

from any point of view. For the sake of argument, let us say she acted wrongly; the incident still remains an example of the misrepresentation of which evilly disposed ranters are capable. The version given by the department in no way tallies with the man Wheeler's story. He seems to have distorted an inconsequential bickering between a Presbyterian teacher and a parent into an example of how Catholic teachers attempted to pervert the minds of their pupils in the public schools. It is only one of the many samples we could give of Orange methods.'

ATTACK BY A 'DEFENCE' ASSOCIATION

Charges Against an Irish Priest

The following further correspondence on a subject already dealt with in our columns appeared during the past week in the Dunedin 'Evening Star.' The story referred to in the first paragraph appeared also in an Auckland paper:—

Sir,—There recently appeared in your columns a story to the effect that a Protestant policeman had been dismissed in Mayo County, Ireland, on insufficient evidence; that this was done at the instigation of Father O'Hara; and that the head and front of the constable's offending was merely this—that he had wooed and won a Catholic maid of Kiltimagh. Through your courtesy I was enabled to place before your readers the other side of the story. It contradicted in practically every particular the version of the case previously published in your columns, and it had the advantage of being based, as to one item, on the testimony of the parents of 'the woman in the case,' and, as to the others, on the (quoted) official statements made in the House of Commons on June 13, June 15, and July 15 by Mr. Wyndham, Chief Secretary for Ireland.

In your issue of last Saturday there appeared a tale which, as regards its substance, might have been (except for one statement) a transcript of the romance first published by you. The tale referred to was supplied by an organisation which calls itself the 'Protestant Defence Association.' Their version of the case consisted of a series of absolutely unsupported and gratuitous assertions, which are logically met by gratuitous denials. They were, moreover, in hopeless contradiction with the parental testimony referred to above, and with the authoritative and official declarations of Chief Secretary Wyndham quoted in my letter of August 20. There is no need, on any account, that I should thresh that old straw over again.

My sole reason for troubling you with this communication is to focus public attention on the fresh matter that has been imported into this controversy—to wit, the vehement special attack made by this 'defence' association on the personal character of Father O'Hara—who, I may here state, is one of the ablest and most beloved priests in the West of Ireland, popular with Protestants as well as Catholics in his parish, and well worthy of the tribute paid to him by the Chief Secretary for Ireland from his place in the British Parliament.

The Fresh Onslaught

on Father O'Hara by the 'defence' organisation consists of two grievous accusations. The first is necessarily implied in their story; the second is direct. They assert (1) that he headed a 'conspiracy' 'to get the offending Protestant out of the place, and (2) for this purpose trumped up three false accusations against him.' I turn to the great standard 'Encyclopaedic Dictionary' and in the thirteenth volume, page 223, find the following definition: "'To trump up": To devise or make up falsely; to concoct.' It would be a very grave matter to lay the double-barreled charge, quoted above, against even a member of the criminal class. It is vastly more serious to level it at a man who is engaged in the sacred ministry. If Father O'Hara were, as stated, guilty of criminal conspiracy and of 'concocting' 'false accusations,' his proper place would obviously be, not the altar of God, but the felon's cell.

No Fair-minded Man,

Christian or non-Christian, would fulminate such fearful charges unless he was satisfied that he had the most cogent proofs of the guilt of the person whom he accused. Thus far, however, the 'defence' association has not advanced so much as a scrap of evidence to sustain their quoted accusations against Father O'Hara. I now invite them to supply this strange omission. They cannot let the matter rest where it stands. For my part, I will insist on stringent and conclusive evidence, granting nothing but what is established by adequate proof.

Father O'Hara's friends in this city and province will, no doubt, watch the discussion with interest. No honorable course is open to the 'defenders' but to either sustain their attack by cogent evidence of its truth, or to frankly and manfully withdraw their quoted charges. I will not do them the injustice of supposing that they will elect to run away from accusations of such gravity and take refuge in Bre'r Rabbit's unworthy resort—'lay low and say nuffin'.' But if such a regrettable contingency should occur, I shall, after a reasonable delay, claim the privilege of saying a further word on the subject in your columns.—Yours, etc.,

EDITOR 'N.Z. TABLET.'

CIRCULAR BY THE BISHOP OF DUNEDIN

The following circular to the clergy and laity of the Diocese of Dunedin has been issued by his Lordship Bishop Verdon:—

Dear beloved in Christ,—

Our Holy Father Pope X. has issued an Encyclical letter in which he reminds us that the anniversary is approaching of that happy day on which, fifty years ago, the great Pontiff of holy memory, Pius IX., pronounced and defined that 'the doctrine which holds that the Blessed Virgin Mary in the first instant of her conception was, by a special grace of the Almighty and a singular privilege, and in view of the merits of Jesus Christ, the Saviour of the human race, preserved exempt from all stain of Original Sin, has been revealed by God, and is therefore to be firmly and constantly believed by all the Faithful.' This solemn definition was hailed with pious enthusiasm by all the Bishops of the Catholic Church, and was received with demonstrations of the liveliest joy by the Faithful in every part of the world. All hoped that our Blessed Mother so honored by the Successor of St. Peter would obtain for the whole Church more abundant graces and blessings from her All-powerful Son. Nor were those hopes disappointed, 'for,' as our Holy Father says in his Encyclical letter, 'who can number the secret gifts of grace which God has bestowed upon His Church through the intercession of the Blessed Virgin throughout this period? And even overlooking these gifts, what is to be said of the Vatican Council so opportunely convoked; or of the dogma of Papal Infallibility so suitably proclaimed to meet the errors that were about to arise; or, finally, of that new and unprecedented fervor with which the Faithful of all classes and of every nation have long been flocking to venerate in person the Vicar of Christ?'

And now when after the lapse of half a century we renew the memory of that joyous event, our Holy Father Pope Pius X. earnestly desires that 'an echo of that holy joy will be awakened in our minds, and that those magnificent scenes of a distant day, of faith and of love towards the august Mother of God, will be repeated.'

To encourage us to celebrate the approaching festival of the Immaculate Conception with greater earnestness, and to prepare us for more abundant grace, the Sovereign Pontiff opens the treasury of the Church and grants to the Catholic world an Extraordinary Indulgence in the form of a Jubilee. His words are: 'And that heavenly graces may help us more abundantly than usual to attain the imitation of the Virgin, during this year in which we pay her fuller honor, and that thus we may more easily secure our object of restoring all things in Christ, We have determined, after the example of Our Predecessors at the beginning of their Pontificates, to grant to the Catholic world an Extraordinary Indulgence in the form of a Jubilee.'

The Jubilee thus announced will commence in the Diocese of Dunedin on the 8th September, the Feast of the Nativity of the Blessed Virgin Mary, and will end on the 7th December, the Eve of the Feast of the Immaculate Conception.

The Conditions

to be fulfilled in order to gain the Plenary Indulgence of the Jubilee are:—

- 1st. To visit three times a church designated by the Bishop of the Diocese
- 2nd. To fast on meagre or black-fast fare, on any one day at the choice of each individual.
- 3rd. To make a good Confession and receive Holy Communion worthily.

Catholics who live in the city or suburbs of Dunedin shall make the three prescribed visits to St. Joseph's Cathedral. In all other parts of the Diocese the Faithful will make the three prescribed visits to the church in which they are accustomed to hear Mass on Sundays. These visits must be made with devotion, and they