

personality so charmed the Holy Father during his recent visit. My mind inevitably harks back to some of Cardinal Mannings' remarks which I quoted last month:—

"(1) If the Holy See will govern through the Episcopate it can do anything.

"(2) If the Holy See will govern with, by, and through the Episcopate one whole race of men would disappear—the whisperers, intriguers, backbiters, and accusers."

In regard to the letter I should like to place on record a very significant official correction which has recently been made in the English translation. The English version of a certain passage in the letter has been authorised by the Vatican to read as follows:—

"Mindful therefore of Our Apostolic Office and urged by the charity that embraces all men, We implore both the English and Irish peoples to consider whether the moment has not come for a cessation of violence and for a settlement by consent. In this connection We think that the time is ripe for carrying into effect the suggestion recently put forward by prominent men of great political experience, namely, that of referring the problem to a Constituent Assembly elected by the whole Irish people; once such an Assembly had spoken it ought not to be difficult for the authorised representatives of both peoples to come together and, having discussed the pros and cons, to agree on a plan for the solution of the question in the spirit of peace and reconciliation. The point of the correction is that in the unauthorised translation it seemed possible that the Holy Father was endeavoring to bring about peace between two political parties. From the official translation it now becomes quite evident that the Pope's mind was concerned, not with parties, but with the mutual agreement of two separate and distinct peoples, namely the Irish people and the English people. The correction, therefore, makes all the difference in the world.

IRISH NEWS

GENERAL.

Amongst recent ordinations to the priesthood at St. Mary's Cathedral, Kilkenny, were Revs. P. Doherty and J. McMonagle for Christchurch, New Zealand.

The Republicans are making reprisals for the military burnings of farms, shops, etc. Recently Coolmaine Castle, Co. Cork, Correal House, and Curraghboy House, Roscommon, were destroyed.

At the trial by court-martial of Mr. I. I. McKeown, M.P. Republican Commandant, Co. Longford, for the murder of Inspector McGrath (who was killed by chance medley during the search of a house) the prisoner said: "From you I crave no mercy, but as an officer of the Irish army I claim the same right as I would be prepared to give you, if you fell into my hands." Evidence was given by the military that the prisoner had on many occasions behaved in a very chivalrous manner to the Crown forces when at his mercy.

IRISH BULLETIN ON TOLERANCE.

The *Irish Bulletin* points out that in the 27 countries in which the Republicans are in a majority, in spite of the Belfast pogrom, there has never been any persecution of Protestants. "The Irish Republic," it says, "has decreed and insists on absolute tolerance for all creeds." Proof of this is supplied by Sir H. Greenwood's admission in the House of Commons that the only part of Ireland in which he saw religious intolerance was in the north, and in the recent remarks of Dr. Glenn, Moderator of the Presbyterian General Assembly.

HOW THE BOYCOTT HITS BELFAST.

The special correspondent in Belfast of the *Times* says that whilst by far the greater part of Belfast's trade is with markets outside Ireland, those industries with almost exclusively Irish activities have been brought to a standstill. "Wholesale drapery houses in particular are in a very serious plight, and as the firms cannot live in the absence of trading relations with all Ireland their situation is precarious. Owing to the deflation in values losses would be considerable even if normal trading were resumed. As

things are, holders cannot dispose of their stocks on any terms."

When the *Times* speaks of the trade outside Ireland it means the linen and ship-building trades, which are in a very bad way at present and are likely to continue so.

PRESBYTERIAN GENERAL ASSEMBLY AND SINN FEIN.

In a discussion at the General Assembly (Belfast), reference was made to the authority of Sinn Fein in certain Western areas, and its exercise in securing cheap motor fares; and also to the religious tolerance shown and to the effects of the Belfast boycott.

Rev. W. G. Strahan (Newry) complained that mansees had been commandeered and turned into military barracks. In Galway he had been indebted to Sinn Fein for a quick passage along the roads. When the Republicans were in control, they allowed no overcharges for motors or motor-spirit.

Rev. W. P. Young (Galway) believed if there was any interference with Presbyterians, it was not for religious reasons. He had never met the slightest discourtesy.

Rev. H. T. Waddell (Howth) said that nothing that had happened or could happen could change the essential charm of Ireland for many or the essential love of the Irishman's character. (Hear, hear.) When people had spoken like this out of their heart's bitterness of the sorrow of these days, they were sometimes smiled at; but there was nothing like an Irishman after all. (Loud applause.) There was stuff in the Irishman's soul that was God's finest workmanship. He believed to a certain limited extent the exclusion of the North from the South was reacting favorably upon the business houses in the latter. Political parties must never separate religious affairs. There never would be two Parliaments in the Presbyterian Church in Ireland, and there was no frontier line to separate those who were beyond the Boyne.

THE CASE OF DR. IRWIN.

It will be remembered that the Rev. Dr. Irwin, the Presbyterian minister of Killead (Antrim), who travelled America with de Valera a year ago, speaking for Irish freedom, was, on his return home, arrested and sentenced to a year's imprisonment for having in his house a revolver—as protection against the law-and-order Orangemen. The Orangemen raised a fierce howl against Dr. Irwin, demanding that the Presbyterian Synod should try him for treason and remove him from the ministry or otherwise suitably punish him. The howl was so terrific that the frightened Synod called a meeting, and after much discussion thought they found a way out by passing the matter to the General Assembly. The General Assembly in turn passed it to the Presbytery. The Presbytery investigated Dr. Irwin, and the newspapers report "could only find the highest praise of the gentleman's work and worth as minister of Killead." His faithful congregation, knowing the worth of the man, turned up in force to back their worthy minister. The Presbytery reported back to the Synod. The Synod, somewhat embarrassed by this, appointed a commission to go down to the parish, meet the congregation, and make a report. The parishioners at Killead had it conveyed to the members of the commission that they had better stay at home and attend their own business. The commission then considered it wise to be discreet, and sit in Belfast instead of Killead. Out of the large congregation at Killead, they just got two accusers of Dr. Irwin, one of them Mr. Heatley, a retired inspector of police, and the other an Orange Justice of the Peace, James Morrissey. These read long statements accusing Dr. Irwin of depravity in associating with de Valera, the head and paymaster of a murder gang. The members of Dr. Irwin's congregation rose up in hot resentment, and several of them threatened to visit Heatley and Morrissey with personal chastisement. The commission referred the matter back to the General Assembly. And the General Assembly is to thrash the matter out at the next annual gathering. Earnest Nationalists in the Presbyterian body are, with interest, watching the spiritual struggle among their leaders who, anxious to do justice, and at the same time fearful of offending the Orange wire-pullers, are trying to find some one who will bell the cat or else discover them a decent way out of the difficulty.