary's request that he withdraw the priest stoutly refused, and called upon the assembly to listen to his sermon which they had missed that morning. Mile Yakitch, a qualified medical practitioner, then made an appeal to her countrymen to cherish their own faith and not to be led away by the vagaries of the hour. To the disgust of the Bible preacher the meeting dispersed and the preacher went away very angry. Which shows the necessity of accepting these Bible Society reports with very considerable reservations.

It is a year or more now since the American Congress by solemn act incorporated Prohibition in the Constitution. Later a party made up of

representative members of that body departed on a commercial pilgrimage to the Far East. In anticipation of their arrival in China and Japan the statesmen of those countries deliberated as to whether liquor should be served at banquets to be tendered the visitors. On the one hand it was argued that inasmuch as Congress had decreed prohibition at home it would be an insult to its representatives to offer them refreshments of an alcoholic character abroad. Others took a different view, and hence it fell out that in some places the party was served grape-juice (a la William Jennings Bryan), in others a full lay-out of cocktails, highballs, wines, etc., was laid before them. In regard to the latter it is related that while the Orientals awaited the result with some anxiety, in no single instance did the delegates fail to take full advantage of the opportunity thus offered them. Which fact is its own best commentary.

IRELAND'S FREEDOM

FAST BECOMING SPIRITUAL ISSUE

CHANGE IN BRITISH SENTIMENT SEEN IN APPEALS TO PRAYER. London, England.—If the signs of the times are any indication, the Irish question appears to be entering on an entirely new phase. This phase may or may not have been brought about by political considerations; but, anyway, politics may be put aside for the moment, since it is the failure of the politicians, rather than their success, which is behind the new orientation that is taking place in England. For the Irish question seems rapidly becoming a spiritual issue. Not, it should be noted, a religious issue, which has been one of the mainstays of the unconvertible Orangemen; but a profound spiritual issue that makes a direct claim on the spiritual consciousness of the English people.

This is not to say that the whole English nation (including also the Scots and the Welsh) is on its knees, humbly and prayerfully imploring Divine guidance for the satisfying of the just aspirations of the Irish people. The English nation is doing nothing of the kind. But if their religious leaders are in any way a reflection of the spiritual consciousness of the people, then the Irish question has become for the English a spiritual issue.

ATTITUDE OF ENGLISH PRELATES

This has been quite clear to the Catholics, or a large number of them, for many years, and it has found expression through a succession of high prelates of the Church in Great Britain. During the present year, to quote something that is within recent memory, the English and Welsh Hierarchy have made Ireland the subject for united Catholic prayer. The official Catholic position was summed up by the Cardinal Archbishop of Westminster in his address at Downside Abbey, when he spoke in the presence of Cardinal Gasquet and a number of prelates, on the occasion of the Translation of the Sacred Relics of Blessed Oliver Plunkett. Cardinal Bourne said:

"On June 16 and 17 the Hierarchy of England and Wales was gathered in Westminster Cathedral to do honor to the recently beatified Oliver Plunkett. On Sunday, July 11, the anniversary of his glorious death, Mass was allowed to be offered in his honor by special permission of the Holy See, in every church of England and Wales, and the Blessed Sacrament was exposed for some portion of the day. On September 19 a pilgrimage procession, invoking the Blessed Martyr's intercession, wound its prayerful way through the streets of London to the covenant chapel at Tyburn, which has become the hallowed memorial of all those who, like him, upon that spot gave up their lives for the Faith of the Catholic Church. The supreme object of all these acts of supplication was the bettering and the ultimate settling of the relations that exist between England and the sister land across the sea."

It is possible that for many long years the Catholics alone realized that, ultimately, the question of Ireland is a spiritual issue. This enlarged by the action of the Archbishop of Canterbury, who as leader of the Church of England, has called upon the nation to pray for Ireland; for guidance for those who have to make grave decisions for grace to know what they ought to do, and, finally, for further grace to do it. How far the nation will take the Protestant Archbishop's words to heart is something yet to be seen. But the significant fact is that the head of the Established State Church has practically taken the Irish question out of the political sphere, and made it a subject for prayer, both in the churches and in private. Here, then, are both the Catholics and the Anglicans agreed, through their chief pastors, that the Irish question is a subject for earnest and frequent prayer. But the issue does not end here.

SIXTEEN BISHOPS SIGN

Shortly after the Archbishop of Canterbury had made his public appeal to the Anglicans of the nation, a remarkable appeal for united prayer appeared in the English

press. The most striking passages in this appeal are noted here.

"The state of affairs in Ireland today is of such a nature that every right-minded man or woman who realizes its most direful to bring back peace. . . . The trouble deepens as the weeks roll on. Nothing has been done by man's wisdom so far to improve the situation effectually. Surely the time has come for a great united effort of prayer to Almighty God for help, on the part of all the Christian churches and fellowships in Great Britain and Ireland."

"We need to pray that God should bring us all to the realization of His thoughts concerning us—a thought that, since each nation consists of a host of individuals, cannot be realized without our co-operation in respect of willingness to do His will. And as for the nature of His will for us one fact is clear. His will makes for a solution based upon good-will among men. Only on such a foundation can the Kingdom of God be set up."

"In the name of Christ our Lord we appeal, therefore, to all Christian people and to the Christian churches, each in its own way—in accordance with its own sacred traditions—to join in the League of Prayer for the speedy realization of God's purpose concerning the future relations between the peoples of these islands and the settlement of all such differences and misunderstandings as divide them."

This appeal is signed by sixteen Bishops of the Anglican Church; ten of them are English, four are Irish, one Indian, and the last the Protestant Episcopal Bishop of Western New York. Other signers are Dr. E. E. Urquhart, Dean of Balliol College, Oxford, and a Catholic; the Moderator of the Free Church of Scotland; the head of the Congregationalists, and representatives of practically all the non-Episcopal Protestant bodies.

Among all the shades of religious opinion, and conviction from the Cardinal Archbishop of Westminster to Miss Maude Royden (who represents the feminist element in the religious minority); there is a unanimity of political leanings. But common to all there is one deep conviction: That the Irish question is something that can only be settled in conformity with the will of God. The whole English nation is not on its knees yet—possibly it never will be. But a very great step forward has been taken, and people who never thought seriously before are beginning to learn that this so-called purely political matter is something that, after all, cannot be settled without the light of Divine guidance or the help of earnest prayer.

These things are facts. Catholics, Anglicans and non-conformists are united on this one thing at least; that the Irish question is a subject for prayer. And when that stage has been reached the issue passes from being a mere plaything in the hands of party politicians.—Catholic Sun.

THE NEW DEPARTURE IN EGYPT

The Milner Zaghlul agreement for the evacuation of Egypt by the British army of occupation and the establishment of an independent native Government of Cairo has yet to be formally accepted by the Egyptian Assembly and ratified by the British Government. Although a certain number of extremists in Egypt are said to oppose the settlement, on account of some of its details, and in England a few of the ultra-imperialists are denouncing the settlement as an "ignominious surrender," I believe that it will be ratified before this year ends. I consider that this new departure in Egypt should be regarded as a most important event. It may well be the precedent for a just settlement of other outstanding national questions in the British Empire.

In the issue of America of September 4, which announced the conclusion of the agreement, the Post was quoted as saying that Irish sympathizers could draw little consolation from the new treaty, because it only carried out a policy to which England was long pledged, and in proof of this quotation the following was added from Gladstone's declaration of August 10, 1882, in the House of Commons, when in reply to a question as to whether an "indefinite occupation" of Egypt was intended, he said:

"Of all things in the world that is a thing which we are not going to do. It would be absolutely at variance with all the principles and views of her Majesty's Government, and all the pledges they have given to Europe, and