

The Catholic Record

Price of Subscription—\$1.50 per annum.
Published Weekly—except on Sundays and Public Holidays.

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

Advertisement Rates: Single insertions 10c per line.

Approved and recommended by Archbishops
of Canada, the Archbishops of Toronto, Kingston,

Quebec, and St. Boniface, the Bishops of London,
Windsor, Peterborough, and Oshawa, N. Y.,

and the clergy throughout the Dominion.

The following agents are authorized to receive
subscriptions and copies for the CATHOLIC
RECORD:

General agents: M. J. Hagarty, Vincent St.
Quebec, and Miss Jessie Doyle, Resident agent;

George E. Rawson, Minneapolis, Minn.; Mrs.
W. B. Smith, Halifax; Miss Etta Saunders,

Spring; Miss L. Bennett, Windsor; E. R.
Costello, 252-5th ave. West, Vancouver, B. C.

Miss Johnson, 111 Rochester st., Ottawa; Miss
Rose McKeown, 16 D'Aquila street, Quebec.

Geo. George B. Smith, 238 St. Urbain street,
Montreal; M. J. Hervey, Montreal; E. F. O'Toole,

2847 Montague St., Regina, Sask.; and E. J.
Murphy, Box 124, Saskatoon.

Editorial and business notices cannot be
inserted except in the usual condensed form.

Subscribers changing residence will please give
new address.

In St. John's, single copies may be
purchased from Mrs. M. A. McGuire, 242 Main
Street, John's, Dwyer and O'Neill Co.,
Charlottetown, 105 Brossard street.

In Sydney, N. S., single copies may be
purchased from Murphy's Bookstore.

In Montreal, single copies may be purchased
from J. Miller, 241 St. Catherine street, west.

LONDON, SATURDAY, FEB. 2, 1918

IRELAND'S "TWO NATIONS"

As the work of the Irish Convention
draws to a close and anxiety
deepens as to the outcome, our Canadian
papers occasionally throw their
powerful editorial searchlight on
Ireland past, present and future and
settle off-hand a question that has
baffled, if it has not bankrupted,
English statesmanship for centuries.

While the resignation of Sir Edward
Carson was believed to indicate that
this Irish rebel sought a free hand to
oppose the only feasible Irish settle-
ment some papers promptly justified
such a course; when it appeared
that it was to aid in such settlement
that Carson resigned they as promptly
repeated their former position as
an unmerited aspersion on the
patriotism of a great statesman!

The London Free Press has several
times strung together editorially the
placitudes of an almost forgotten
stage of discussion of the ever-pressing
problem of Ireland. A solution,
must be found that will square with
the solemn professions which justify
the War or England must stand
pilloried before the civilized world.

This from the latest of the Free
Press series may be taken as more or
less typical of the outcropping of the
Lower Silurian period:

"The Nationalists talk as though
the Irish people were a nation.
There are two nations in Ireland,
differing in race, religion, character
and even in language, as the speaking
and writing of Erse progresses. . . .
Today two peoples inhabit Ireland,
each of which should be self-determining,
according to the principles
now gaining ground in the civilized
world."

We shall let a staunch Ulster Pro-
testant, St. John G. Irvine, answer
this interesting survival of an ex-
ploded theory. In his "Sir Edward
Carson and the Ulster Movement" he
goes right to the point resurrected
from the Free Press scrap-book:

"Perhaps the most stupid of all the
nonsense that was said or written
during the last Home Rule contro-
versy arose out of the talk about the
two nations in Ireland. Catholic
and Protestant. Talk of this kind
is the sort of twaddle that is
uttered by politicians and journal-
ists and persons who have never
seriously thought about anything in
their lives for ten consecutive min-
utes."

This vigorous assertion of a truth
self-evident in Ireland would be quite
sufficient if Mr. Irvine were address-
ing himself to his fellow Irishmen
in or out of Ulster; but he essays
the much bigger task of disabusing
English minds of a long-cherished
prejudice. His argument is even
more useful in Canada where we
have such a widespread though
anemic imitation of English prej-
udice which attains here its greatest
strength about the time that the
majority of Englishmen have out-
grown it.

St. John Irvine declares a funda-
mental truth which G. K. Chesterton
often emphasizes:

"There are two facts about men
which probably contain all the truth
about them: one is that all men are
alike; the other is that all men are
different. It is the confusion of these
two facts which creates discor-
d; for man, ignorant of or in-
different to truth, insists on seeing
resemblance where there are differ-
ences, and differences where there
are close affinities."

Our author deprecates the fatuous
generalizations about races which
make for "suspicion, distrust, con-
tempt, hatred and all uncharitable-
ness," and which he believes are
responsible in great measure for the
European Disaster.

"Few countries have suffered so
terribly from loose generalizations as
Ireland has, and few peoples have
been so tragically misunderstood and
misrepresented by the English
people."

After a caustic reference to the
"miserable pride" that Englishmen
take in asserting that they do not
understand Irishmen, he says:

"When a man has learned to under-
stand himself he has learned to
understand all men. That, however,
is an understanding at which most
men refuse to arrive, and so it
happens that the world is governed
in the plan of tragical ignorance and
calamitous generalizations."

"Journalists and politicians have
made and spread the false general-
izations that antagonize men and
obscure the truth. The Unionist
journalists and politicians spend
their days in describing Ulster as a
place mainly inhabited by arch-
angels; the exceptions to the arch-
angelic characters are, of course, the
Catholics and Nationalists whose
diabolical nature is too terrible to be
calmly contemplated. The rest of
Ireland, save for the saving grace of
isolated Unionists, is peopled by per-
sons whose dispositions are of a kind
that cannot be discussed in polite
circles."

To the Englishmen whose minds
are still "moithered" by false gen-
eralizations Mr. Irvine devotes some
attention. Touching the familiar
generalization about the industry
and thrift of Ulster in contrast with
the rest of Ireland he writes:

"Enormous energy and enterprise
are to be discovered in Belfast . . .
but equal energy and resource may
be discovered in the rest of Ireland.
The skill and enterprise shown in
the making of the biggest and best
coats in the world are equalled, on
their own plane, by the skill and
enterprise shown by the peasants on
the western seaboard who have liter-
ally turned bare bog-land into culti-
vatable farms with few resources
beyond their fingers and the help
they tore from the sea."

"The aggregate wealth of Ulster
is probably greater than the aggregate
wealth of the rest of Ireland, but
the individual wealth of the rest
of Ireland is now almost certainly
greater than the individual wealth
of Ulster."

"Another twenty-five years of
development will mean a remark-
ably prosperous agricultural Ireland.

If the reader will add the
exceptional suffering caused by the
European Disaster to the normal
suffering caused by the chaos of the
industrial system, and will remem-
ber that Belfast has a deplorable
record as a centre of sweated indus-
tries, it will not be difficult for him
to understand that life in Ireland,
on the whole, is a happier and more
prosperous one for the peasant
(generally speaking, a Catholic) than
it is for the workman (generally
speaking, a Protestant)."

Our author is at infinite pains to
demonstrate an obvious and irrefrag-
able fact which, nevertheless, has
been obscured by lazy generaliza-
tions:

"All men are alike, fashioned
according to type, 'made' as the
Bible has it, 'in the image of God.'
They resemble each other in funda-
mentals; they differ in essentials.
The essentials are of great impor-
tance since they give color and var-
iety to human existence, but they
are no more life than the gargoyles
on Notre Dame are the cathedral.
If the English reader of this book is
to understand the Irish people, he
must know that every Irishman is
different from all other men in his
decorative aspect; but closely akin
to all other men in his essential
aspect; that is to say, he is very
much like Englishmen, Frenchmen
and Hottentots."

Admitting "the decorative" differ-
ences between Ulstermen (Protestant
and Catholic) and the rest of the
inhabitants of Ireland, Mr. Irvine
who knows his England as well as
Ireland asserts that "these differ-
ences are immaterial and no greater
than the differences of Lancashire-
men and the men of Kent."

To the objection that religion
supervenes in Ireland, making a
material difference, he answers:

"There appears to me, who am a
member of an Ulster Protestant
family, as great a difference between
a Manchester Dissenter and a Tun-
bridge Wells Anglican as there is
between a Belfast Protestant and a
Cork Catholic. There is certainly as
much bitter feeling; and in some in-
stances more. I believe that there
is more amenity in a small Irish
town or village between Catholics
and Protestants than there is be-
tween members of the Church of
England and Nonconformists in a
town or village of similar size in
England. I doubt whether Protest-
ants and Catholics in Ireland, gener-
ally speaking, feel as antagonistic
towards each other as Low Church-
men feel towards High Churchmen,
or vice versa, in England."

On the whole the book, which was
published in 1916, is an interesting
and refreshing revelation of the
mind and spirit of that young, sane
and vigorous Ulster which is super-
seding the factitious "Ulster" of
the politicians, journalists and persons
who have never seriously thought

about anything in their lives for ten
consecutive minutes."

With such "twaddle" as we have
quoted from the Free Press, the
counterpart of which our readers
will meet with in other papers, Mr.
Irvine has scant patience; but its
prevalence he recognizes and despite
its silliness he vigorously refutes it.
And the utility if not the necessity
of his refutation will be our excuse
for another extended quotation:

"My purpose now is to insist that
in the end of all Ireland contains
only Irishmen, that the Ulsterman
is as fiercely in love with his mother
Ireland as any man in Connacht or
Leinster or Munster."

"When the last Home Rule con-
troversy was at its height, some born
fool proposed that Ulster should be
politically detached from the rest of
Ireland and politically attached to
Scotland or the Isle of Man or some
such place. He might as well have
proposed that it should be physically
detached. I have never yet met any
Ulsterman to whom this proposal
did not sound like a proposal to
commit a horrible act of outrage. It
was made and supported by people
who cannot rid their minds of the belief
that Ulstermen are not Irishmen.
These people speak of us as 'Ulster
Scots,' a description which I should
resent. It is as inept as I should be
if I were to describe the fishermen in
the Devonian village in which I am
now living as 'Devon Spaniards' be-
cause they have Spanish blood in
their veins, and are, some of them,
less 'typically' English-looking than
anyone, not a foreigner, can be. At
the risk of being tedious and vainly
repetitious, I wish to impress upon
the mind of the English reader, this
fact, that Ulstermen are Irishmen;
that they are proud of their Irishry;
and that they dislike intensely any
suggestion that they are aliens in a
hostile land. It is important, too,
that the English reader should know
that Ulstermen have been as rebel-
lious—more dangerously rebellious—
against the English as the 'Irish'
have been."

"The first of the many illusions
held about Ireland by English people
which must be dispelled is that there
are two nations in Ireland: one, the
minority, resident in Ulster and
composed of Protestants, all of whom
are thrifty, industrious, sober,
honest, intelligent, brave and highly
enlightened; the other, the majority,
resident in the remaining provinces
and composed of Catholics, all of
whom are spendthrift, lazy, drunken,
corrupt, ignorant, often cowardly
and invariably superstitious. In
Ulster itself, nearly half of the popu-
lation is Catholic, possessed of all
the characteristic virtues and vices
of the typical Ulster Protestant.
No other single act will serve as this
differing from him only in the ex-
pression of their belief in God."

"There are not two Irelands and
two kinds of Irishmen; there are
four millions of Irish, men, women
and children, each of them varying
from all the others, but all of them
closely akin in their needs, and there
is only one Ireland, whole and in-
divisible, a nation knit, as all nations
are, out of the innumerable dissim-
ilarities and resemblances of its
people into an unperishable unity."

St. John Irvine is a Protestant; his
book may not be entirely pleasing to
the Catholic Home Ruler who is dis-
posed to put Ulster Orangemen out-
side the pale of Irish nationality and
who enjoys reading nothing about
Ireland except that which furnishes
soothing syrup for his own particular
prejudices. It will be utterly shock-
ing to those who regard Carson as a
statesman and Carsonism as an
heroic form of devotion to the Em-
pire. But it will contribute power-
fully to clear the minds of its readers
of all too prevalent cant.

Canadian editors who think they
can justify the British Government's
inaction in case the Convention fail
should read carefully what the Wash-
ington correspondent of the London
Times says of the effect such slirk-
ing of responsibility would have in
the United States. It was quite to be
expected that some one unnamed
should semi-officially disavow inter-
ference on the part of the President;
but the Times representative in
Washington is hardly a gullible fool.
The British Parliament cannot at one
and the same time usurp the right
and shirk the responsibility of gov-
erning Ireland. No rebash of such
tawdry actions as "two nations in
Ireland" can save England from
being branded as a hypocrite if her
treatment of Ireland is in flat con-
tradiction with her loud and self-
righteous professions in the face of
the world; nor will the American
people stand for a tyranny on the
part of an ally that mocks at the
basic principle for which both pro-
fess to be fighting: "Governments
derive all their just rights from the
consent of the governed." This is
quite keenly realized in England,
and therein lies reason for hope.

Robert Donald, editor of the London
Daily Chronicle, cables the N. Y.
Times that "the prestige of Great
Britain at the peace conference"
hangs in the balance. And that "Lloyd
George as Prime Minister cannot
preach the policy of self-determina-

tion to the small races and national-
ities of Europe and have the Irish
problem unsolved on his back."

Let the Irish convention succeed
or fail, it must not be forgotten that
it is an expedition of the British Gov-
ernment. Its failure removes not a
jot of responsibility from the Gov-
ernment which must solve the Irish
problem or leave it to be solved by
Ireland without help or hindrance
from outside.

BELGIUM

The public peace negotiations go
on apace. Both Count Czernin, the
Austria-Hungarian Foreign Minister,
and Count von Hertling, the German
Chancellor, have answered Lloyd
George and President Wilson. The
German Chancellor takes up seriating
the fourteen specific points laid down
in the President's peace program.
The belligerents are quite evidently
making distinct advances toward a
common basis for formal negotia-
tions.

One point emphasized both by the
British Premier and the American
President as a sine qua non is the
absolute independence of Belgium.
It is impossible to imagine any com-
promise here. A victorious Germany
could impose no more humiliating
condition a defeated Entente Alliance
than the refusal of independence and
reparation to Belgium.

Lloyd George put this condition as
first and most essential:

"The first requirement, therefore,
always put forward by the British
Government and their Allies, has
been the complete restoration, polit-
ical, territorial and economic, of in-
dependence of Belgium, and such
reparation as can be made for the
devastation of its towns and provin-
ces."

"This is no demand for war indem-
nity."

"It is no more and no less than an
insistence that before there can be
any hope for stable peace, this great
breach of the public law of Europe
must be repudiated and so far as
possible repaired."

And President Wilson, in different
words, expresses the self-same con-
dition with no less emphasis as
absolutely indispensable:

"Belgium, the whole world will
agree, must be evacuated and re-
stored, without any attempt to limit
the sovereignty which she enjoys in
common with all other free nations.
No other single act will serve as this
differing from him only in the ex-
pression of their belief in God."

King Albert's Government answer-
ing Pope Benedict's Peace Note in
a tone and spirit worthy of the
Catholic King "who kept his soul"
rebukes the bigots who under their
disguise of love for Belgium vent their
hatred of the Pope.

"The honest people of all coun-
tries will rejoice with the Belgian
Government that the injustice of
which Belgium was the victim and
which she has so bravely and so
noblely proclaimed and that the
highest moral authority of Christendom
remains watchful amidst the passion
of men."

Asquith's ringing declaration that
England would never sheathe the
sword until Belgium is free; Lloyd
George and President Wilson in their
scathing condemnation of the rape
of Belgium and their unequivocal
demand for reparation, touch the
very conscience of men and women
of all nations. But Albert, rejoicing
in the deep love of his own people
and the respect of all others, mod-
estly grateful for the approval of the
highest moral authority of Christen-
dom, moves the heart as well as the
conscience of mankind in his demand
for justice:

"For the integrity of Belgium, the
territory of the mother country and
colonies, political, economic and
military independence without con-
ditions or reservation, reparation for
damage suffered and the guarantees
against a renewal of the aggression
of 1914—such remain the indispen-
sable conditions of a just peace so far
as concerns Belgium."

"Any settlement that would not
recognize them would shake the very
foundations of justice, since it would
forever more be established in
international domains that viola-
tion of right creates a claim for its
author and may become a source of
profit."

Chancellor von Hertling disclaims
all intention of annexing Belgium;
but, as will be seen, he refuses to
assent to the Allies' unalterable con-
ditions:

"Point seven: Belgium: My pre-
decessors in office repeatedly declared
that at no time did the annexation
of Belgium to Germany form a point
in the program of German policy.
The Belgian question belongs to
those questions, the details of which
are to be settled by negotiation at
the peace conference. So long as

our opponents have not unreservedly
taken the standpoint that the in-
tegrity of the Allies' territory can
offer the only possible basis of peace
discussion, I must adhere to the
standpoint hitherto always adopted
and refuse the removal in advance of
the Belgian affair from the entire
discussion."

Until Germany realizes the abso-
lutely essential condition precedent
with regard to Belgium, peace nego-
tiations must be abortive, or Ger-
many must be able to dictate the
terms.

CATHOLIC AND PROTESTANT
CHURCH EXTENSION

Under the heading "Foreign Chil-
dren Head the Classes" the Free
Press gave this interesting account of
a London meeting of what we may
call Presbyterian Church Extension:

Startling and at the same time
convincing facts and figures of the
inroads the foreign element is making
on what was formerly British rights
in the Prairie Provinces, were forcibly
presented last evening at the even-
ing sessions of the Women's Mis-
sionary Society's annual meeting of
the Presbytery of London, which
opened yesterday afternoon in New
St. James' Church, by Miss Eliza
MacGregor, travelling secretary of
the W. M. S.

"This great influx in our Cana-
dian West of natives from countries
of Europe are availing themselves of
every opportunity along material
lines," said Miss MacGregor, "but I
am sorry to say their aptitude for
things spiritual is not so keen. These
foreigners, chiefly Russians, have
their farms and homes and are being
educated and are making great strides
in commercial life. It is already
estimated that within the next ten or
fifteen years the wealth of the West-
ern Provinces will be in the hands of
foreigners."

"I have been told that the children
of these foreigners have far greater
mental ability than Canadian chil-
dren with whom they associate daily
in the public schools and while I do
not agree with this statement that
they have equal or greater ability, I
am firmly convinced that the chil-
dren of foreigners in the West have
far greater application of their
mental ability. Whether in the
primary or in the advanced school
classes, foreigners almost invariably
are heading the lists, which repre-
sents another avenue that is being
entered upon by the newcomers.
Money and power are within their
grasp and it is just here that the
work of the missions is being applied.
Unless they are told of the love of
Jesus Christ and religious liberty
Canada will have to cope with a
serious problem."

Miss MacGregor outlined the work
in the mission homes throughout the
West, which the W. M. S. are sup-
porting and in which children of
foreign birth are being instructed in
Christian ways. While presenting the
facts Miss MacGregor made a
stirring appeal for greater service for
Christ among the people of the
foreign and home fields.

We have no apology to make for so
lengthy an extract; rather we
invite you to read it again. "These
foreigners, chiefly Russians," are, we
have good reason to think, chiefly
Poles and consequently chiefly
Catholics. Coming from what used
to be Russian Poland it may be
justifiable to call them Russians;
but it is none the less misleading.
Talking with the Vicar-General of
Winnipeg the other day we were told
that the Poles were making just the
strides in material and intellectual
advancement described by Miss
MacGregor. The latter's explanation
of why "foreigners whether in the
primary or in the advanced school
classes almost invariably are heading
the lists" is interesting but not con-
clusive. Even if true the greater ap-
plication of the foreigners as an index
of character suggests a comparison
quite as embarrassing for the native
Canadian as that which is concerned
only with mental ability.

We can understand the solicitude
for people of whom it is said "money
and power are within their grasp."

We recall the missionary zeal which
"told" young Ruthenians "of the
love of Jesus Christ and religious
liberty" and sent them to solve
Canada's "serious problem" by
posing as priests and deceiving their
people with a blasphemous travesty
of the Holy Mass according to their
own rite. We believe that bogus
priests and bogus Masses proved too
strong and malodorous a meat for
honest Presbyterian stomachs.
Statutes and crosses mark the limit
now.

There is another item in the
report of the Women's Missionary
Society's proceedings that is or
should be of interest to Catholics:

"The financial statement of the
W. M. S. for the coming year makes
a most creditable showing. The total
receipts from auxiliaries for the
general fund represent \$6,797.15, to
the supply fund, \$258.60. Value of
bales sent, \$2,685.86; from the mis-
sionary bands for the general fund,
\$926.06; to the supply secretary,
\$6.80, and bales valued at \$731.
Sixty-eight representing total re-

ceipts for 1917 of \$7,696.04, showing
an increase of \$12.65 over 1916.

This represents the financial activ-
ity of the Women's Missionary
Society in one Presbytery, that of
London and the surrounding district.

Our Lord commended the prudence
and foresight of the unjust steward.
Have Catholics nothing to learn
from Protestants in the matter of
Home and Foreign Missions?

The Vicar-General of Winnipeg
told us that one Polish priest had
twenty-two missions to serve in that
diocese. Catholic Church Extension
is the Home Missionary Society for
Canada. Father Fraser worthily
represents Canada in the Foreign
Mission field.

IRELAND AND THE HAPPY
IRISH

The Irish problem was old when
our great grandfathers were young;
it is perennial. But never did Ire-
land occupy such a prominent place
in world politics as at this very
moment. An Irish convention is
holding its long protracted sessions,
and the people are feverishly waiting
for the result, which may be made
known before this reaches our read-
ers. A few days ago the Imperial
Parliament, by a vote of 136 to 48,
decided not to enforce conscription
in Ireland. While British colonies
are being bled white to fill the
broken ranks at the front, England,
as a measure of safety, retains an
army of 180,000 men in Ireland.
Sinn Fein candidates have been
elected by overwhelming majorities
in every recent bye election. De
Valera, the present leader of the
movement for national independence,
is received everywhere with acclai-
mation. Some Irish Americans have
intimated that any resistance on the
part of Ireland to England at present
would be construed as an offense
against the United States. The venerable
Cardinal Logue utters his warning
against any recourse to arms that
would be criminal by reason of its
very impotency. On the other hand
many of the clergy are ardent advo-
cates of the new movement.

In other countries Ireland's
national claims find many zealous
advocates. Lindsay Crawford, an
Ulster Protestant, tells a Toronto
audience that "We cannot forget the
part that Ulster played in the years
gone by in the national fight. If in
later years, through the intrigues of
British statesmen, these men have been
weaned from the national cause, it is
not, I am convinced, a hopeless task
to bring them back to the side of Ire-
land, to make them stand, as their
fathers stood, for the defence and
maintenance of Irish Nationality.
We are asking nothing from England
that is not ours. We are simply
asking her to restore the title-deeds
of our Nation." Miss Jeanette Ran-
kin of Montana, the first female
member of Congress, has given notice
of motion that, when peace negotia-
tions begin the United States should
insist that Ireland's claims should be
considered together with those of
other small nations; while in far-off
Australia the Archbishop of Mel-
bourne recently declared to an audi-
ence of over thirty thousand Irishmen
that he was heartily in accord with
the present movement for national
independence, and that, by reason of
the blood that their sons had shed in
defence of Belgium and Serbia, Irish-
men in Australia had a right to
demand that their Motherland should
receive justice and receive it now.

It is not our intention to offer any
opinion on this question. We will
leave that to the omniscient editors
of some of our Canadian dailies, and
to George Bernard Shaw. Our pur-
pose in making these citations, in
pointing to these straws which show
how the tide is flowing, is to intro-
duce to our readers two recent pub-
lications dealing with Ireland, that
should have weight owing to the
first-hand information that their
authors possessed. We refer to "The
Lady Next Door," by Harold Begbie,
which was warmly recommended by
the RECORD four years ago; and
which appeared recently in this
country under the title "The Happy
Irish;" and to "Ireland," by Kath-
erine Hughes, the accomplished writer
who has given us that charming
biography, that fascinating story of
pioneer missionary life in the West,
"Father Lacombe the Blackrobe
Voyageur."

These two books afford a striking
illustration of the fallacy of that im-
pression that the Englishman is an
unemotional prosaic individual who
is concerned only with pounds, shill-
ings and pence; and that the Irish-
man is a quixotic dreamer, an alto-
gether unpractical person, wholly

oblivious of the needs of the present
hour. Most people would naturally
suppose that Harold Begbie being a
man, an Englishman and a Protest-
ant at that would have discussed the
Irish question from an economic and
political standpoint, and would have
been incapable of appreciating the
strength of those unseen forces of
religion and tradition that contrib-
ute so much to the formation of the
national character. On the other
hand, Katherine Hughes being a
woman with Celtic blood in her
veins and the Catholic faith in her
heart, should by all the rules of
causality have given us pretty pic-
tures of Irish home life, touching
references to the days of famine and
persecution, and emotional appeals
to men of Irish blood to come to the
aid of fair Kathleen ni Houlihan.
But she does nothing of the kind.
She deals largely with the Sinn Fein
movement in its attitude to educa-
tion, agricultural pursuits and Irish
industries. She arraigns Lloyd
George before the tribunal of history,
of fair play and of his own
public declarations, and in argu-
ments that are irrefutable in the
force and cogency of their reasoning
and in the wealth of facts and figures
she marshals so ably, she proves
the injustice that is being done to
Ireland not only in her lawful
national aspirations but also in her
economic and industrial life.

If the reader is looking for scath-
ing invectives let him turn to the
pages wherein Begbie the English-
man vents his scorn upon those who
would crush out the very life of Ire-
land, and whose brutal soldiery im-
paled infants on the ends of their
spears, accompanying the action with
the ejaculation "Nits will be lice."
If he wishes pretty pictures let him
read this Protestant's description of
religious home life in the West of
Ireland. No Catholic pen could have
paid a higher tribute to the joyous-
ness in the midst of poverty and hard-
ships, the almost tangible nearness
to heaven, the charity, the poetry,
the sweetness and the purity of that
life as personified in Maggie Mullen
of Port-na-Blaigh. If he wishes to
realize still more by way of contrast
the beauty of that life let him turn
to the author's description of the
slums of the Orange Capital, where
the "Gospel of Mammon" holds
sway, where people are concerned
not with Life but with Wages, where
there is no childhood, where the
"pinched, peevish, unlovable" babies
of the squalid hovels of West Belfast,
after a short term at school and in
the ugly treeless streets, enter the
melancholy army of mill workers,
whose brief life knows no sweetness,
no joyousness and, alas, often no
hope.

THE GLEANER

NOTES AND COMMENTS

A GLANCE at photographs of scenes
being enacted daily in the harassed
countries of the Old World should
inspire us all with a sense of devout
thankfulness that our lot is cast on
this side of the Atlantic. The pres-
ent coal crisis in Canada and the
United States is serious enough in
all conscience, and entails much
hardship and suffering to many
thousands. But we have not as yet
had to flee from our homes in dis-
order and terror, as multitudes have
had to do in Italy (to cite only the
latest example), nor to feel the pangs
of hunger on any extended scale.
And these even are among the lesser
evils in the War zone.

AN OVERSEAS contemporary calls
attention to the singular circum-
stance that amid all the jibes and
insults levelled at the Holy See, and
at Catholics in general in this period
of trial, we hear nothing of the old
charge against the Jesuits on the
score of their expulsion from Ger-
many in Bismarck's time. The same
writer remarks on the significant
fact that whereas the Jesuits were
really driven from the Fatherland
certain secret societies, which it is
unnecessary to name, are still
"hugged to the Imperial bosom."
Evidently the Kaiser had nothing to
fear from the latter, but the Jesuits
were considered to be an ever-present
menace to his schemes for the subju-
gation of mankind.

THE ATTITUDE of the world to the
Society of Jesus, and the reasons
therefor, have seldom been more
accurately or more succinctly ex-
pressed than by the editor of the
Catholic Herald of India in a recent
issue of that well conducted journal.
His words we do not scruple in this
instance to paraphrase and make our
own. It is only when the history of
the Reformation is read in conjunc-