

that they expressed what all decent people ought to think about us on account of such conduct. But as the P.P.A.'s methods have been sufficiently branded by magistrates and by Members of Parliament before now there is no need to say at present what we think of the editor of the *Wanganui Chronicle*. For the present, let us say that we have written to the proper authorities with a mild query as to whether they consider it right that the man who displayed such a malicious disregard for common sense and truth is fit to go without proper restraint and supervision just now. We dwell no longer here on that particular phase of the malicious and stupid misrepresentation of us by the Christian and gentlemanly editor of the *Chronicle*; it is ignorant, malignant, and libellous; it is what we should expect from that paper. There is another point. In the same effusion, or *misleading* article, he said that the "Protestant literature" banned by the Government is fit for circulation and that it is supported by well-authenticated historical references. We say here as plainly as may be that the "Protestant literature" banned by the Government is low, vile, and immoral, and that the man who would introduce it into a family is a blackguard. That is plain language, but we stand by it. To prove its truth let us examine some of the historical references and the well-authenticated evidence for them. Here are a few samples: "An Irish bishop once said to me." (page 1). Zanardelli [head of an atheist Government] said, etc. (page 43). Michael McCarthy says, etc. (page 44). "Emile Zola . . . represents Pierre as saying," etc. (page 52). "I have often been told by Italians," (page 53). A writer in the *Nazione* says, etc. (page 59). A postcard sold in the street says, etc. (page 59). The *Tribuna* [a Freemason rag] says, etc. (page 61). It is frequently said, etc. (page 76). The ex-monk, Campanella, tells us, etc. (page 77). A Roman newspaper, etc. (page 82). Froude [the expert historical liar] says, etc. (page 97). De-beyne, "who is the great commentator on St. Liguori" [never heard of before by us] says, etc. (page 100). FATHER CHINQUY ASKS, etc. (page 159), etc., etc. Such are the testimonies on which this "well-authenticated" book is based. We have read it; and we repeat again that if it is a "classic" then too is Chinquy's testimony a classic, and so are the ravings of the prostitute, Maria Monk. This book is of the same class; and it is a falsehood to represent the book as history at all. The man who would introduce it is a blackguard if he has read it; a fool if he has not. No other verdict is possible for decent-minded people. It is fit that the book should be advocated by the supporters of a horsewhipped cadumnator. Nobody else could say a good word for it.

### President Wilson and Ireland

The time for trust in an English Government having passed away the eyes of Irishmen are now turned on President Wilson, and few things interest them more than the speculation whether the President will prove a man of his word or merely a politician. If he stands firmly by what he has said regarding the right of a people to self-determination, irrespective of the selfish interests of others, then Ireland is safe. We have had our days of doubt. We have listened to those who said that the President was like all other politicians that we know of. But as time went on, and as he still emphatically reiterated his principles, and more than ever when on Independence Day he uttered the significant warning that the Powers must be prepared to make sacrifices and that justice must be done all round no matter whose selfish interests are crossed, our fading hopes revived and we felt that Ireland can rely on the President to stand fast for his honor in spite of the evil influences of capitalists and autocrats. We are pleased to see that so shrewd a judge as Mr. Stead also takes this view and believes in the manhood of President Wilson. We quote a few passages from Mr. Stead's article in order that the wavering faith of many of our readers who have been sickened by political chicanery and duplicity may be strengthened and that they may still hope for the future of Ireland as a

free nation, liberated from the dominant interests of a selfish autocracy which so successfully misgoverned her and so systematically oppressed her. In the following words Mr. Stead expresses his confidence in the President's determination to stand by his words, to secure acceptance of his principles by all the belligerents, and not to allow America to be made a tool by any Empire for its own ends in the war:—

His whole conduct ever since 1914, when he was called on to take up the exceedingly difficult and thankless role as defender of neutral rights, has been marked by absolute candor and consistent uprightness, and his refusal to discuss peace, despite his previous statements concerning the advisability of so doing, could only have been dictated, we felt sure, by entirely adequate considerations. His speech on Saturday gives ample explanation and discloses him as an even greater statesman than he had appeared before. He is undoubtedly the greatest man produced by the war, and this is fortunate, for he is the leader of a mighty nation which will have the dominant say in the future re-arrangement of the world.

In his speech in New York he insisted that "there must be impartial justice shown in every item of the peace settlement, no matter whose interest is crossed, not only impartial justice, but also the satisfaction of the several peoples whose fortunes are dealt with." An indispensable instrumentality which is to secure final and permanent peace is a league of nations. He regards the constitution of that league as the most essential part of the peace settlement itself. It cannot be formed now, for it would be "merely a new alliance confined to the nations associated against a common enemy." He then proceeded to tell of the five fundamental things which were to guide us in making peace. He stated them authoritatively as representing the American Government's interpretation of its own duty, with regard to peace.

They undoubtedly bring peace much nearer, for if known in Austria and Germany would utterly dispel those fears of boycott, of hostile discrimination, of exclusion from world trade which have enabled the enemy military leaders to keep their people solid behind them. They finally dispel, too, the unquiet feeling of many in Entente countries that the end proposed by certain Allied statesmen would not bring peace to the world, but would bring further unrest, and in time another war. "A victor's terms imposed upon the vanquished," said President Wilson, some time ago, "would be accepted in humiliation, under duress, at an intolerable sacrifice, and would leave a sting of resentment—a bitter memory upon which the terms of peace would rest, but only as upon a quicksand." Above all, did the talk of a trade war against Germany, of boycotts, of refusal to permit her people to have access to the raw materials of the world seem to point to an indefinite prolongation of the struggle and to the final conclusion of a peace based on a quicksand. To attempt to permanently bottle up 130,000,000 energetic and pushful individuals who had become great industrial peoples was bound ultimately to bring about catastrophic conditions which would again destroy the peace of the world. President Wilson is absolutely determined that peace when it does come is to be a lasting one, and we see the youngest of all great nations taking a stand which will inevitably make it the arbitrator of the world.

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