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LONDON, SATURDAY, JUNE 9, 1917

LUTHER AND SOCIAL SERVICE

The War has sadly dislocated all arrangements for the glorification of Martin Luther in this the four-hundredth anniversary of the nailing of his theses to the church door at Wittenberg. Had the War been postponed for a few years the whole English-speaking and German world would now be ablaze with the celebration. But the War has revealed Germany—Luther's Germany—in a different light from the Germany which a short while ago was a good and sufficient argument in favor of Protestantism. Germany's success her material prosperity, her commerce, her power, her greatness were all proofs of the superiority of her religion. Now it is realized that it was not Christ who said: "All these will I give thee if falling down thou wilt adore me."

If the great celebration is off, attention, nevertheless, has been directed to Luther, his work and influence.

The best article on the subject that we have seen is by Dr. James J. Walsh in the Catholic World—Luther and Social Service.

The learned Doctor notes the presumption that prevails that the ideas connoted by the term Social Service are as new as the term itself. But he asserts that it is doubtful whether there is even a single phase of the subject that cannot be traced definitely to many centuries before our time. The gradual descent of social history from the middle of the sixteenth century to nearly our own generation was traced pretty fully in previous articles by the same writer.

The reasons for this decadence are intimately related to Luther's movement, and spring directly from the arch-heresiarch's religious dogma that faith was everything and good works nothing. Protestants have now swung around to the very antithesis of this doctrine, but this does not affect the tremendous influence of Luther's teaching in the countries which accepted it.

Interesting, indeed, is the testimony of Luther himself on visiting Italy in 1511:

"The hospitals of the Italians are built like palaces, supplied with the best of food and drink, and tended by diligent servants and skilled physicians. The painted bedssteads are covered with clean linen. When a patient is brought in his clothes are taken off and given to a notary to keep honestly. Then they put a white bedgown on him, and lay him between the inviting sheets of the beautifully decorated bed, and two physicians are brought at once. Servants fetch food and drink in clean glass vessels, and do not touch the food even with the finger, but offer it to the patient on a tray."

He was furthermore impressed by the intelligent and loving care of the Italians for dependent children. He writes: "They have also founding asylums where children are well sheltered and nourished and taught; they are dressed in uniforms and most paternally provided for." Luther, also, bears testimony to the beautiful charity of the Florentine ladies: "Honorable matrons, veiled, come to serve the poor all day long without making their names known and at evening return home." This is a sort of "medievalism" which moderns may honestly boast of having completely outgrown.

It will of course surprise those who think that progress has been continuous to learn that after Luther's revolt the progress was downwards until it rested in stagnation.

The German historian Jacobsohn declares that

"Attention to the well-being of the sick entered on a period of complete and lasting stagnation after the middle of the seventeenth century. . . The hospitals of cities were like prisons with bare, undecorated walls and little dark rooms, small windows where no sun could enter, and dismal wards where fifty or one hundred patients were crowded together, deprived of all comforts and even of necessities. In the municipal and State institutions of this period the beautiful gardens, roomy halls and springs of water of the old cloister hospital of the Middle Ages were not heard of, still less the comforts of their friendly interiors."

The Rev. Augustus Jessop, an Anglican clergyman, in his book, "The Great Plague," where he describes the confiscations of the "Reformers" bears witness to the same conditions in England.

Not only hospitals but all other institutions of organized Catholic charity suffered the same fate.

The Guilds which have been faithfully studied are now known to have anticipated in a surprising degree practically every phase of modern Social Service and every scheme of social betterment.

The Guilds provided that very modern thing—old age insurance, and usually built cottages in which old people, man and wife, lived together. A survival of this provision remains in the almshouses of Stratford, where old folks are still living on a pension provided for them in the later Middle Ages. "Disability pensions or insurance against accidents to workmen assured some compensation for a workman while he was unable to work. There was besides insurance against loss by fire, against loss by highway robbery or by burglary, insurance against loss at sea and against false imprisonment, as well as insurance against loss of cattle by disease, or of crops from storms. In a word, the Guilds mutualized the life of the community so that practically any misfortune which happened fell not on a single individual with overwhelming effect, but was distributed over the community, and the individual was enabled to maintain himself and his family, as a rule, in his original style."

The Guilds also cared for orphan children, providing special payments for the widow of the husband died so that she might be enabled to keep the children together and maintain the family life. If doubly orphaned the children were adopted into other families, and the Guild saw to it that they were not imposed upon, but treated as other members of the family. When the proper time came they could learn a trade or go to a guild school, and if they gave evidence of unusual mental endowments, there were bourses of the guild at the English universities for these children of the guilds as they were called, quite as much as for the children of living guild members.

The reason why these guilds were suppressed is not far to seek when we learn that their treasuries held at the time of suppression were the equivalent in our money of eighty millions of dollars.

The saints days and other holidays gave to the workers more than once a fortnight a full free day, besides Sundays. And these days after Mass were given over to innocent amusement and recreation.

In a word, the social life we are now trying to restore, the bringing together of people, so that they may know one another and have some relief from the monotony of work was largely the case of the guilds in the older time, when religion and social service were inseparably blended. The vandalism which destroyed all this was completed in the reign of the boy king, As Rev. Augustus Jessop says:

"The ring of miscreants who robbed the monasteries in the reign of Henry VIII was bad enough, but the ring of robbers who robbed the poor and helpless in the reign of Edward VII, was ten times worse. The universities only just escaped the general confiscation; the friendly societies and benefit clubs and the guilds did not escape. The accumulated wealth of centuries, their houses and lands, their money, their vessels of silver and their vessels of gold, their ancient cups and goblets, and salvers, even their very chairs and tables, were all set down in inventories and catalogues, and all swept into the great robbers' hoard."

Altogether we think Dr. Walsh's learned article is just such opportune, temperate, and lucid statement of historic fact as would make an excellent Catholic Truth paper on a subject of unusual present interest.

COL. WIGLE'S REPORT

The press a short time ago published an allegation that French Canadians stoned troop trains carrying soldiers through the province of Quebec, and maltreated returned sick or wounded soldiers. Coming top of a thousand and one other reports, suggestions and insinuations this item created a painful impression. Very properly an investigation was ordered and the report which is now published says:

"From all the evidence which the court could obtain there was nothing to show either hostility or unfriendliness on the part of the citizens towards the soldiers. Any stoning throwing there may have been because a few individuals became angered at the moment by the treatment they had received from soldiers passing through."

Some of the evidence given at the inquiry was published at the time. At a certain station where the troop-train stopped a soldier went up to a French-Canadian who was standing there and demanded why he was not in khaki. The man did not answer. In giving his testimony he said that he remained silent because he could not speak English sufficiently well to express himself freely, and furthermore he did not think the soldier had any right to know his reasons for not enlisting. Getting no answer to his impertinent question the soldier without more ado slapped the Frenchman's face. It may well be that "a few individuals became angered by the treatment they had received from soldiers passing through."

The report further states that while no direct evidence could be secured of the stone-throwing at Riviere du Loup "the court believes there was some foundation for the rumors circulated by the citizens themselves that on one occasion in October, 1916, a few stones were thrown at one train." But, also, "citizens there said soldiers of that unit, and of two smaller units had insulted bystanders and thrown potatoes, ice and cinders at them."

So when all is told, the mischievous if not malignant news items were of the nature of those half truths which are ever the blackest of lies.

SELECTIVE CONSCRIPTION

Partizan politicians and to a more alarming degree a partizan press have suddenly discovered that they have been playing with fire. Even after it had become evident that mutual understanding, good-will and cooperation, if not coalition, had become imperative, the discussion of the crisis was carried on with an eye to party advantage and a reckless disregard for what all profess to be an issue of paramount importance to Canada; and with equal disregard for the serious moral and material effect it may have on the conduct of the War.

One redeeming feature of the discussion is the attitude of the leaders of the two great parties. Neither the Prime Minister nor the leader of the Opposition has by any public utterance justified or countenanced the wretched campaign. Elements of the population, however, which are ever and always ready, in peace or war, to stir up racial and religious strife share the responsibility with the politician; indeed they are responsible for the prejudice to which politicians appeal.

That shrewd observer of men and things political, H. F. Gadsby, in Saturday Night, has this to say on the subject:

"Broadly speaking, there are two elements in Canada who are opposed to conscription—the French-Canadians of Quebec and organized labor all over the Dominion. Quebec, so far as its opinion has been voiced to date—real opinion, I mean—not the window-dressing of the party press—Quebec says, 'Give us a referendum, and if there is a majority in favor of conscription we will abide by the result.' Quebec is one Province supposedly against eight. The other looks fair enough."

In the whole discussion we have seen no good reason adduced why this way out should not be adopted; unless the reason suggested by Mr. Gadsby himself be so considered.

"If the Government were quite sure that selective conscription is the heart's desire of an overwhelming majority of the Canadian people they might have tried it out by referendum. Talk, say the advocates of a referendum, is one thing, and a secret ballot is another. It might surprise the Government to find that there were other Provinces in Canada besides Quebec, and other people besides the French who were opposed to conscription."

If the people of Canada voted against conscription it would establish the fact that the people of this self-governing country refuses to

give the Government a mandate for conscription. If conscription were carried Quebec would undoubtedly be the division on racial lines which menaces the peace and unity of the Dominion would be obviated.

THE PRESENTATION BROTHERS

The nineteenth century was one of varied agitation and of marked revival in Ireland. While O'Connell was pleading for Emancipation and agitating for Repeal, while, later on, Davis, Dillon and Duffy were establishing the "Nation" newspaper to bring an educational spirit into the land, while Father Matthew was performing miracles of good along the lines of temperance throughout the island and the famous Dr. W. W. Cahill was lecturing, writing and teaching in his college at Blackrock, the Order of Presentation Brothers, founded in 1808 by Reverend Edmond Rice, was spreading a taste for learning and an effective method of attaining it from Waterford to the Giant's Causeway and from the Hill of Howth to the church of Conamara. Apostolically recognized by Pope Pius IX., and confirmed by Pope Leo XIII., the Order spread and implanted its educational standard in almost every available section of the country. The barren aftermath of the Penal days was changed by them into a wholesome condition for the youth of the land; the hedge schoolmaster no longer had to go about disguised as a wandering fiddler or an itinerant peddler nor had his barefooted urchins to hide in glens and hillside crevices in order to drink in those draughts of learning for which the race has always thirsted. The work of the Presentation Brothers, for over a century, told on the character of the Irish representatives, in every sphere of activity—professional, industrial, commercial, political and religious.

In 1910 an appeal came to the Order from Canada, and through the voice of Rev. Canon O'Meara, of St. Gabriel's, Montreal, and with the approval and personal encouragement of His Grace, Archbishop Bruchesi, they came to the Dominion to here extend the magnificent educational work that they had for a century been carrying on in Ireland. His late Holiness, Pope Pius X., at the request of the Superior General of the Order, gave his Apostolic Blessing to the undertaking of the new Novitiate to be established in this new country.

Back one thousand years ago, in the days when Ireland was, according to Doctor Johnson, "the quiet home of sanctity and learning," the teachers of Continental Europe, flying from the cloud of barbarism that swept over the then known world, found refuge in Ireland. And, in turn, after establishing their homes of learning and their shrines of sanctity, went forth to preach and teach all over the continent. They snatched up the torch of education from beneath the hoofs of the barbarian's charger and waved it aloft in the institutions of science, from Oxford to Rome and from Paris to Bobbio. They were missionaries not only of Christian truth but equally of religious and secular learning. Following the example of these great educators of the early centuries, the members of the Presentation Order, not satisfied with confining their achievements to the land whence they sprang, heeded the call from beyond the ocean, and crossing three thousand miles of the wilderness of Atlantic's billows, came, in 1911, to raise the standard of education in Canada, selecting as the first scene of their labors the Parish of St. Gabriel, whose devoted pastor had inspired them with the idea of this mission.

The success of their work in this first school led to their taking over the Catholic High School, Montreal, and there, in St. Patrick's parish, they at once started in upon a career that has so far been crowned with unqualified success. To this can testify the parents and pupils of the past six years. In the Ecclesiastical Seminaries, in the great Universities, including McGill, are to be found successful young men who received each a wonderful impetus along the highway of preparation at the hands of the Presentation Brothers—or "the Irish Brothers," as the people love to call them. Their college in Sherbrooke and that in Cornwall have come into being at the same time as their work began at the High School. And this brings us to the foundation of the Novitiate at Longueuil, on the

opposite side of the St. Lawrence from Montreal. In 1914 this Novitiate was opened and blessed by the Archbishop of Montreal, the great and untiring friend of education and the real protector and guide of this magnificent institution.

On Saturday, May 12th, occurred the first Canadian profession, when Brother Dalton, of St. Columban, Ontario, was received into the Order.

NOTES AND COMMENTS

THE REV. FRANCIS CARROLL, one of the young priests, graduates of St. Augustine's Seminary, Toronto, ordained in that city on Sunday last, is a nephew of Rev. Father Fraser, Canadian Missionary in China, whose name and whose work are familiar to readers of the CATHOLIC RECORD. Father Carroll, who is a young man of unusual promise, crowned his course at the Seminary by winning first prize in sacred eloquence.

It is worthy of remark that the two private secretaries of the Right Hon. A. J. Balfour, and who accompanied the distinguished statesman on his visit to Canada, are both Catholics. Sir Eric Drummond, son of Viscount Strathallan, and half-brother to the Earl of Perth, and his heir presumptive, is a convert, having been received into the Church at Downside Abbey in 1903. He entered the Foreign Office in 1908 as *pricus* writer to Sir Edward Grey, and has since held several important posts, among them private secretary to Premier Asquith, and subsequently to Sir Edward Grey and Mr. Balfour. Lady Drummond is a daughter of Lord Herries.

MR. C. F. J. DORMER, Mr. Balfour's second secretary, bears a name which should not be unfamiliar to the older Catholic residents of London. A near connection of his, the Hon. Henry Edward Dormer, son of the eleventh Baron Dormer, who entered the Army in 1863, came to London in 1866 to join his regiment, the 60th Rifles. Here he evinced an extraordinary devotion to the Blessed Sacrament, often spending entire nights before the altar in the parish church, the old cathedral of St. Peter, of which he had the key, to the great wonder of his brother officers when the object of these nocturnal visits became known to them. He was also very active in the work of the St. Vincent de Paul Society, and taught catechism to the children on Sundays.

WHILE THIS occupied Dormer developed, as he believed, a vocation to the Dominican Order and promptly notified his family in England of his determination to attach himself to that venerable body here in Canada. The Dominicans were at that time in charge of the parish of London, and remained here until the transfer of the See from Sandwich in 1869. Before his resignation from the Army could take effect, however, and leave him free to carry out his design, he fell a victim to typhus, and died in London Barracks in October, 1866. His reputation for sanctity had already reached England, and led to the writing by Lady Georgina Fullerton of a sketch of his life, which was printed for private circulation in 1868. He was also the subject of a biographical notice, written by a Dominican, in the Catholic Telegraph of Cincinnati, Nov. 7th, 1866. He was but twenty-two when he died.

MR. CECIL DORMER, Mr. Balfour's secretary, is a nephew, or grand-nephew of this holy young officer. He is also, through his mother, a great-grandson of Kenelm Digby, author of the "Broadstone of Honor," of "Mores Catholic," and other works treasured as Catholic classics wherever the English language is spoken. He entered the Foreign Office in 1905, and became assistant private secretary to Sir Edward Grey in 1915, continuing in the same office to Sir Edward's successor. He was married in 1915 to a daughter of the Earl of Denbigh.

SINCE the death of Mr. Joseph H. Choate, certainly himself one of the most distinguished Americans of his generation, many instances have been related of his wit and eloquence. One example of the latter which has been widely quoted, is the peroration to one of his New England dinner speeches in which he glorifies his Puritan ancestors in terms which bear testimony more to his gifts as a rhetorician than to his critical acumen as an historian. Leaving aside Mr. Choate's rather unfortunate

references to "freedom of conscience" and "thirst for liberty" in this connection, it may on other counts be not unconstructive to place side by side an extract from this speech as exhibiting the "Pilgrims" view of themselves, and an extract from Dr. Walsh's essay, "New Englandism," as epitomizing the view of Americans of other antecedents.

HERE is Mr. Choate's fervent panegyric:

"When that little company of Nonconformists at Scrooby, with Elder William Brewster at their head, having lost all but conscience and honor, took their lives in their hands and fled to Protestant Holland, seeking nothing but freedom to worship God in their own way, and to earn their scanty bread by the sweat of their brows; when they toiled and worshipped there at Leyden for twelve long suffering years; when at last, longing for a larger liberty, they crossed the raging Atlantic in that crazy little bark that bore at the peak the cross of St. George, the sole emblem of their country and their hopes, they landed in the dead of winter on a stern and rockbound coast. We honor them for their dauntless courage, for their sublime virtue, for their self-denial, for their hard work, for their common sense, for their ever-living sense of duty, for their fear of God, that cast out all other fears, and for their raging thirst for liberty. In common with all those generations through which we trace our proud lineage to their hardy stock, we owe a great share of all that we have achieved, and all that we enjoy of strength, of freedom, of prosperity, to their matchless virtue and their grand example. So long as America continues to love truth and duty, so long as she cherishes liberty and justice, she will never tire of hearing the praises of the Pilgrims or of heaping fresh incense upon their altar."

AFTER CITING Washington's judgment as to the bearing of the Puritans' descendants throughout the Revolution (Spark's Life and Letters of Washington) Dr. Walsh thus sums up the general view:

"It is rather interesting to find that their contemporaries of the Revolutionary period did not share that high estimation of the New Englanders which they themselves cling to so tenaciously, and have writ so large in our history that the tradition of New England's unselfish wonder-working in that olden time has never perished. Most of us are likely to know something about the rather low estimation in which during that time members of Congress from New England were held by fellow-members from other portions of the country. They were the most difficult to bring into harmony with others, the slowest to see anything that did not directly advance the interests of New England; they were more constantly in opposition to great movements that meant much for the future of the colonies themselves and the government of the United States afterward than any other. It is curious to find how different were the opinions of those from other portions of the country who came in contact with New Englanders at this time from that which is to be found in their own histories."

OR THIS, applying Lowell's references to England in his essay "On a certain condescension in Foreigners," to the New England which he was, in the true Pilgrim spirit, bent on glorifying: "It will take (New) England a great while to get over her airs of patronage towards us, or even possibly to conceal them. She has a conviction that whatever good there is in us is wholly (New) English, when the truth is that we are worth nothing except so far as we have disinfected ourselves of (Neo-)Anglicanism." That Puritanism has now well-nigh disappeared from New England, and people of other races and another religion fallen heirs to their heritage, is an event upon the ultimate issue of which the Republic may find reason to congratulate itself.

MOST BEAUTIFUL THING IN THE BIBLE

I think the most tragically beautiful thing in all the Bible is that one short sentence in the story of the crucifixion: "There stood by the cross of Jesus His mother." There is nothing in all the Bible that goes to my heart like that. The multitudes whom He had taught and fed and healed and helped were not there. The treacherous disciple had betrayed Him, the boastful disciple had denied Him, they all had forsaken Him and fled; but "there stood by the cross of Jesus His Mother." What a pitiless storm beat about that poor lone woman! What thoughts crowded in upon her poor tired brain! It seemed but yesterday that she had held Him in her arms and kissed His baby lips; but yesterday that they two had walked hand in hand through the wood and wild flowers, her heart full of mother pride at His quick intelligence and His winsome ways. And now He was dying—dying before her

eyes but beyond her reach like a vile and cruel criminal; the rulers of her nation and leaders of her religion looking on in scornful hatred, and the rabble shouting insults. And she, standing there alone, in all the world the one who still believed in Him. For was He not hers? Had she not borne Him? Had she not loved Him and called Him "Son?" and had He not loved and called her "Mother?" Yet come what will, He was still hers, and she will be with Him unto the end. "And there stood by the cross of Jesus His Mother,"—(Rev. L. O. Bricker (Prof.) Atlanta, Ga.

T. P. O'CONNOR'S LETTER

IRISH CONVENTION LEADING NEWSPAPER TOPIC

DIFFICULTIES AND DANGERS IN THE WAY.—HOPES REST ON COMMON SENSE OF ALL PARTIES

Special Cable to the CATHOLIC RECORD (Copyright 1917, Central News)

LONDON, June 2.—The coming Irish convention for the proposed settlement of the Home Rule question continues as the leading topic of domestic politics. It has occupied almost as much time as the most urgent of the War problems during the so-called holidays among British and Irish politicians alike and bobs up in one form or another in nearly every issue of every paper. The attitude of both the British and Irish public towards the proposition is, and will remain doubtful until the composition of the convention is announced. Even then it will be impossible to tell what will be its reception or ultimate fate.

The chief difficulty to be met will consist in so composing the convention that there will be a fair balance of parties, although it must be said that John Redmond and other Nationalist leaders have voluntarily surrendered any claim that the Nationalists should have in the convention a numerical superiority proportionate to their majority in population and their representation in Parliament. Thus there will be at their suggestion, an equal number of Nationalists, Ulster and Orange members of Parliament.

The first question to be confronted is the size of the convention. Opinion varies greatly as to the number of delegates that should be chosen, estimates ranging anywhere from fifty to two hundred. The advocates of the smaller number declaring for a body that shall be entirely expert in character, while others favor a larger gathering as being more representative. A second question of great moment is what bodies shall be represented and what shall be the balance of the urban and rural representation and the number of nominees by the Government. This last again involves the question as to how far the scale will be kicked as the result of fierce divisions brought about by shackled and committed politicians, or by the shifting of the balance by business men from Ulster and South, such as bankers, representatives, members of Chambers of Commerce, etc.

While there is urgent necessity for speed the problems as to the composition of the convention are so momentous that they must entail quite some delay. In the meantime the portents are not altogether satisfactory in spite of the earnest and united desire on the part of politicians of all parties to see the convention succeed in accomplishing the object for which it is called.

The Ulster Unionists, it is evident, will hold back their approval of the gathering until they can form some idea of the composition of the body. They violently oppose the release of the Sinn Fein prisoners, which I believe the Government will grant in order to clear the atmosphere. The Unionists will also insist that nothing can bind them which does not give outright the six Ulster counties. The enemies of the Irish party, on the other hand, are more concerned in their determination to destroy them than in helping the convention.

Assailing the convention already from different points of view, their proposed schemes are quite as impossible as the Orangemen and Sinn Fein's demand for a general election and an Irish Republic, while the demand that Canadian Home Rule, that is, Irish government with the right to create tariffs against England, be made a preliminary condition of acceptance of the convention. The Orangemen on the other hand demand a partition of the country as the sine qua non while Murphy denounces any such proposition in any form whatsoever as utterly destructive of the convention.

All these facts show that the convention is in an exceedingly dangerous position and the best hope of the friends of Ireland is that the common sense of the reasonable men of all parties will insist upon its coming into being and that the composition of the gathering be thoroughly representative and thoroughly fair; that when it meets its members, in view of the dismal prospects of failure both to England and Ireland, it will by patient determination and by mutual concessions arrive at a satisfactory compromise.

If a compromise can be reached by common sense the majority who remain sane in spite of the passionate impatience of certain sections of the Irish people, will back up the result.