

94. You have not been communicated with by the police in regard to your public utterances in any way whatever?—No.

95. Notwithstanding what has been said by Sir James Allen, and Mr. Herdman, and the Press, do you still contemplate continuing your lecturing tours?—Certainly.

96. And speak on the same lines?—I am not dealing with this subject you are now referring to; and let me say that since seeing Sir James Allen and the Hon. Mr. Herdman I have not repeated the lecture on any occasion.

97. But you spoke in the Town Hall here in Auckland on the 11th July?—Quite so.

98. And did you not say things there calculated to create dissension and ill will?—Not at all.

99. And do you not think it was an offence to any member of the Roman Catholic Church to say in public the things you are reported to have said there?—No; I do not consider that at all. I consider the right of free speech in things of public moment and of supreme interest to this Dominion.

100. Quite so—whether you offend Roman Catholics or not?—Quite so; I do not feel under any obligation to consider the Roman Catholics in this matter.

101. You will admit there are a great number of Roman Catholics serving in the Army?—Quite so.

102. And you admit there are many Catholics as well as Protestants who may yet be called upon to serve—who are being enlisted?—They are being conscripted for the most part.

103. When you say that, to whom do you refer?—The Roman Catholics.

104. Then you wish to suggest they are being forced to fight?—Yes.

105. If that were so you will not, of course, take any part of the blame to yourself?—No, for the war has been running three years, and I spoke only six months ago.

106. And you wish to convey to the persons here present, and to His Worship, that the Roman Catholics are not taking that interest in the war which you think they should?—I say that very definitely; their own publications prove it.

107. Then these utterances of yours are designed with the view of stirring up resentment against a class of men who you think are not doing their duty?—I have never said one word in that direction.

108. I suggest it to you?—I have never said one word in that direction.

109. I suggest it—your remarks are calculated to stir up resentment?—I never criticized in one written word or one spoken word, except in regard to their priests and Marists: and where there have been illustrations of Roman Catholics going into the Army and doing valiantly I have been as ready in my appreciation of it.

110. That is very good of you?—No.

111. Will you not admit as a reasonable man that when you make statements which many people consider to be offensive to persons of the Roman Catholic faith you are doing something which tends to breed hostility and ill will?—To whom?

112. Between persons of that faith and persons of the opposite faith—your followers?—I do not know that I have any followers.

113. Your associates?—It tends, no doubt, to bring to the surface the ill feeling that exists already on the other side.

114. You are prepared, then, to stir it up and increase it?—How increase it? I am out on a great public duty, and the whole of my actions in connection with this matter have been actuated by a sense of public duty, and that there are those who agree—there are many thousands in this Dominion who agree I am doing a public duty—there is ample evidence in the formation of the Protestant Political Association.

115. Yes, I dare say you can get people to believe anything, Mr. Elliott, but I would like you to tell me how you think that utterances such as those delivered by you in public here on the 11th July are calculated, we will say, to help the war?—To help the war?

116. Yes. I suppose you admit it is part of your duty to help to prosecute the war?—In every way possible; but not to sink the rights of Protestants and the rights and liberties of this country and its manhood, so that the whole of the rights and liberties are being filched by a secret or semi-secret organization under the name of religion.

117. And you are still urging that propaganda?—Yes.

118. And all you are doing is under the name of religion?—Yes; and you will notice it is called the Protestant *Political* Association.

119. Yes, I saw that. There is a very long report in the *Auckland Free Press*. You have read that, I suppose?—No, I have not. You do not usually read your own sermons and speeches.

120. Then you are not able to say it is a correct report?—I understand it was taken in a short-hand report; it is a fairly correct report.

121. You are prepared to accept it as such?—Yes.

122. It is such a long report it is difficult to pick out exactly what one wants, but I would like to ask you how you think that statements such as this are likely to do good or have any effect but creating ill will: "We made inquiries in certain districts as to whether the letters had been sent, and we were supplied by the senders with copies of the letters that had been stopped at the Auckland Post-office. The following is one of the letters addressed to the members of the Vigilance Committee: 'Can you inform me through your bureau of information whether it is a fact that a levy is made by the priest, or his representative, on the salary of workmen who have obtained employment through that priest's instrumentality in the Newmarket workshops?'" Did you say that?—Yes, I read out that letter.

123. Did you also say this: "It is openly reported that the Roman Catholics are teaching disloyalty in their schools, and I should like to know if you have any information on the subject, as many Protestants send their children to Roman Catholic schools?"—That was a copy of a letter.