

to lift up my trousers. When I got outside my hands were tied up again, and the straps fastened round my neck and face. Five or six soldiers hit me."

Torture Before Hanging.—An attested copy was submitted to us of the following deposition alleged to have been made by Kevin Gerard Barry, medical student, hanged for alleged participation in an attack on the Imperial British forces:

"County of the City of Dublin to wit:

"I, Kevin Barry, of 58 South Circular Road, in the Co. of the City of Dublin, medical student, aged 18 years and upwards, solemnly and sincerely declare as follows:

"(1) On September 20, 1920, I was arrested in Upper Church Street, in the City of Dublin, by a sergeant of the 2nd Duke of Wellington's Regiment, and was brought under escort to the North Dublin Union, now occupied by the military. I was brought into the guardroom and searched. I was then removed to the defaulters' room by an escort with a sergeant-major. The latter and the escort belonged to the 1st Lancashire Fusiliers. I was then handcuffed.

"(2) About a quarter of an hour after I was placed in the defaulters' room two commissioned officers came in. They both belonged to the 1st Lancashire Fusiliers. They were accompanied by three sergeants of the same unit. A military policeman who had been in the room since I entered it, remained. One of the officers asked my name, which I gave. He then asked for the names of my companions in the raid or attack. I refused to give them. He tried to persuade me to give the names, and I persisted in refusing. He then sent a sergeant out of the room for a bayonet. When it was brought in, the sergeant was ordered by the same officer to point the bayonet at my stomach. The same question as to the names and addresses of my companions was repeated, with the same result. The sergeant was then ordered to turn my face to the wall and point the bayonet to my back. I was so turned. The sergeant then said he would run the bayonet into me if I did not tell. The bayonet was then removed, and I was turned round again.

"(3) The same officer then said to me that if I persisted in my attitude he would turn me out to the men in the barrack square, and that he supposed I knew what that meant with the men in their present temper. I said nothing. He ordered the sergeants to put me face down on the floor and twist my arm. I was pushed down on the floor after my handcuffs were removed by the sergeant who went for the bayonet. When I lay on the floor, one of the sergeants knelt on the small of my back, the other two placed one foot each on my back and left shoulder, and the man who knelt on me twisted my right arm, holding it by the wrist with one hand while he held the hair with the other to pull back my head. The arm was twisted from the elbow joint. This continued, to the best of my judgment, for five minutes. It was very painful. The first officer was standing near my feet, and the officer who accompanied him was still present.

"(4) During the twisting of my arm the first officer continued to question me as to the names and addresses of my companions, and also asked me for the name of my company commander and any other officer I knew.

"(5) As I still persisted in refusing to answer those questions, I was let get up, and I was again handcuffed. A civilian came in, and he repeated the questions, with the same result. He informed me that if I gave all the information I knew I could get off. I was then left in the company of the military policeman, the two officers, the three sergeants, and the civilian leaving together.

"(6) I could certainly identify the officer who directed the proceedings and put the questions. I am not sure of the others, except the sergeant with the bayonet. My arm was medically treated by an officer of the Royal Army Medical Corps attached to the North Dublin Union the following morning, and by the prison hospital orderly afterwards for four or five days.

"(7) I was visited by the court-martial officer last night, and he read for me the confirmation of sentence of death by hanging, to be executed on Monday next, and I make this solemn declaration, conscientiously believing same to be true, and by virtue of the Statutory Declaration Act, 1835.

"Declared and subscribed before me at Mountjoy Prison, in the County of the City of Dublin, October 26, 1920.

"MILES KEOGH,

"A Justice of the Peace in and for the said County.

"KEVIN GERARD BARRY."

An officer of the Cameron Highlanders was in charge of the party that murdered the Buckley boy, a handcuffed prisoner. Inspector Cruise led the party that terrorised Galway and murdered Walsh. Testimony has shown that Inspector Smyth and Generals Lucas and Deasey ordered

indiscriminate and summary slaying of Sinn Féiners, who comprise over eighty per cent. of the whole population.

(To be continued.)

The Destruction of the Monasteries

In an article on the decay and probable extinction of the English country-house published in the *Manchester Guardian Weekly*, Mr. Maurice Hewlett, the eminent English novelist, writes of the destruction of the monasteries and its social effects:—

"I need not go back to the castle-raiding of the twelfth century, blessing undisguised as that must have been; but I will invite the reader to reflect upon the destruction of the monasteries, and what that must have meant. A transformation of the whole countryside, no less. Not a county in England but must have felt its treading well-nigh slipped. Wipe out three times as many cathedral churches as we have now, four times the number of great houses, and you will have a notion of what happened. Glastonbury, the greatest church in England, clean gone; Walsingham, St. Edmundsbury, Malmesbury, Shaftesbury, Reading, Fountains, Jervaulx, Whitby—but why go on? The names remain in every county, and a few piled stones stand witness to a bygone civilisation. And the great houses to which those churches gave reason meant much more to the people than our present Belvoirs, Welbecks, and Hatfields have ever meant; for there was the church, a centre of worship and a beacon to the eyes for leagues about it; there was the convent, not impeded, and remote, but with door and buttery-hatch open to all-comers. There was no Poor Law while the monasteries stood, and it wasn't long before the peasantry felt the lack of them. As far as they were concerned it was blank loss.

"Imagine England covered with vast accessible, friendly, open houses, and churches annexed to them. Imagine those cast down, stripped of their lead, robbed of their ornaments, sold, then walled in and profaned; or unsold and left derelict, as the case might be. There exists in some collection of those things a lament over Walsingham, the great pilgrimage-place of the east, which I have seen but cannot now find, one of the most touching I have ever read. It is a pure elegy of the 'How are the mighty fallen' kind; not the outraged cry of a devotee for the desecrated image of Our Lady of Walsingham, but merely a threnody of loss. The noble towers, the shining vanes which used to herald the morning sun, the pleasant seat, the goodly hospitality—Woe's me for Walsingham! is the burden of it. And what Norfolk felt for Walsingham Somerset knew for Glastonbury, and Wilts for Lacock and Malmesbury. There was real loss behind the grief."

Britain's Welfare Depends on Ireland's Freedom

The opinion that much of the welfare of society as well as of religion in Great Britain depends upon a satisfactory solution of the Irish demand for freedom, was expressed by Prof. Stewart Miller, of Glasgow University, in a lecture recently in the Glasgow Catholic Institute. Prof. Miller suggested that if Ireland were given her freedom, she might develop a democracy of a specially free and high type, which would be a great contribution to the social fabric of the times. Prof. Miller is a convert to the Catholic faith and a patriotic Scotsman. He stated that the Irish question is fundamentally a moral problem. He spoke of it as a Scotsman concerned with the good of his own country. He suggested that, in the system of Europe, Ireland has a unique function to discharge, and that function she could discharge only in freedom. Ireland differed from Scotland, the speaker said, in her economic condition and ideal. He suggested that there was a real chance that, if left to herself, Ireland could work out a well-balanced economic system within which there might grow up a democracy more real than any yet known—at once more free and more responsible. Furthermore, her example would react beneficially on others. Again, Ireland is Catholic, while Britain is Protestant. The speaker suggested that the example of Ireland was bound to react on others in the Empire. The self-complacency which had been the great obstacle to the reception of Catholic truth in Britain was giving way. Men were becoming conscious that the social fabric in Britain was disintegrating. They sought to remedy this by tightening the bonds of State control, but a merely external framework was bound to fail them in the long run.