

had no previous communication with any of them, and the invitation had been sent quite spontaneously on the suggestion of a lady delegate. (Applause.) They were all familiar with Miss Mackay's writing in the press on behalf of Ireland, and all would agree that no one deserved better of the Irish race in New Zealand. (Applause.) On the previous day Mr. O'Regan received the following telegram from Miss Mackay: "Honored and delighted to accept.—Jessie Mackay."

SOME HISTORICAL FACTS ABOUT IRELAND

A PROTESTANT ON THE POSITION.

An interesting address was delivered at the Paramount Theatre by Mr. A. Hall Skelton, the well-known Auckland solicitor (a delegate to the Dominion Convention), who dealt with the Irish question from a Protestant point of view. Mr. Skelton held the close attention of the large audience, and at the close of the lecture, which was curtailed to enable suburban residents to catch their trams, the speaker was loudly cheered.

Mr. Hall Skelton made his position quite clear. He spoke, he said, as an Anglican, an Irish colonial, whose parents hailed from Ulster and whose forebears had resided in Ireland for the past 500 years. His mother was of the very Protestant French-Huguenot stock. The speaker dealt with Irish history from the legendary period—4200 years ago—down to the Act of Union in 1800.

The allegation that the Irish question was a religious one was wholly false. Any student of Irish history knew that religion had been used purely as a tool of the British political party leaders. When the Act of Renunciation was passed in 1782 giving Ireland her own Parliament, it was the Protestant Irishmen, with the knowledge of George Washington's fight to free America, who raised the Irish army and won independence for the Irish people. The 18 years of Irish self-government doubled the population of Ireland, and in commerce and trade she became "the marvel of the earth," according to a leading English statesman. Her competition with the English manufacturer and trader during this period, however, was her downfall. The great plot to bring about the Union in 1800, which Gladstone called "the foulest crime that ever a race perpetrated against another," was generally unknown amongst laymen. One and a quarter million pounds was spent in bribery and corruption to purchase the Irish vote. Forty-nine peers were made: diplomatic, social, and political preferments were handed out as bribes to assist in carrying out this design. The period following 1800 onwards was marked by complete destruction of Irish trade and the raising of the rents till the people were starved to death. In 1846, 750,000 men, women, and children died from starvation. The landlords, not satisfied even with this, tore the roofs off the houses and evicted the poverty-stricken tenants because they could not pay a rent which no land on God's earth could pay. From 1817 to 1835 there were seven large famines.

Since the Union nearly all the leaders, whom Ulstermen of the Carsonian type called rebels, murderers, and assassins, had been Protestant Presbyterians and Anglicans—Wolfe Tone, Robert Emmet, Davis, Smith O'Brien, Isaac Butt, and Charles Stuart Parnell were among these. Nearly all suffered imprisonment and death. Every form of coercion was used to repress the liberators of Ireland. Every time the Irish agitator met the Unionist on his own battlefield—the House of Commons—the Irish rebel won.

Mr. Hall Skelton went on to deal exhaustively with the trickery of the Unionists during the war to upset the Home Rule Bill. The Carson rebellion in 1913 he referred to as one of the most shocking instances of high treason remaining unpunished in British history. German arms were introduced and a major of the Carsonian army stated that they had the assistance of a Continental Power and would prefer to be under German Government if Home Rule was put into force. He narrated the chief incidents leading up to the present impasse.

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His Lordship Bishop Whyte in Sydney

WELCOMED BY OLD PARISHIONERS.

On Tuesday evening (says the *Catholic Press* for October 6), his Lordship the Right Rev. Dr. Whyte, Bishop of Dunedin, N.Z., who is on a visit to Australia in connection with the St. Mary's Centenary celebrations, was entertained by his old parishioners at Stanmore. The church grounds were beautifully decorated and brilliantly lighted by great numbers of Chinese lanterns, and colored electric bulbs, ingeniously concealed among a wealth of flowers and greenery. Speeches of welcome were delivered from the presbytery verandah, and afterwards a pleasant musical entertainment was given in the hall, where refreshments were also provided for all. The hall decorations were on a most lavish scale, the artistic effects exercising a very charming impression upon the visitors.

During the evening his Lordship Dr. Whyte was presented with an illuminated address, of a beautiful and artistic design, on behalf of his old parishioners and friends.

With his Lordship on the platform were Right Rev. Mgr. King, Very Rev. Dr. M. J. O'Reilly, C.M. (Rector of St. John's College, within the University), Rev. Fathers J. Sherin, T. Kenny, and Cullen (Maitland), the Hon. E. A. McTiernan, M.L.A. (Attorney-General), Messrs. J. Herlihy and J. Creagh.

The chair was occupied by Mr. J. Herlihy, who extended a hearty welcome to the distinguished guest. The parishioners of Stanmore felt that they were better citizens, better Australians, and better Catholics for having come under the influence of his Lordship Dr. Whyte. Although Dr. Whyte had set high traditions in the Stanmore parish his mantle had fallen on worthy shoulders, in the person of Monsignor King. All the parochial activities were in a flourishing condition, thanks to Monsignor King.

On behalf of Father Kenny, himself, and the parishioners, Monsignor King assured his Lordship that he was exceedingly welcome that evening. "We regard your Lordship as a pioneer in every sense in this parish," continued the speaker. "When I came to the parish, I found the church organisation like a piece of well-oiled machinery. Everything was in perfect order, and it was a pleasure and a happiness and a privilege that, perhaps, I did not deserve. It will please his Lordship to know that up to the end of August, since his departure, 14,000 people received Holy Communion in this parish. To-night, on behalf of these people who love you so well, I welcome you most cordially. On behalf of Father Kenny, I welcome you, and on behalf of myself, for I lay claim to the privilege of being a very old friend of your Lordship.

The Hon. E. A. McTiernan, M.L.A. (Attorney-General), said it did not seem very long since they bade farewell to his Lordship in the Petersham Town Hall. He had returned to Sydney to participate in the Centenary celebrations of St. Mary's Cathedral, and he (the speaker) was sure that all the people of Sydney, and the Archbishop and clergy, would be just as pleased as the people of Stanmore to see his Lordship gracing with his presence the ceremonies which would mark the great centenary. His Lordship had made thousands of friends in New South Wales, and every one of them would be pleased beyond measure to see him once again in their midst.

The Very Rev. Dr. M. J. O'Reilly said that the proceedings that evening were a wonderful tribute to the great esteem and admiration in which Dr. Whyte was held by the people among whom he had labored. It was a tribute, too, to the kindly, affectionate, Catholic nature of the people. They were all delighted to see Dr. Whyte back amongst them, and to witness what a wonderfully happy family he had left behind him. It was pleasing to know, too, that the parishioners of Stanmore had attached themselves with the same cordiality to their new parish priest as they had shown, in days gone by, to his Lordship Dr. Whyte.

Mr. Creagh then read and presented the illuminated address to his Lordship.

The Bishop's Reply

When he rose to reply, Bishop Whyte received a great ovation. He thanked Monsignor King and his energetic