

unmeaning prejudices of the past have died away, and that, under Providence, endowed with a legitimate measure of liberty to manage our own affairs, we will tolerate no senseless divisions, but Protestant and Catholic, all classes, high and low, rich and poor, will face the future hand-in-hand with the one ambition and determination to make our dear Ireland the happy and the prosperous and the contented place it should be.

Continuing, Mr. Redmond dealt with the charges of intolerance which had been made against the Catholics of Ireland. To those who really knew them the charges of intolerance so frequently made against the Catholics will carry no conviction, but to those who do not know us, to those who may have any suspicion or doubt, to such people the action of Derry Catholics in rallying round this Protestant gentleman, who is the Home Rule candidate, should be surely proof that Irish Catholics know no stronger desire than in a self-governing Ireland men of all creeds may work and live side by side on terms of absolute and perfect equality. To Mr. Ure he would say that he had often heard him say on English platforms that they in Ireland on the basis of Home Rule are ready for a future of friendship and unity with Great Britain. The past had been bitter in Ireland, but with legitimate freedom and control of their own affairs we believe and hope and intend the future to be bright and happy for both countries. Above all, he said to Mr. Ure to take away from that meeting the full conviction that it is untrue that Ulster is against Home Rule. Nowhere has Home Rule greater friends than in this province. Whatever happened, Ulster would never leave the rest of Ireland; whatever happened, the rest of Ireland would never leave Ulster. When the reform one man one vote referred to by Mr. Hogg was carried Ulster would be shown, beyond all doubt, to be with the rest of Ireland.

The Lord Advocate for Scotland, in the course of a logical and eloquent speech, said:—Sir Edward Carson makes a special appeal to the Scotsmen to come to the rescue of the majority in the four counties in this hour of their trial and calamity, and he makes this appeal because Scotland is and always has been the land of liberty. I think we could all promise him a ready and an effective response to his appeal if he could satisfy us that there is—I would not say the faintest probability of the liberty of these men in the four counties being affected in the faintest possible degree by any line of clause or word in the Home Rule Bill. Sir Edward Carson knows very well that he cannot. The Ulster protest is not a protest for liberty, for every man in Ireland is fully preserved—nay, indeed, it is guaranteed by the express terms of the Home Rule Bill. The men who sign this covenant do not even claim the right to govern themselves, or to select for themselves the form of government they prefer. What these men who sign the covenant claim is this—to refuse to the overwhelming majority of their Irish fellow-countrymen the right to govern themselves. How sane men can put forward so monstrous a contention is an amazing fact which only history can explain. The history of Ireland explains it all very thoroughly. As long as self-government is denied to Ireland all patronage, profit, and the authority of the Kingdom pass into the hands of a small minority, and no oligarchy will surrender so fair a prize to reason or justice. Now, every oligarchy tries to fortify itself against the day of judgment by attaching to itself a following. That all-essential following is to be secured among the Protestants in the North-East of Ireland by creating the tie of religious prejudice.

Never, I suppose, was religion so flagrantly exploited by interest as here in North-East Ulster. It is, indeed, nothing short of deplorable. The young Enniskillens who listened to Sir Edward Carson do not in their private life detest their Catholic neighbors. They are, indeed, a minority living on good terms with the Catholic majority, and the bewildered Saxon is much tempted to ask why it is that men who can get on with each other in private life cannot get on with each other in politics. There surely ought to be some better way of life than eternal rhetoric about the Siege of Derry and the Battle of the Boyne, threats of rebellion hurled through the air. Well, we Scotsmen know

well what rebellion means, for once upon a time we were rebels ourselves. We know that there are two conditions which rebellion must satisfy if it is to escape the reproach of wickedness. First, it must be the only way of averting an irremediable wrong; second, it must not create more or worse wrongs than it will avert. This threatened rebellion plainly satisfied neither of these conditions, and Sir Edward Carson makes no attempt to show that it does. He is making an appeal to a liberty-loving people, it is true, but to a very staid and matter-of-fact and law-abiding people. And before we rush to the rescue we must be told in plain English what is the danger ahead, what is the calamity likely to befall, what is the irremediable wrong about to be suffered. Everybody acknowledges now that there is nothing that an Irish Parliament would do—even if it had the power, which under the Bill it has not—to inflict any injustice or hardship or disability or inequality on a single human being in Armagh, Derry, Antrim, and Down. Their liberties, lives, and property, it is freely acknowledged, are as safe as they are under the Imperial Parliament now.

## THE HOLY FATHER

### HIS SANCTITY AND LEARNING

At the banquet following the consecration of the new Auxiliary Bishop of San Francisco, the Right Rev. Edward J. Hanna, D.D., the toast, 'The Holy Father,' was responded to by his Excellency the Most Rev. John Bonzano, D.D., Archbishop of Militene and Apostolic Delegate to the United States, who had officiated as consecrator.

'You ask me,' said his Excellency, 'to speak of the Pope, and indeed I would find no difficulty in speaking of him, but rather of speaking of him in fitting language—the more so because every one of you knows, loves, and venerates him. Nevertheless, encouraged by your kindness, I shall speak of him as a son addressing his brothers. It is not my intention to describe the dignity of his office as Vicar of Christ, but rather to describe the qualities of him in whom the Papacy is embodied.

#### A Providential Man.

'Who, then is Pius X.? He is a providential man who during nine years has put into execution a vast programme which is contained in these few words: "Instaurare omnia in Christo." Sprung from the people, passing through all the grades of the ecclesiastical dignity, and finally reaching the Supreme Pontificate, he realised at once all the needs of the Church, and took measures to supply them. Seeing that error directs its attacks not only against the special teachings of the Church, but also against the deposit of faith itself and the foundations of belief, he condemned with apostolic courage what he justly called the "synthesis of all heresies." With equal firmness he stood unyielding as a wall of brass against the secular powers which in Portugal and France would have robbed the Church of her rights. After defending the Church against her external enemies, he reorganised and rendered most efficient the Roman congregations through which he governs the whole Christian body.

#### The Clergy.

'Then, turning from these measures for the general welfare of the Church, he gave his attention to its spiritual life, and first of all to the most important part, the clergy, to whom he addressed the compendium of ascetical teaching, the "Exhortation to the Clergy." In that same spirit and with the same desire of forming a worthy clergy, he insisted that the seminaries should be in a true sense the home of study and piety. What he did for the secular clergy he likewise did for the regular clergy by providing for the more thorough maintenance of the religious spirit.

#### The People.

'Nor could he in the midst of all his cares overlook the needs of the Christian people. He insisted,

**R. V. C. Harris**

SURGEON DENTIST

Moderate Charges.

HASTINGS STREET, NAPIER.

Painless Extractions.

PHONE 486.