

to make political capital out of it the foulest weapons are used.

The object of the writer of the article with which I am dealing, was unquestionably to create alarm in the minds of the Dundee electors by showing up the present-day intolerance of the Catholics of Queenstown, and thereby to demonstrate the inevitable persecution which Protestants would have to endure under the regime of a Home Rule Parliament. But I shall briefly place

A Few Facts

before your readers which will enlighten them regarding the treatment which the Protestant minority of this town has received from the Catholic majority in Municipal and in Parliamentary matters. First let me state that the voting strength of the Catholics in Queenstown is eight times greater than that of the Protestants, which goes to show that no Protestant candidate could possibly hope for election without the support of the Catholics. What happened at the last municipal election in January, 1911? Three Protestant candidates stood, and all three were elected, defeating twenty Catholic aspirants for municipal honors. Of course they were elected by the Catholic vote, and they acknowledged it gratefully.

Will your correspondent produce a single instance in the whole of Protestant Ulster where the Protestant electors have acted with similar liberality towards the Catholics? He cannot do so.

I now come to the question of the Protestant representation on another public board in this town, I mean the local Technical Instruction Committee. The committee consists of twelve members, and of these five are Protestants—viz., the Venerable Archdeacon Daunt, M.A. (rector), M. Ambrose, J.P., Engineer Captain Dixon, J. Rogers, and A. J. Moore. These five gentlemen, mark you, were appointed by the Queenstown Urban Council, which could have chosen all Catholics if the members were actuated by any religious or political intolerance. Again, on the local School Attendance Committee, of which three of the nine members are Protestants, the Catholic majority elected as their vice-

chairman, the Rev. Victor J. Cotter, M.A., Presbyterian clergyman.

The Catholic Electors of East Cork.

And now, Sir, let your readers learn that the Catholic electors of the Parliamentary Division of East Cork, of which Queenstown is by long odds the largest voting unit, have been persecuting the Protestant minority in the division for the past nineteen years, by electing a Protestant gentleman to represent them in the Imperial Parliament, and during that long period his strongest supporters and most ardent admirers were the intolerant 'Roman Catholic Religious Authorities' at Queenstown. Comment on these facts would be superfluous.

In conclusion, permit me to say that I trust I have adduced sufficient facts in this communication to convince the most sceptical of your readers that the allegations made in the article styled 'Sinister Side-lights on Home Rule' against the Catholic Religious Authorities and the Catholic people of Queenstown are utterly baseless. If I have written at greater length than I intended it is because I feel that I am discharging a public duty in exposing the untruthfulness of your correspondent's statements by the ample material at my command, and in the hope, too, that it will deter other over-zealous but indiscreet bigots from embarking hastily in a crusade of misrepresentation and calumny.

His Eminence Cardinal Logue has agreed to become patron of the Catholic Record Society of Ireland, of which the Most Rev. Dr. Healy, Archbishop of Tuam, has accepted the presidency, and Right Rev. Dr. Donnelly, Bishop of Canea, and Right Rev. Dr. O'Doherty, Bishop of Zamboanga, being vice-presidents. An influential clerical and lay committee has also been formed. The new society will confine itself entirely to the publication of documents in Irish, Latin, English, etc., which may help to illustrate the early, medieval, or modern religious history of Ireland. These documents will be published in a journal of the society, of which Rev. Dr. McCaffrey, Maynooth, has been appointed editor.

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