

Current Topics

An Episcopal Ranter

Speaking at a recent Anglican Synod, Dr. Steward, Anglican Bishop of Melanesia, according to the *Star*, May 10, said:

"They (the Presbyterians) were doing a most noble work, and had always extended to the Melanesian Mission the greatest of courtesy. The Mission was under a deep debt of gratitude to the Presbyterians. . . . The other bodies in the group were the Church of Christ (a small body), and the Roman Catholics. Of the last mentioned he had no personal knowledge, but from the little knowledge he had from hearsay—well he would not say more about it."

This Anglican prelate confesses he has no personal knowledge of the Catholics in Melanesia, and that he only knows a little from hearsay. Yet he ends in a fashion that leaves his hearers and readers to understand that the little is not creditable. We make only one comment: we have known many Anglican clergymen and always found them gentlemen. We hope the Anglican Bishop of Melanesia is not to be taken as representative of his fellows in the New Zealand hierarchy. We should be sorry to think the other right reverend gentlemen are capable of descending to the level of a common, bigoted, ranting parson.

Canada and the Union Jack

Canadians love their country and do not desire to put it in the background for any other land on earth. Canada first is their motto, and that it is more than mere talk with them was plain from their Premier's attitude at the last Conference of Dominion Prime Ministers. The following extract from a Canadian exchange is eloquent of the self-reliant and self-respecting spirit of the self-governing people north of the St. Lawrence:

"Canadians are desirous of having a national flag. This is another indication of the resurgent spirit of nationality that is now giving so much worry to the Imperialists who look upon every such manifestation as calling for added efforts on their part. To say the least, the demand for a Canadian flag is tantalising to all who look upon the Union Jack, typifying the 'Union' with Ireland, as an Empire flag. Representing, however, as it does, the work of Lord Castlereagh, let us hope it has survived its shameful origin, but to those who know and feel and understand, and who, in the presence of great national wrongs, still unredressed, still live in the baleful past of its origin, the Union Jack, good as it is, is symbolic of memories that refuse to die.

"It is perhaps best in a new country like Canada to have a flag that will claim the undivided loyalty of every citizen. This is something that a hyphenated flag, part Union Jack and part something else, would not do, neither would it be any improvement upon the Union Jack proper, which after all, though the flag of Canada, is still not a Canadian flag. There are too many people who couple loyalty to Canada and the Empire with violent flag worship and unintelligent lip service.

"We look upon patriotism, however, as a free intellectual quality backed by very fine sentiment and full conviction. It is not strained. It is fresh and clear as a spring and to be unpolluted it should not travel thousands of miles from its source. Loyalty to Canada is single for those who live here. It does not go beyond Canada. What Canada owes to the Empire as part of it, is of course equally binding, but it is a collective bond—the national voice speaking with one voice. As citizens inspired by love of country and flag we must first be individual Canadians before we can be true members in a commonwealth of nations.

"If we are to have a flag, let it be purely Canadian, and nothing else but Canadian. A hyphenated flag is much worse than a hyphenated census because the flag

we shall have always with us. In a flag symbolic of racial origins as the census is we should have to recognise diverse likes and dislikes if we wanted to be just, but in an emblem obviously Canadian this would not be looked for; it would be good enough for all by offending none, and become a source of national inspiration—as all real flags are.

"We believe the day is coming when Canada will have its flag. If this flag is national, it will live forever—if not, it will only serve to remind us of our subservience to a central authority and by emphasising our colonialism continue to retard the growth and development of nationhood."

Ulster

All true Irishmen will join with the Free State leaders in condemning the murders perpetrated in Ulster by infuriated Catholics who have been driven to desperation by the prolonged massacres in Belfast. It is rather strange that the killing of an Ulster M.P. and of some notable non-Catholics moved the British Government to take more active steps than it thought necessary while hundreds of Catholics were massacred. We read that a great number of Sinn Feiners have been arrested. How was it that we never read of numerous arrests while the women and children of Belfast were being killed or burned out of house and home? The whole business makes us very suspicious regarding the honesty of Sir James Craig, very doubtful about the sincerity of the British Government, and more disposed to credit the report that a massacre of the Ulster Catholics is part of the Orange programme. In a volume published by Lord Shrewsbury in 1828 we read the following passage on Orangemen of his day:

"The hand of the Orangeman is on his sword threatening to uphold by force what he does not even pretend to defend by argument. . . . They have told us that they would prefer the arrogance of dominion over the remnant of a nation . . . to the tranquil and extended happiness of millions, when that happiness is to be won by an equality of rights, and by extinction of an odious monopoly."

The author then goes on to urge the forcible suppression of Orangeism, "that proud, selfish, obstinate, vindictive, and tyrannical ascendancy which has so long been the bane of England and the curse of Ireland." What it was a century ago it is still: the bane of England and the curse of Ireland. No more disintegrating force exists to-day in the Empire. *Why is the British Government backing it now?*

The Actors at Versailles

In his recent book on the leading characters at the Peace Conference, Mr. Lansing gives some interesting pictures of the men who lost the grand opportunity for reconstruction and instead of saving the world plunged it deeper into the mire. In an editorial review the *Nation* says of the work:

"Mr. Lansing's commentary is a minor one; like Sir William Orpen's picture, it is a study of futility. Its effect is to show four ill-assorted minds laboring, one with deliberation, the other three half-consciously, to an end fully conceivable by an intelligence which none of them possessed. In the region of exclusive and vindictive nationalism in which he abode, M. Clemenceau knew what he wanted and got it. Mr. George and Signor Orlando got the small things they coveted, and missed, or never imagined, the rest. Mr. Wilson got the shadow and lost the substance. That is the story. Mr. Lansing tells it partly as an impressionist observer, partly as a disappointed and foreboding actor. As historical material his narrative ranks as an elaborate foot-note to Mr. Keynes's economic analysis and Signor Nitti's anti-French polemic. As literature its merit lies in its directness and clarity. Mr. Lansing saw these men reaping most of the crop of European industry and hope that the war had left standing. And he was specially qualified to note that only one of them ever thought of dropping a constructive idea into the desolated soil.

"Clemenceau was the arch-destroyer. Mr. Lansing credits him with the forethought of the great manager,

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