

Current Topics

Irish News

The fablegrams are striving to sustain their reputation for idiocy. Some time ago we were told that Lloyd George—or, as those who respect him least contemptuously call him, Mr. George—was trying to arrange a meeting with the American delegates to the Peace Conference. The delegates did not come to see Mr. George, nor had they any reason to seek his company. As a result of that, we very soon had the fablegram issued that Mr. George would not see the delegates at all, at all. And a few days later, when the Americans had witnessed for themselves how England, the champion of small nations, is oppressing the Irish people, we were told that Mr. Lansing had something to say about not receiving delegates who could not look on scenes of horror and on exhibitions of Prussianism without betraying their feelings as humane, honest men on the matter. Now, whether or no Mr. Lansing did or did not say this is of no importance. What does matter is that the delegates have actually witnessed and felt what British rule in Ireland means. How can that matter? They have told us themselves. Mr. Dunne declared that they have behind them in their mission no less than one hundred million people. Mr. Walsh stated that if the Peace Conference persists in refusing to hear the delegation of the Irish Republic the mission will demand a hearing as American citizens speaking for the Irish nation. And if that request be denied, continues Mr. Walsh, the mission will go back to America to inform the American people that the pledges made to them have been broken. When we recall that Irish independence is demanded by Congress and by many State Parliaments, as well as by numerous mass meetings held all over the United States, it is not hard to conceive that the news that England has not only betrayed the Irish soldiers who fought for her, but that she has also betrayed the Americans who came into the war to secure the right of self-determination for small nations, will arouse a storm that is likely to wreck President Wilson and to cause intense hostility between England and the people who saved John Bull from the tender mercies of his Prussian cousins. If one could judge by ordinary rules of common sense there could be no doubt that Ireland's case must be heard at the Peace Conference, and that England should be most eager to bring it forward. But in dealing with John Bull one has to remember that he is led by the nose by a combination of No-Popery maniacs and profiteers who would cheerfully kill every Irish Catholic rather than keep their own pledges or respect the sacredness of a scrap of paper. Sinn Fein will never again submit to Castle rule in Ireland. It will never trust the word of a trickster like Lloyd George. And every blunder that the Government makes is making its case stronger. The irritation of a Queensland Cabinet Minister by a fool-policeman, the persecution of the people under the eyes of American witnesses, the illegal arrests, the brutal treatment of political prisoners are all combining for the same final good. In a coming hour England will find herself facing internal troubles which will make enemies outside her gates undesirable. Yet, she is determined to sow the seeds of hatred not only in Ireland, but in America and in her own Colonies.

How English History is Written

Cardinal Newman said "To be deep in history is to cease to be a Protestant." It was not until he found out the fundamental falseness and prejudices of English history that he was able to shake off his traditional misconceptions of Catholicism and to regard things frankly as they are. And there can be little doubt that the prevalence of biased views and false notions about the Church are the greatest obstacles to the conversion of many sincere searchers for the Truth. By the traditional lie in English history the Church has been misrepresented by scores of writers, with the

result that entirely false historical views have come to be accepted unquestioningly by the public. Beginning in the schools where prejudiced text books, explained by prejudiced teachers, imbue the minds of the young with anti-Catholic falsehoods, continued in the press which is controlled by men who have assimilated the wrong opinions, and in a literature which is often openly hostile to our doctrines, the traditional blindness is sustained and strengthened as a great bulwark against Rome. The lies in the press and in works of fiction act insidiously; the lies of historians are more directly injurious, especially if the historians have a vogue which they by no means merit—as is too often the case in England, where true historians are few and far to seek. The Histories of England are in the mass misleading and harmful. No nation is so misinformed of its past as the English. From the Reformation down to Froude the tradition that the great Catholic Church which civilised the world and preserved learning and culture is a human institution, more or less corrupt, is official. Minds warped by Protestant history cannot see in its true perspective the greatest fact in their own past. Truth, the one object of the genuine historian, is set aside at the very beginning by English writers, with the inevitable result that we have a tradition of error and bitterness and prejudice, owing chiefly to which English history is accounted of little moment by the scholars of Europe. Ifume, Gibbon, Macaulay, Froude, and Carlyle were all drenched in prejudices, and the history they wrote was anything you like but scientific. Lingard set the example of how history ought to be written, Gasquet, following in his footsteps, refuted many of the old lies and myths; but these men are not popularly read and the lie still holds the masses. Our encyclopedias are full of misstatements as to the Catholic position. The partisan and the enemy of the Church have the ear of the man-in-the-street as well as of the schoolmaster. In a well-known encyclopedia the article on the Papacy was written by an apostate priest. The chapters on the early Church in the *Cambridge Modern History* are by writers who were entirely prejudiced. The public are offered views about us by men who have accepted the traditional lies, and it is small wonder that the public should be deceived. Of late years Catholic writers have begun to combat the falsehoods. Gasquet, Lingard, Hilaire Belloc, Newman, and Ward have mercilessly exposed falsehoods that have been unquestioningly accepted by so-called scholars. But Catholics have not the public ear, and so strong is the tradition that people will refuse to accept Catholic witnesses when they testify against old views that have become part and parcel of the Protestant tradition. Indeed, they are to a great extent part of Protestantism; for in the Low Churches it is questionable if a congregation would tolerate a minister who would dare tell the truth about the Catholic Church. To a few non-Catholics we owe a very big debt of gratitude. Cobbett's merciless exposure of the falsehoods about the Reformation. G. K. Chesterton has recently published a popular essay to show how wrong are the received views of English historians. Dr. James Gairdner's *Lollardy and the Reformation* is another recent study which shows how religious prejudices warped the truth and how the real nature of the Reformation was sedulously concealed.

How the Orangemen Succeeded the Snakes in Ireland

The Irish fought and died for the Stuarts, as they have always done for lost causes. And when King James came to the English Throne it was not, in those far-off days ere the long lesson of British perfidy and dishonor had been thoroughly learned, unreasonable that the Irish should hope for fair play under a Stuart king. But with all our traditional attachment to the Stuarts, and in spite of all the romance of history, it must be said that they were never reliable friends. So James proved a broken reed for the Irish as soon as he saw that it was not good policy to be honest and true. Recognising that if he made any concessions to Ireland he would incur the hostility of his English

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