

Church influenced the plain chant in Europe. The works of Sedulius were incorporated into the Offices of the Church. The Introit, "Salve, Sancta Parens," was also written by Sedulius.

As early as 590, at the Synod of Drumseat, a species of chant was recorded. A distinct chant was taught in the famous Monastery of Bangor, and it was brought to the Continent by St. Columbanus and his companions. The Continent and Britain were indebted to Ireland in the matter of Church chant.

## Answers to Correspondents

**READER.**—Our attitude is that of the majority of the Irish people. And, as you know, the Christian principle is government according to the will of the people. Moreover, the Irish Hierarchy have now expressed their views and they are exactly in accordance with our own policy. What more do you want? Do you think you know more about the question than the whole body of the Irish bishops? We certainly do not think you do.

**C.B.**—We have not been able to trace the song you mention. However, we will keep our eyes open and secure it for you if possible. The cult of the Bulgarian Bug seems to be on the wane. Several people offered us theirs for keeps recently, but we prefer to die a natural death when the time comes. This sort of talk about germs and microbes reminds us of what Mr. Dooley said some years ago: "In my time, Hennessy, if you went to a doctor he gave you a bottle of water with a packet of sulphate of magnesia in it and the deed was done. Now he frightens the wits out of you by telling you that your interior is like another Belgium where friendly germs and hostile microbes are slaughtering one another."

**F. McK.**—H. G. Wells is about as sound an authority on history and philosophy and theology, and several other things on which he writes, as our office boy is on Sanskrit. That a book written by a man in a hurry should be taken seriously and boomed by critics is as good a proof as any we know that the business nowadays called education is a fraud. Wells, before he grew a head too big for his hat, used to tell a really good story about the man in the moon, but he is unable to do that now. His alleged "History" is full of wild and weird assertions which only raise a smile of pity on the faces of intelligent readers.

**SINN FEIN.**—The following extract from the *Nation* will perhaps give some notion of how the question of claims is to be treated:—

"Mr. Churchill explained the way in which the British and Irish Governments are to treat claims for injury during the disturbances in the course of a statement in the House of Commons yesterday week. The disturbances are to be regarded as 'a rebellion retrospectively viewed as a civil war, terminated by a treaty and amnesty.' Each side will make itself responsible for the injuries inflicted by its own forces. This applies to injuries in England as well as Ireland. The British Government will accept all awards given in Ireland in respect of personal injuries, but in the case of injuries to property awards that have been given in undefended cases will be reviewed by a committee consisting of a member appointed by the British Government, a member appointed by the Irish Government, and a chairman agreed upon by both. Then the local authorities will be relieved of the impossible charges imposed on them by the Malicious Injuries Act, and the British taxpayer will pay for the damage done in British reprisals, official and unofficial."

**W. P. Mc. (Granity).**—The awarding of the medal referred to is withheld pending the fulfillment of certain conditions of which the winner is well acquainted.

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## Was it for This?

### The Answer

(By ANDREW E. MALONE, in the *Free State*.)

Was it for this the Wild Geese spread  
The gray wing upon every tide,  
For this that all that blood was shed,  
For this Edward Fitzgerald died,  
And Robert Emmet and Wolfe Tone,  
All that delirium of the brave.

This question is being asked throughout the length and breadth of Ireland by opponents of the Treaty. It is not being asked in the same exquisite language that Yeats uses in the poem quoted. It is being asked in the language of innuendo; in the language of the politician rather than in the language of the poet. The language in which the question is being asked implies that those who negotiated the Treaty in London, those who supported it in An Dail, and those who supported it in the capacity of ordinary Irishmen are all unworthy of the sacrifices that have been made throughout our history, and more particularly, they are all supposed to be unworthy of the sacrifices of the immediate past. This language of innuendo is surely unworthy of the men who use it. It is unworthy of the men against whom it is used. Above all it is a definite blot upon that freedom in which cause it is supposed to be used. Freedom comes from God's right hand and needs a Godly train Davis warned us. Are we mindful of the warning? Are we mindful of the necessity for trust and tolerance which the gift of freedom makes imperative? It must be said, by one at any rate, that we do not seem to be at the moment mindful of any of these things. We are much too busy imputing motives and endeavoring to cast slurs to take heed of Davis. But we must take heed—and take heed quickly.

A DECISIVE YES.

When the question is asked "Was it for this . . . that blood was shed?" there is no necessity for any Irishman of our day to look downcast, and there is no necessity for him to think that the only possible answer is "No." On the contrary—the answer is most decisively "Yes." It was for this the blood was shed. For this Treaty, which is the reality of Irish freedom. The cause has had many names—it has superficially even had many objectives—but always the aim was the same. The aim was to get rid of English government from Ireland. Through the whole course of our history, whether we fought for an English king against an usurper or whether we called our objective Home Rule it was always the same grand passion that inspired us. Our passion was to own and control our own country for ourselves. It was the great urge towards national individuality: not any mere form of constitution, that propelled our people through over 800 years of agony. It is true that some thought in terms of a republic; it is true that some thought in terms of a monarchy; it is true that some thought in terms of repeal of the Union; it is true that some even thought in terms of Home Rule. From time to time each and all of these things gave inspiration to our leaders and to the masses of our people. Is it our function to sit in judgment upon those past upholders of our rights and beliefs? Is it meet that we should pass judgment upon them? One and all they served the right as they saw it and through their continuous and cumulative efforts we are to-day about to enter into that heritage of freedom for which they wrought and fought and died. Most certainly it was for this that blood was shed. It was for this heritage of freedom which through and by the Treaty we are about to enjoy that "Edward Fitzgerald died, and Robert Emmet and Wolfe Tone." As a result of the sacrifices it is ours to see that the freedom is not abused and that it is not misused.

FREEDOM AND GOVERNMENT.

The Treaty brings freedom and the freedom it brings is real. It may not be necessary to say that freedom does not mean the absence of government, but as that idea is abroad it should be stated that on the contrary freedom depends upon government. The Treaty gives us the freedom to govern ourselves and to control our own destinies. That is all that for the present we require. In future our own economic affairs are to be subject to our own desire, to our own capacity, and to our own sagacity. We can make this island of ours an industrial hell upon the ap-

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