

EDITORIAL



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PEACE AND THE PAPACY

In a recent issue of "Columbia," the excellent Knights of Columbus monthly, we were reminded by Mr. Hilaire Belloc of one of the most flagrant imperfections in the existing machinery for the promotion and preservation of world peace, viz. the exclusion of the Papacy from membership in the Council of the League of Nations. It is a not unexpected paradox to find the greatest moral force in Christendom without representation in the most significant gesture towards world peace that has been established in the last generation. The League has the support of governments, at least to a certain degree. It almost completely lacks a moral sanction, and the cause of this can be found in the absence of the Holy

See. Without a firm foundation in these two spheres the constitution of the League is at best rather uncertain.

The whole idea of the League of Nations is so Catholic in conception that to ignore the Papacy in its functions is almost incomprehensible. The theory of a union of the nations is to be found in the writings of St. Augustine, St. Thomas, and Francisco di Vitoria. The Holy See has always preached the subordination of national self-interest to the common welfare of humanity. The Pope pleaded for peace during the Great War and asked for moderation afterwards. The enormous power of the outstanding international organization in the world today would be of incalculable benefit in strengthening the foundation of the League.

HUMAN RELATIONS

The Rhode Island Seminar on Human Relations will meet May 3-4 to discuss inter-faith differences. The second day's sessions will be held in Harkins Hall. In these meetings representatives of the three major religious denominations of both local and national prominence will have an opportunity to discuss in a spirit of friendliness and co-operation their respective points of view on subjects of mutual interest.

The religious seminar has, we believe, been successful where such meetings have been held in various parts of the country. In addition to religious questions, the conferees will consider social and cultural relationships in the light of their historical backgrounds. The morning conferences will discuss specific cases of misunderstanding,

while the mass sessions in the evening will present the results of the morning meetings.

The whole plan of the Seminar evidences a splendid effort towards mutual understanding among the several groups and should go far towards establishing contacts and strengthening sympathies which are fundamental to any future developments in the field. It is to be hoped that the students of the College will avail themselves of the opportunity to attend the general conferences of the Seminar.

IRISH LETTERS

The recent visit of Mr. Lennox Robinson to the College and his address at the convocation of April fourteenth served to remind us once again of the literary revival that has been transpiring in Ireland during the past forty years. Mr. Robinson's contribution to the movement, which numbers among its founders and active supporters William Butler Yeats, Lady Gregory, John Millington Synge, Lord Dunsany, and Padraic Colum, have been mainly in the field of the drama. He represents the younger element in the Irish theatre whose work is characterized by a strong realistic tendency.

The renaissance in Irish letters is significant for more reasons than one. It is perhaps the most active and progressive of all the modern schools of creative composition. Its theatre is certainly the most vital stage in the world today. Its novelists, like James Stephens, Liam O'Flaherty, and Daniel Corkery, are producing some of the finest English prose of this generation. Its poets and essayists, like George Russell and Colum, are living up to the best traditions established in an earlier age by Swift, Burke, and Goldsmith.

It is significant, too, that the leaders of the school are turning not to the Ireland of the future but are delving into the past trying to revive the high cultural traditions of the Celtic race. It is a movement to reconstruct and revivify the ancient culture which the intellectual bondage of the Penal laws destroyed.