

## Current Topics

### Why England Gave In

In two paragraphs in the *English Review*, that acute observer, Austin Harrison, tells us for how much self-interest and the instinct for self-preservation counted in the Irish settlement:

"With Ireland humbled and humiliated we could not get on; we had come to a standstill, we were check-mating ourselves. The world could not believe in our protestations, in the rights of our Empire, in our justice. It struck us across the face everywhere. It is the actual stumbling-block to any real League or Tribunal of the nations. But to-day we have made good.

The road to recovery is clear, and any day now Mr. Lloyd George can set out for America with a clear conscience."

"Irish peace is Britain's opportunity, just as Irish freedom spells British consolidation. A new world-synthesis of civilisation will be born extending into all the ramifications of the New World, awakening deep echoes in the Old World. The British Commonwealth, the federation of free peoples linked to a common standard and culture arises like a new dawn."

### Ulster Bluster

We read in the cables appearing in our daily papers on May 12 that Field-Marshal Sir Henry Wilson, and a gentleman named Percival Gwynne of whom we are completely and happily ignorant, are perturbed about the Free State. It hurts them that it is unable to govern and that there are some disorders there. Apparently it does not cause Sir Henry any loss of sleep to think that his Carsonian friends are daily murdering Catholic women and children and that his friend Sir James Craig is head of a Government that is a disgrace to civilisation. This same gallant hero, Sir Henry, has fallen out with Lloyd George because he shook hands with the "murder gang"—not the Carsonian murderers (it is reserved for Sir Henry to embrace them). He refers to the men who won freedom for a small nation. We recommend to people of Sir Henry's type another passage from the *English Review*:

"The jibe of the hour is the taunt, 'shaking hands with murderers.' It is a rank witticism after a war in which 12,000,000 young men were killed; but are not the men who would let 10,000,000 women and children die in cold and hunger murderers of the most deliberate kind? A few years ago organised slaughter was the height of patriotism. Is organised callousness to another people's holocaust to be the height of political wisdom? If so better we had lost the war and at least gone down with honor. . . . Shaking hands with murderers is one of war's propagandist cries as false and loathsome as the famous lie about the German *Kadaver-Anstalt*, which assuredly will pass, greatly to our discredit, into history."

It will; and so will the fact that Specials, paid by the British Government, are murdering women and children in Belfast. The pitiful attempts of persons like Sir Henry and many British editors to cloak the Belfast atrocities prove how little honor means to many Imperialists to-day.

### A Case for the Council of Churches

If their interference in affairs that in no way concern them leaves the parsons of the C.o.C. any time for practical patriotism we desire to invite their attention to a speech that seems, according to their views, to be subversive of good order and true loyalty not only in New Zealand but throughout the Empire. Speaking in the English House of Parliament about a rebellion against the Crown, a Lord said:

"If I were an American as I am an Englishman, while a foreign troop remained in my country I would never lay down my arms, never, NEVER, NEVER."

Note that the noble lord refers to British troops engaged in putting down a rebellion as "foreign troops," and that he supports the action of the rebels.

As the speaker is dead, surely the publishers of school books containing that seditious speech ought to be brought to justice by the Council of Churches. Think of it: teaching the children to praise rebels and to call British soldiers "foreign troops." It may be alleged that the noble lord only referred to the hired savages and to the German mercenaries employed by England, but if that is so we must say that he is blameworthy for using language which might cause resentment and stir up bitter feelings, and the C.o.C. ought to pass a resolution animadverting on such imprudence. Consistent people like them are sure to do so. We have no doubt that as we have brought the matter under their notice they will have the publishers of the speech dealt with by the Crown Law authorities.

### The Black Precentor and the Yellow Pup

The entire chromatic scale of Orangemen was represented in the yowl of No Popery that rang through the Dominion after St. Patrick's Day. A Mr. Gunson from Auckland led the chorus. The Black Precentor from Dunedin—whatever that may be—was heard also. The Council of Churches contributed a vigorous item. "Prominent Cawtholics" wrote to the Press, and the Press itself beat the noise of the Orange drums to a frazzle by the discord the editors made. It did not matter that the report was only a summary taken by a man who did not write shorthand. The performers did not think it necessary to be sure of their ground. Here was a chance of showing what they could do in the way of a real, true-blue No Popery stunt and at it they went *ventre-à-terre*, pitching common sense, charity, justice, and similar considerations to the winds. We all saw what it all meant and why it was done; we all saw how it would end, as we saw how stupidly it was staged. The neatest thing about the preliminary skirmish was Dr. Liston's snub to the man Gunson, and through him, in an indirect manner, to the parsons, patriots, and pressmen. One curt note to the boisterous Mayor of Auckland met the case beautifully. Here it is:

"I beg to acknowledge receipt of your letter of Saturday. I notice your Worship issued your 'protest' before I could possibly have received your letter. Seeing that your Worship had not the courtesy, not to say sense of fair play, to await my reply to your question before handing your condemnation of me to the Press of New Zealand, it seems to me quite unnecessary that you should have written to me at all, and it is certainly unnecessary that I should answer your question." The Bishop, in a postscript, says: "As your Worship has made this matter public I am handing this letter to the Press."

### Sedition and Perjury

Lord Carson, "Galloper Smith," James Craig, Bonar Law, several Protestant bishops and clergymen, by word and writing openly defied the British Government. They threatened to hang Cabinet Ministers on London lamp-posts. They were in communication with the Kaiser and they boasted that a "powerful European monarch" was willing to help them to fight England. They said that they did not care two straws whether they were rebels or not. Some of their friends boasted that they would kick the King's Crown into the Boyne under certain circumstances. They imported German rifles and German drill-sergeants, and they promoted mutiny in the English Army. Now most of these people had taken oaths of allegiance or oaths to support the Crown, and every one of them who did was clearly guilty of breaking such oaths. They were not prosecuted for their treason, but on the contrary were almost invariably promoted to high posts in the Government. Treason was rewarded, perjury was set in high places, and from the sayings of the Orange leaders a complete grammar for rebels and anarchists was compiled. Nay, Mr. Massey publicly praised the rebel Carson who had plotted with the Kaiser. He held up as a true patriot the man who defied the Crown and was false to his oath. Hence Mr. Massey was guilty of the sort of sedition so hateful to the Council of Churches and the Mayor of Auck-

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