

## The Catholic Record

Price of subscription—\$1.50 per annum.  
United States & Europe—\$2.00.

Publisher and Proprietor, Thomas Coffey, L.L.D.  
Rev. James T. Foley, B.A.  
Editors: Thomas Coffey, L.L.D.  
Associate Editor—H. F. Mackintosh.  
Manager—Robert M. Burns.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order. Where Catholic Record Box address is required send 10 cents to cover expense of postage upon reply.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

Approved and recommended by Archbishops of Toronto, Ottawa, Kingston, Hamilton, Peterborough and Oshawa, N. Y., and the clergy throughout the Dominion.

In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 549 Main Street, and John J. Dwyer.

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

In Montreal single copies may be purchased from J. Milroy, 24 St. Catherine St., West.

The following agents are authorized to receive subscriptions and canvass for the Catholic Record:

General agents: M. J. Hagarty, Vincent S. O'Connell, and Miss Jessie Doyle; resident agents: Mrs. W. E. Smith, Halifax; Miss B. Saunders, Sydney; E. R. Costello, 225 St. John St., West, Vancouver; B. G. Sills, Johnson, 210 Rochester St., Ottawa; Mrs. Geo. E. Smith, 2383 St. Orban St., Montreal; M. J. Martin, Montreal; B. F. O'Toole, LeBreton, Sask.; Miss Anne Hogan, 307 Lansdowne Street, Winnipeg, Man.

LONDON, SATURDAY, MARCH 20, 1920

### CATHOLIC LABOR UNIONS IN QUEBEC

At a time when it is freely charged, and not without some justification, that revolutionary and anarchistic forces are seeking to supplant conservative leadership in Labor Unions on this continent, the development of Labor Unions frankly Catholic in the Province of Quebec is of great interest to Canada.

Labor Unions themselves, as G. K. Chesterton has remarked, are a modern reversion to the idea of the medieval guild; but like most things modern, and unlike the guilds, they were never informed by the spirit of religion.

The Quebec Labor movement, as was to be expected, recognizes the authority of the Church to define all questions relating to morals. The Quebec Catholic Labor Unions incorporate this recognition into their Constitution:

(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 this 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.

There is no doubt that, at least in the Province of Quebec, the principles learned under such guidance will have a very wide influence in Labor circles.

Perhaps the best comment on this influence will be furnished by an illustration of how it works out in practice. We have just received, through the kindness of a subscriber, a copy of Le Canadien de Thetford Mines, Quebec, containing an account of the settlement of a wage dispute, or rather of a wage demand, in that town, through the Catholic Union of Miners. There was no threat to strike, no ill-feeling aroused, nothing but the greatest courtesy on either side. At a special meeting of the Labor Council delegates were appointed by the workmen to present this petition to their employers:

"Whereas the cost of living at Thetford, Quebec, more than elsewhere, goes on increasing and gives no evidence of decreasing in the near future, but rather that the present tendency will become more accentuated;

"And whereas in the course of an investigation made amongst our best workmen, sober and honest heads of families, 70% of them, we regret to say, had the greatest difficulty in the world to make both ends meet, and that several of them failed even in that;

"And whereas, in consequence of the negligence of our Federal Government, the workman has no remedy for the high cost of living other than an increase of wages:

"And whereas an increase of wages, while not too seriously injuring our industry, would be an act of justice, a means whereby your own interests would be effectively protected for

the future, and an excellent occasion to gain the heartfelt good will of your workmen;

"Therefore in the name of the members of the National Union of Miners of Amiante, by whom we have been delegated, we respectfully ask an increase of 20% on our present wages, the increase to take effect with the least possible delay."

After due consideration of this courteous and reasonable request, the company sent this courteous and reasonable reply, which our readers will thank us for giving in full:

Thetford Mines, Que.  
Mr. Louis Vermette, President,  
National Union of the Miners of Amiante:

Dear Sir:—We are glad at length to be able to reply favorably to the request which you and your colleagues, the delegates Cleophas Adams and Hilaire Gregoire, placed before us some weeks ago.

We understand and appreciate the reasons which you advanced, and as we have always desired to give our workmen the greatest measure of justice possible, it gives us pleasure to make known to you, the three delegates and to all the members of the National Union of the Miners of Amiante, that beginning Monday, the 16th of February, instant, we grant an increase of wages to all the employees of our mines from the head foreman down; the wages in general to be not less than 40 cents an hour.

We take advantage of this occasion to give public expression to the confidence we place in your National Union; we know and approve the principles of Justice and Charity which govern all your actions and deliberations.

We feel it a duty to bear testimony to the fact that we have never had better service in our mines than that which you have so loyally given since we recognized your Union.

Yours devotedly,  
Bennett-Martin Asbestos and Chrome Mines Ltd.  
B. J. BENNETT,  
President.

Not to be outdone in courteous expression of good will and grateful recognition of service rendered, the employees adopted unanimously the following vote of thanks:

"The National Union of the Miners of Amiante send their most sincere thanks to Mr. B. J. Bennett, President, to Mr. A. R. Martain, vice president, and to all the directors of the Bennett-Martin Asbestos and Chrome Mines Ltd. for the generous increase of wages which they have accorded all their employees through the mediation of the Union.

"This Union is happy to declare that it has long known the sentiments of Messrs. Bennett and Martain with regard to their employees, it knows how much they interest themselves in the welfare, material, professional and moral, of their workmen; it knows, also, that they desire nothing so much as the prosperity of the town of which they are such distinguished citizens."

In the Introduction to "Industry and Humanity" W. L. MacKenzie King writes:

"The existing attitude of Capital and Labor toward each other is too largely one of mistrust born of Fear. That was the position of the nations of Europe before the War. If Industry is to serve Humanity, this attitude must be changed to one of trust inspired by Faith. An industrial system characterized by antagonism, coercion, and resistance must yield to a new order based upon mutual confidence, real justice, and constructive good-will. The change will involve patience, but nothing short of it will solve the problems to which Industry gives rise.

"Christianity differs from Heathenism in that its attitude is founded upon Faith, not upon Fear."

Nothing is more obvious than the spirit of mistrust and antagonism which characterizes the general attitude of Labor and Capital; nothing more obvious either than that a trust-begetting Faith must replace the mistrust-breeding Fear if the impending class-war is to be averted.

We submit that the openly and frankly Catholic Labor Unions, with Justice, Charity and Conscience their guiding principles, which accept the authoritative living voice of the Church in defining Christian duty while striving for the largest measure of human rights, will prove a most powerful factor in bringing about that change of spirit for which Mr. King throughout his whole study of industrial conditions so eloquently contends.

### A PERSISTENT CALUMNY AND A LYING BOAST

The Globe the other day had this paragraph in its report of "Captain Gypsy Pat Smith's" revival "sermon" in Cooke's Church:

"He said the people of Britain could not forget that while they were being conscripted, and while their families were being broken up the Southern Irish stayed at home. He said that every man of Carson's volunteers joined up and went to the front at the beginning of the War."

The demand in certain quarters for this sort of slander no doubt creates the supply. It would call for little notice but for the danger that many fair-minded people may be impressed more or less by its constant iteration.

Answering similar charges by the Ulster delegates who were with us recently, Major, the Rev. John J. O'Gorman, in an open letter to Ottawa Protestants, thus disposed of the first charge:

"The next charge made by the Rev. Mr. Crooks is 'The Roman Catholic Church had stepped in and said that there should be no enlistment in the British army.' That is not so. During 1914 and 1915 at least a dozen Irish Catholic Bishops publicly encouraged recruiting. During the first twelve months of the War as many Irish Catholics served in the British army as Protestant Canadian-born soldiers enlisted in the C. E. F. In the House of Commons, 18th October, 1916, John Redmond stated that including regulars, reservists, and recruits, there were 100,000 Irish Catholics from Ireland with the Army and Navy. By 1916, however, the majority of the Irish people came to the conclusion that if this was a War to liberate the small nations of the world, Ireland must not be in the world, and consequently ceased enlisting. The bishops made no more recruiting appeals but neither did they oppose enlisting. As late as September, 1918, an Irish bishop told me that they took no stand on the question of voluntary enlistment. It was for the people to enlist or not as they saw fit. The stand of the people was expressed by Joseph Devlin in the House of Commons, 9th April, 1918: 'We offered you then (at the outbreak of the War) and we will give you now, if you do justice to Ireland, the free gift of a free people.' That is what the late Prime Minister asked Ireland to give, and that is what Ireland offered."

As for the assertion that "every man of Carson's volunteers joined up and went to the front at the beginning of the War," it is at once a bragging boast and a bigoted appeal; it is, moreover, absolutely and ludicrously false.

The Rev. Dr. O'Gorman on the same occasion disposed of it as follows:

"The Rev. Mr. Corkey stated that the province of Ulster sent 75,000 volunteers. 'It will be remembered that 5 of the 9 counties of Ulster have a Catholic majority. Moreover, the official number of recruits from the province of Ulster during 1914, 1915, 1916, and 1917 is 58,448 (Hansard British House of Commons, vol. 105, p. 42.) Of this number, 20,000 according to Mr. Devlin, were Irish Catholics. So there were 38,500 Protestant recruits from Ulster up to the end of 1917 (Hansard, 29 July, 1918). During 1918, up to October 31, there were 11,470 recruits from the whole of Ireland (Hansard, 18 Nov., 1918). Even if nine-tenths of these were Ulster Protestants (which is far from being the case), the total number of Ulster Protestant recruits during the whole War was less than 50,000. Now in view of that information, consider the following statement made by the leader of the delegation, Mr. Oote: 'I want to tell you that the only thing which has prevented practical anarchy in Ulster is the knowledge that there are in that province 200,000 Orangemen, who can be mobilized in two days, and who will implicitly obey the orders of whoever may be chosen to give them.' Does that mean that these super-loyalists will organize another Lorne gun-running? If there are 200,000 Orangemen in Ulster who can be mobilized in two days how is it that during the whole War the Protestants of Ulster gave only 50,000 recruits? Rev. Mr. Corkey when boasting of the number of Ulster recruits forgot to add that Ulster put only one Division in the field, and that during the last two years of the War, not enough Ulstermen enlisted to replace the wastage of their solitary division. Since they were satisfied with the Empire, why did they not continue to fight for it? He omitted

to add that in 1918, in order to keep the Ulster Division in sufficient strength, Irish Catholic regiments had to be added to it. These are facts which we happen to know, sir. If 200,000 Orangemen can be mobilized in two days how did it come to pass that fourteen months of War passed, and still the Ulster Division had not left England, though the Catholic Irish 10th Division had already whitened the cliffs of Gallipoli with its bones? It was just twenty-three months after the British Empire entered the War that the Ulster Division entered its first real battle (July 1, 1916), where it fought gallantly. Long before that, the Irish 10th Division had added the horrors of a winter campaign in Serbian snow to its battle laurels gained at Gallipoli, and the Irish Catholic Sixteenth Division had faced German gas from Loos to Hulloch. Anyone who saw, as I presume Rev. Mr. Corkey did, and as I know I did, those men of the Sixteenth Division entering a casualty clearing station with the blood of their wounds congealed on their bodies and their lungs reeking with the poison gas which a cruel German militarism inflicted on suffering humanity, should be the last person in the world to stigmatize the majority of the Irish people as 'potheons, cowards, and shirkers.' No, sir, you would have to rewrite nineteen centuries of history before you could call the Irish cowards."

A CANADIAN JUDGE GIVES A RASH JUDGMENT

BY THE OBSERVER

Mr. Justice Russell of the Supreme Court of Nova Scotia addressed the Canadian Club of Moncton, New Brunswick, the other day; and if the press report is to be trusted, he gave a rash judgment on the Anglo-Irish question. He is reported as follows:

"In regard to the Irish question, the speaker claimed that the professional politician was the cause of the greatest amount of trouble in Ireland, rather than any injustice being done that country by the British government. 'The South of Ireland,' he asserted, 'was trying to force upon Ulster a condition similar to that which they complained of in the British parliament. The Home Rulers wanted to break away from the British parliament because they were a minority there, but at the same time wanted to establish a parliament in Ireland that would place Ulster in the minority. He had great faith in Lloyd George's sincerity and efforts to do the right thing by Ireland, and predicted that Asquith would strengthen the premier's hands in handling the Irish situation.'"

One might expect a Supreme Court Judge to define his terms; but as he has not done so, and as THE CATHOLIC RECORD has thousands of readers in Nova Scotia and New Brunswick, we feel justified in putting a few questions to the learned judge. He may answer them when and where he pleases; but answer them he should somewhere and sometime; for it is a matter of importance that a man in his high position should lend his name and his weight to one side of the bitter controversies of Anglo-Irish politics.

What is meant by the "South of Ireland?" If it is anything more than a conveniently vague term to mean and include the vast majority who want Home Rule, what does it mean? How far north must a traveller go before he is out of the south?

What is "Ulster?" It is commonly spoken of as a "province," comprising nine counties. Does Judge Russell adopt that description? Is Ireland divided into provinces? For what purposes? Are there provincial authorities? or provincial powers? or any provincial unit, for any purpose, or in any connection?

If Judge Russell knows what is meant by the word "province" as applied to Ireland or to any part of Ireland, he knows a very interesting fact with which he can greatly interest the Canadian public who have some idea of what a province is.

There was, of course, the old kingdom of Ulster before the conquest; and there was, at one time, a very rough and ready division of the country on the lines of the four former kingdoms, Ulster, Leinster, Munster and Connaught for administrative purposes, but that is all gone generations ago; and Judge Russell cannot very well be excused for lending his name and his prestige as a student to the continuance of what is now merely a political shibboleth.

Ireland is not divided by provinces, for any purpose whatever; she is a unit; a unit politically, geographically and legally; and all the legis-

lation passed in her regard since the union of parliaments has been passed for the country as a unit. She is a unit for purposes of representation in the House; and for the purpose of the administration and taxation of the country; and for every other purpose which can enter into the considerations of statesmen or be the object of legislation.

The terms "South of Ireland," and "North of Ireland," and "Ulster" have no definite meaning, and no distinctive significance. These terms are mere political humbug. By their use, millions of people have been led to suppose that there was a definite, severable, geographical and political division in Ireland whose people were opposed to Home Rule; and for the purpose of that deception, and for no other purpose whatever, these terms have been kept in use.

Who ever hears of the province of Leinster, or of the province of Munster, or of the province of Connaught? Yet, if Ulster is a political or geographical entity, the other "provinces" must each be the same.

But let us take the term "Ulster" as it fell from the lips of Mr. Justice Russell. "The South of Ireland was trying to force upon Ulster a condition similar," etc., etc. Well, here is what looks like a definite proposition. If "the South of Ireland" be a definite division, and if Ulster be another, then we have a situation which we can understand; two definite bodies opposed, and one trying to force the other.

Is that Judge Russell's conception of the Irish situation? What is commonly called "the province of Ulster" is comprised of nine counties. Only four of these counties elect anti-Home Rule members of Parliament; and of these four only two have very large anti-Home Rule majorities. Even Belfast City elects one Home Rule M. P.

If "Ulster," then, means and includes these nine counties, as all definitions of the term are agreed it does, Ulster is in favor of Home Rule by counties; and it is by counties that all representation in Parliament is made up. And in fact, in the last general election before the kindly toleration shown to Carson's army drove the country frantic, followers of Mr. Redmond were elected in sixteen out of the thirty-one seats in the nine counties.

In view of these facts, many anti-Home Rulers have long ago given up the old deceptive use of the term "Ulster," and have adopted the somewhat more accurate term, "North-East Ulster." But even in this they have failed to be candid or fair. Three of the nine counties of "Ulster" have long since been conceded to Home Rule. That leaves six; and only four of the six can and do actually put in the ballot box a majority of votes against Home Rule. Yet, the "Unionists" claim six counties, and it is understood that the present Home Rule Bill proceeds on that basis.

When Judge Russell comes to talk of forcing people, how is that for coercion? Two counties which have voted for Home Rule for years and years are to be detached not only from the twenty-three counties which are outside "Ulster," but also from three counties, which are, like themselves, within the boundaries of that imaginary "province" and compelled to cast in their political lot with four counties which happen to vote a county majority against Home Rule. And a Canadian Supreme Court Judge thinks there is no objection to such an absurd injustice. We could understand an absolute denial of the whole principle of Home Rule for Ireland. We can understand how men—stupid men, not Supreme Court judges—can believe Mr. Ian McPherson's statement about the 200,000 murderers. What we cannot understand is how intelligent men can do such an injustice to their own intelligence as to go on defending the absurdities of the "Ulster" theory of the dismemberment and partition of a small county on imaginary lines of division.

Now, there is not in any legal, political, geographical, or administrative sense of the word, any such thing as a "province of Ulster." Ireland is divided by counties and administered as a unit by Boards, which take the place of Government departments in Canada, with many differences; the principal of which is that only one man of all the heads of departments sits in the House; and he sits, as all his predecessors have sat, for a constituency outside of Ireland.

These counties are, in Ireland as elsewhere, irregularly shaped areas,

which run into one another with angles, and jibs, and turn each other's corners, and are mixed up in and among other counties, just as we see them in Canada. Will Judge Russell kindly look at the map, cut out the four counties, or the six, if he insists on it, with his pencil, and then look at the situation.

Having done that, will he mark up the face of the four, or the six, counties, the votes at the last elections, or the last pre-War elections, whichever he likes, and ask himself upon what principle half a million or so of Home Rulers should be detached from the majority to which they belong and handed over to a new State at the demand of a county majority in four counties.

What is the principle of the proposed division? County majority? Suppose the "Unionists" succeed in carrying a seat outside Ulster as they often have done, shall that county go with "the South of Ireland," or with "Ulster?"

Politics? Evidently this is not the basis; for even in Belfast, Home Rulers and Unionists live side by side.

Religion? By no means; for neither Home Rulers nor Unionists are all of one religion.

Religious predominance by districts? This has of late been seriously suggested. And blessed shall be the man, we suppose, who makes three or four minorities to grow where there was only one before.

Judge Russell is an able man. He has been reputed a broad-minded man. Is it possible his mind can really have been deceived by such obvious nonsense? We suppose he has not troubled to post himself on the Irish side of Anglo-Irish politics.

And at that, he is neither worse off, nor better, than most Canadians. Which wouldn't matter if they wouldn't take sides without knowing their subject.

### NOTES AND COMMENTS

"BLOOMINGTON MAN Makes Alcohol from Potatoes," was the heading of a news paragraph in the Chicago Examiner. "Big Potato Shortage in Chicago," announced the Tribune on the same day.

IN VIEW of the constantly increasing diet of "communications" with the departed served up to readers of the daily papers, that much-tried element may not unreasonably echo the exclamation of the Chicago Tribune: "If this be immortality give us death!"

IT WILL be of interest to members of the Institute of the Blessed Virgin, better known as the Loreto Order, and to their widely scattered alumni, to learn that among recent visitors to Rome, who were admitted to private audience with the Holy Father was the Mother General of the Institute, to whom His Holiness extended the most cordial of welcomes. The Holy Father spoke particularly of their Foundress, Mary Ward, and warmly praised the work of the latter's spiritual descendants in Rome, Ireland, England, Canada, Australia and the United States. It is of further interest to learn that the Ladies of Loreto are sharing with the Irish Christian Brothers the task of checkmating, and checkmating successfully, the unscrupulous heretical proselytizing agencies from other lands, especially from the United States, who have been so aggressive in Rome in recent years. "Between the two," writes a Roman correspondent, "the results of the proselytizers are poor and miserable and mean."

IT WILL NOT have passed without remark by discerning readers that in his latest speech in Parliament the one thing Mr. Rowell did not do was apologize for his North Bay slander against the members of French religious orders domiciled in Canada during the War. He did say that had the facts marshalled by Mr. Murphy been known to him at the time of his North Bay speech he would not have spoken as he did. Under no existing canon of honor, however, can this be regarded as an apology. Ignorance is not usually held to justify slander, and no man of honor will, under any circumstances, cast aspersions upon his neighbor without having ample and definite information to go upon. At North Bay Mr. Rowell in his own showing wantonly transgressed that precept and the attempt to now put off the people of Canada with the mere statement that he would not have so spoken "had he known" is but adding insult to injury. Upon

the merest idle gossip and under circumstances of particularly cruelly he definitely and categorically uttered a grave and gratuitous slander. No mere personal differences between himself and Mr. Murphy can cover up that fact. His refusal, therefore, or his failure to offer ample apology now that upon his own confession the truth is known to him, strips him of every vestige of decency and honor in the estimation of the people of Canada.

### IRELAND IN BONDS

Paul L. Blakely, S. J., in America

In his latest book "Irish Impressions," Mr. Gilbert Chesterton advises English politicians to clear their minds of cant, once for all, and to face the facts. If Ireland is not a nation, then there is no such thing as a nation. France is not a nation, nor England, nor Spain, nor Belgium; and there is no such thing as patriotism on this planet." If therefore follows, writes the Englishman, who protests that a man need not have green in his eye to see a green flag, that if we free Ireland, we free a nation, and if we enslave Ireland, we enslave a nation. If we are right in enslaving Ireland by force or fraud, then we are right in enslaving any nation, whose army and navy happen to be smaller than our own.

This states the case with refreshing clearness. England may deem that she has reasons justifying her in repressing Ireland. Very well. But let us then have no more cant about "rioters," "rebels," "outlaws," "crude Irish," "Belgium," and may mercy spare us, about "the rights of small nations and weak peoples." Ireland, a small nation, a weak people, wants no English rule, limited or absolute. If ever a people declared against a foreign yoke, the Irish did, and do. They wish to rule themselves, to have their own laws, their own customs, not the laws, the rule, and the customs of a people from whom they are differentiated as widely as Neapolitans from Scandinavians. Let England know what she is doing. She is ruling, or misruling, a people, a weak people, and suppressing a nation, a small nation, by gunpowder and bayonets and aeroplanes and blood and iron and fire—by brute force and by nothing else; and not otherwise can she ever hold these people whom she has never understood, and with whom she has never sympathized. Of patronage and tyranny England has given Ireland much; of justice, little; of an understanding sympathy, nothing. The principle now involved in the continuance of English occupation in Ireland was supposed to have met destruction in the World War. Free Ireland is no longer the sole issue. Justice and the possibility of peace among the nations of the world are now weighed in the balance. If the nations look on, unmoved, as a people are crushed, they will know that with England's sanction brute force may be made the fundamental principle of their political philosophy, and the world will know that its dreams of universal peace are forever excluded from realization.

But clear as is Chesterton's concept of Ireland as an oppressed nation, it is as a Christian nation that his vision of Erin becomes most appealing. The typical Englishman, once so thoroughly Catholic, can no longer understand Ireland, save through what approaches a special revelation, because he no longer understands how deeply supernatural religion can root itself in the life of a people. A quaint little book, "The Prayers of the Gael," published some years ago by the Irish Catholic Truth Society, gives a pathetic picture of a persecuted race, poor in the goods of this world, but surpassing rich in their vision of the world, beyond the grave. Surviving through centuries, these simple, touching prayers mirror the mind of a people to whom the most palpable reality in the universe is the supernatural. The Irish peasant, returning from his work, as the evening star hangs over the beauty that is Erin, might see fairies dancing on the green, but they were only the creation of his poetic imagination, the amusement of his scanty leisure hours. The real things of life were Jesus on the altar, Mary on her throne, Joseph in his shop, close to all good workmen, Patrick and Bridget and the Saints and angels in glory, Erin in life, "a holy death in the state of grace, in the arms of Mary," with "a bed made in Heaven," and God above all. As he covers the fire at night, the father of the family clothes this simple domestic fiction with the dignity of a religious rite.

"I preserve this fire as Christ preserved me, May Mary at the top of the house, and Bride in its center be, May the eight most powerful angels in the city of Grace Protect this house and bring its people safe. Amen."

Sitting down to food, and spare it was in many an Irish home, the blessing was invoked:

"May the blessing of the five loaves and two fishes which God divided amongst the five thousand men, be ours; and may the King who made the division put luck on our food and on our portion. Amen."

The housewife, baking her bread, invokes "the grace of God and the blessing of Patrick. May God put on this food the blessing that He put on the five loaves and the two fishes." In the simple spirit of Faith that