

brethren as 'Old True Blue'), in one of his flights of fancy, took down his lyre and sang in doggerel numbers of the fateful day

'When William's eighteen thousand men  
Crushed James's five-and-twenty.'

But here we have a 'party' of possibly 'five-and-twenty' yellow men valorously prepared to 'crush'—nay, paralyse—more than 'eighteen thousand men.' It beats Balaclava—nay, it 'bangs Banagher.' In all the circumstances, it does seem a little singular that the 'party of Orangemen' have done nothing to interfere with the Eucharistic procession that (as our columns elsewhere show) has been going on in England ever since 1845.

The rather belated announcement of this projected deed of 'loyal' derring-do may possibly have made some impression upon the minds of simple folk east of the Irish Sea. West of the Irish Sea people can easily see 'where the lafture comes in.' For the Irish people happen to have been listening to this sort of braggart 'loyalist' nonsense for over a century past. The 'loyal' brethren, for instance, threatened to upset the Crown and Constitution when it was proposed to emancipate Catholics. Catholics were emancipated, but the brethren did not bring about the threatened upsetting. They threatened that if Father Mathew, the great temperance reformer, 'invaded' Ulster, he would never get back in one piece. (How like the recent threat about the Eucharistic procession!) But Father Mathew 'invaded' Ulster—he came, he saw, he conquered tens of thousands of hearts, including those of many Orangemen—and got back safe and sound. In 1868-9, the watchword of the 'loyal' Orange brethren—coined by the Rev. 'Flaming' Flanagan at Newbliss—was this: that, if the Protestant Church in Ireland were disestablished, they would 'kick the Queen's crown into the Boyne.' But that Church was disestablished in 1869, and the Queen's crown remained on the royal head till a peaceable and natural death removed it three-and-thirty years later. And then we have the customary 'loyalist' braggadocio about 'a hundred thousand armed men' 'lining the ditches' north of the Boyne and fighting the whole British Empire; and the threatened bloodshed and revolution that was to follow if the Nationalist Party 'invaded Ulster'—which they did with very conspicuous success, winning seats in the former Orange strongholds of Tyrone, Derry, and even sacrosanct Belfast. We could give numerous examples of this harmless and empty gasconading, to which the 'loyal' Orange brethren are so prone. It pleases them, it probably does no particular harm to anybody, and it adds to the gaiety of life. The extent to which the brethren mean all this fine fury was sufficiently tested during the Crimean and the South African wars. The Irish Nationalist organs challenged the braggart brethren to equip and send—not 'a hundred thousand men'—but a regiment, nay, even a company or an awkward squad, to do for the Empire the valiant battle which (during every movement for the extension of popular rights) they were threatening to do against it. But they never sent so much as a corporal's secretary.

## Noises

In the *Sturm und Drang* of modern life it is no easy matter for people to pursue, in a very literal sense, 'the noiseless tenour of their way.' For the 'tenour' of to-day's way in the crowded haunts of men is a noisy and nerve-wearing clang. The time has already witnessed the beginnings of a crusade against noises—a crusade which the next quarter-century should make a very far-reaching one. In some of our New Zealand ports, the screams of steamer whistles are forbidden except for purposes of navigation. A few weeks ago (as we learn from the *Milwaukee Catholic Citizen*) 'Police Commissioner Bingham, of New York City, issued a general order directing the most sweeping crusade against unnecessary racket that any American city ever heard of.' Here is a list of the noises which the New York police have received specific orders to suppress:—'Noisy shouting of street hawkers of all kinds. Unnecessary shouting, yelling. Unnecessary blowing of factory and steamboat whistles. Roller skating on the streets or sidewalks, to the interruption or interference of traffic. Whistles on peanut roasters. Unnecessary blowing of whistles on auto. Letting the exhaust escape from motor cycles or autos without being muffled. Blowing horns or bugles or ringing bells by scissors, grinders. Yelling of old clothes men. Yelling of "extra" newspapers. Kicking tin cans on the sidewalks. Yelling of carriage barkers at hotels or theatres. Barking dogs.'

'Cities' (says the *Citizen*) 'are, primarily, places of abode, clusters of homes for women and children, where families may

eat and sleep in peace and quiet. Trade and commerce and manufacture are not the end, but the means; they help to give the gain and the work that maintain homes. They are subordinate and subservient to the home interest, and must never be allowed to encroach upon, supersede, or take precedence in any way or manner of the thing they merely serve and minister to.'

## Press-Muzzling

A speaker (reported in a Wellington politico-religious organ) is inexpressibly shocked at the thought that the sixteenth century Popes made a law that translations of the Scripture into the vernacular were not to be printed until their correctness, and the suitability of the accompanying notes and comments, were duly certified, to the satisfaction of the bishop of the place. This very reasonable and proper restriction was, however, mildness itself compared with the severe muzzling of the press which was practised in the Reformed England of the day. Here, for instance, is the first part of Section LI. of the Injunctions of Queen Elizabeth; which were published early in 1559:—'Item, because there is a great abuse of the printers of books, which for covetousness chiefly regard not what they print, so they may have gain, whereby ariseth great disorder by publication of unfruitful, vain, and infamous books and papers; the Queen's Majesty straitly charges and commands, that no manner of person shall print any book or paper, of what sort, nature, or in what language soever it be, except the same be first licensed by her Majesty by express words in writing, or by six of her Privy Council, or be perused and licensed by the Archbishops of Canterbury and York, the Bishop of London, the chancellors of both Universities, the bishop being ordinary, and the archdeacon of the place, where any such shall be printed, or by two of them, whereof the ordinary of the place to be always one.'

(The italics are ours, and the spelling is modernised). The only exceptions to that sweeping censorship was this: that it did 'not extend to any profane authors and works in any language, that have been heretofore commonly received or allowed in any of the universities or schools.' The Anglican historian Strype records an even more drastic piece of press-muzzling. 'By a decree of the Star Chamber,' says he, 'no one was to print, under the penalty of a year's imprisonment, except in London and in either of the two universities. No one was to print any book, matter, or thing whatever, until it shall have been seen and allowed by the archbishop of Canterbury or the bishop of London, and every one selling books printed contrary to this regulation is to suffer three months' imprisonment.' Even to this day, we rather think, no one in England may, without license, print a copy of the official version of the Protestant Bible.

Had the speaker in question been aware of these things, he would probably have reserved his indignation for some more suitable cause.

## DIOCESE OF DUNEDIN

At the recent theoretical examination in music held in Dunedin under the auspices of Trinity College, London, the following pupils of the Sisters of St. Joseph, Port Chalmers, were successful:—Lily Menzies, 95; Vera Watson, 95; Gladys Barker, 77; Nellie Varney, 67.

The following pupils of the Sisters of Mercy, South Dunedin, passed the theory examination held last June under the auspices of the Trinity College:—Junior honors—May Moloney, 84. Preparatory grade—May Brown, 94; Nora Mee, 89; Molly Brennan, 88; Vera Marlow, 68.

The St. Patrick's Young Men's Social and Literary Club, South Dunedin, held its usual weekly meeting on Monday last, when there was a fair attendance. The programme consisted of a debate, the subject being 'Should the use of tobacco be prohibited?' Some interesting speeches were made, and after lengthy argument the negative side was declared the winner.

The following candidates from St. Dominic's College were successful in the theoretical examinations held in June last:—Trinity College, London: Intermediate grade—Lillian H. Bruton, 93 (honors); Kathleen Quill, 89 (honors). Junior grade—Annie Dunbar, 92 (honors); Flo. Millar, 60. Preparatory grade—Mary McKeay, 95; Jessie Sontag, 92. Associated Board of the R.A.M. and R.C.M., London: Rudiments of music (full marks 99, pass 65)—Dorothy King, 97; Mary J. O'Connell, 95; Annie Hanlon, 91.

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