



VOL. XXXIV.—NO. 11.

MONTREAL, WEDNESDAY, OCTOBER 24, 1883.

PRICE FIVE CENTS

DAVITT'S LETTER

Nationalists and Orangemen

THE PARTY OF LAW AND ORDER

Tory Ruffianism.

NO CENSURE FOR CONSERVATIVE LAW BREAKERS IN IRELAND.

How Orange Violence is Palliated

WHAT SIR CHAS. DILKE'S ORGAN SAYS.

Northcote's Mission of Discord and Bloodshed.

The Whigs Wiped Out and Confidence Lost in the Liberal Party—The Terms Without a Party—Programme of the Nationalists.

(Special Correspondence to THE POST AND THE WITNESS.)

DEBLEN, Oct. 8th, 1883.

"The Law and Order Party."

The series of rival meetings which have recently taken place in Ireland ought to form an instructive lesson to the foreign student of Irish politics. Both sides of the Irish question have been debated at these demonstrations, and sentiments the most opposite in their meaning and political tendency have been cheered to the echo by Irishmen who are divided, however, into Nationalists and Orangemen. Home Rule would appear to be as repugnant to Sir Stafford Northcote's auditors in Belfast as Castle Bulo is obnoxious to the audiences that listen to Parnell in Cork or Dublin. But it is not so much in the divergence of opinion as in the conduct of the two parties, that the intelligent stranger would discover most food for study. The National party is usually held up before public opinion as "the party of discord," by the English press. We are reproached as turbulent, tyrannical and intolerant. We are accused of appealing to the passions of an excitable people so that our ends may be furthered by means of violence and excitement. Our Conservative opponents, on the contrary, are photographed as models of law-abiding orthodoxy, enemies of anarchy, preservers of the peace and bulwark of society against its disturbers. These two pictures are put in the full light of foreign opinion through the medium of London's resources of newspaper photography, and the verdict of other peoples is called for, and is very often given, against us on the sole strength of such representation. There are, however, other mediums which the eye of external criticism is sometimes brought to bear upon the contending forces in Irish politics, and in proportion as the view is directed upon actions and judgment based upon facts is the decision aimed at favorable to the popular side of the Irish question.

Conservative Roundings.

During the week just passed the "Party of Law and Order" has had its innings in the matter of public meetings. They have revelled in open-air demonstrations; but with what regard to the principles of law or order—what result to the public peace? As a contrast to the Orange assault upon the Nationalist meetings the week previous in Tyrone, no interference whatever was made to those which Sir Stafford Northcote has been addressing in and around Belfast. The National League meetings were not only attempted to be put down by the issuing of incendiary placards threatening the Government with the view of forcing the Government to prohibit the Nationalist gatherings, but by the holding of opposition meetings on the same date and place as those of the other side, and by the inflammatory harangues of "law and order" speakers that every possible form of opposition was exhibited by the Conservatives to their political rivals that could in any way be devised. But the absence of every expected system of retaliatory feeling against the Conservative meetings of last week was not sufficient to induce "the law and order party" to conduct its proceedings in a manner inoffensive to the rest of the community. Scenes of the most disgraceful ruffianism were enacted in the streets of Belfast by the mob who cheered for the Queen. Carrick Hill, a Roman Catholic quarter of the city, was attacked, and but for the prompt interposition of the constabulary blood would have been shed. The conflict here, be it remembered, was between the "law and order" people, who were ultimately compelled to have the Riot Act read by a magistrate.

Attack upon a Convent.

This was not the most disgraceful part of the Conservative blackguardism to which Sir Stafford Northcote's allusions to Orange triumphs appealed. To-day's Belfast Morning News has the following announcement:—"We regret to announce the death of the Rev. Mother (Madame Le Oantal) of the Community of Nazareth, Ballyvaughan. The sad event took place on Saturday morning at three o'clock. The deceased had been ill for some time, but no serious change was noticed until after the attack on the Convent, which took place on the previous evening. When the Orange procession was passing, the windows of the Convent were smashed. The noise and alarm that was caused by this cowardly attack, had, it is believed, an injurious effect, there by accelerating death." What a cry of indignation would have gone forth from the press of London and the champions of the law and order party, if this ruffian act had been perpetrated in connection with a National League meeting! There is no censure for Conservative law-breakers in Ireland. Violence is palliated if it is shown to persons or property in connection with forms of opposition to the national movement, and the Government that should interfere when the peace is threatened by no matter what party looks on approvingly when its "law and order" backers are the public disturbers.

One London paper has the courage to draw a contrast between the action of the authorities in reference to Sir S. Northcote's meetings and the suppressed National League demonstration yesterday at Ennis. The London Weekly Dispatch, the organ of Sir Chas. Dilke, speaks as follows of the suppression of the Ennis meeting:—"The announcement that the Irish authorities have prohibited another Nationalist meeting, which had been arranged for to-day at Ennis, is all the more unwelcome in that it follows so quickly Sir Stafford Northcote's scoldings uttered at Belfast. Of course Sir S. Northcote, besides the fact that as an Englishman he enjoys privileges withheld from Irishmen, is too discreet to use language as violent as much that falls almost unconsciously from the lips of angry Parnellites, but if the motto 'Noblesse oblige' and its corollaries were regarded now-a-days, he and all the other Tory incineraries would be judged not by the exact words used by them, but by the mischievous effect of the words they use. In the case of the Ennis meeting, as in the case of the Milltown Millway meeting, it is just possible that the Irish authorities may have some adequate reason for preferring to exercise the despotic powers entrusted to them by the Orange Act, instead of attempting to more regular means of 'peaceful' order. But it will be hard to convince the Irish Nationalists that it is so, and unless the Government acts with the extreme caution, it is in danger of falling into grievous error. It is deplorable enough that the Tories out of office should foment disaffection and then call it rebellion. For the Liberals in office to adopt the same tactics would be far more deplorable."

The English Liberal press, while estimating at its just political value the visit of the Tory leader to Ulster, and while honestly condemning the hotness of conduct of the "supporters" of law and order, cannot, however, conceal the annoyance that is felt in the Liberal ranks at the fact of the leader of the Opposition creating such excitement and receiving such ovations in that portion of Ireland where Gladstone's Government was declared to be so popular. It is true, the excitement was of the orthodox Orange kind, and that the addresses with which Sir Stafford Northcote has been welcomed to Ulster emanated from feelings of religious bigotry, fomented by landlord intrigue, but the reception, in any part of Ireland, of the political leader of the party that has strenuously opposed every legislative concession to this country and denounced Mr. Gladstone's Irish policy, is extremely annoying. It is more than even the author of the Church Disestablishment and Land Acts of 1870 and 1881 could count upon in this seemingly anomalous land of ours. And wherefore? The Liberal party has lost whatever confidence it commanded in Ireland. The motives which prompted the adoption of its policy of concessions to our people, were those of political opportunism and not of political honesty or principle. Irish agitation first brought proposals of Irish reform within the domain of practical legislation before English Liberalism inserted them in their platform, and the party most eager to suspend the constitution against Irish movements, which a Liberal policy towards Ireland always proved to be necessary, was the very party which made political capital out of Irish grievances. Our gratitude to the English Liberals has yet to be earned, and if their prominent statesmen aspire to some public manifestation of it, they must show a desire to do what is just in preference to what is expedient, and abandon a regime of coercion for a policy of constitutional rule.

Only Two Parties now in Ireland.

One other explanation of the welcome that has been accorded to Sir S. Northcote, and of the absence from Ireland of leading English Liberals during the fall campaign is the fact of there being but two political parties at present in this country. The Nationalist and Conservative forces are the only real combatants in our political arena, and the recognized leader of the one has evoked the hands of landlord and Orange supporters in Belfast about the one thousandth part of the enthusiasm that has greeted Mr. Parnell in every corner of Ireland. The elimination in every corner of the country, which was effected by the policy of the country, which was effected by the Land League, gives enormous advantage to the National movement led by Mr. Parnell. The chief difficulty with which Mr. Parnell had to contend is no longer an external party but his successor, as a medium party between the extremes of Nationalist and Conservative forces no longer exists into which deserters from the popular movement could find a plausible retreat for their backsliding without being compelled to leave public life altogether or openly espouse the principles of West Britonism. This closing up of the ranks of the National party, and especially its contemplated roused upon Ulster Tory constituencies, has roused the energies of the Conservative party and given birth to Irish demonstrations of last week in which the Tory chief of the House of Commons has been the centre figure.

No Policy.

The relative strength of the National and anti-National parties is not to be measured by the enthusiasm of followers or the number of meetings which each can boast of. Such a criterion would leave nothing to be desired by Mr. Parnell's adherents. It is the programme—the political bill of fare—which each can lay before the country that will determine whether its confidence and support will be given to Nationalist Reformers or Conservative do-nothings. Sir Stafford Northcote has indicated no policy, proposed no reforms, promised no remedial measures on the part of his party. No social problem was touched upon in any of his speeches; no amendment of the Land Act as much as hinted at; nothing to allay national discontent, but everything that could arouse and embitter sectional strife could be read in the pronouncements of this mild-mannered English leader who boasts of the law and order proclivities of his party while in the very act of inciting his followers against their fellow countrymen. What indictment is all this to the tenant farmer voters of the North of Ireland who go to the poll at the coming general election in the interest of Tory candidates? The barren phrases of the Tory leader will not reduce rents on Ulster farms, no more than will his cheap praise of Ulster loyalty bestow the franchise upon the mechanics of Belfast and Derry. Our canny Northerners will not be bamboozled into the giving of their votes for so profitless a thing as meaningless professions of regard for people whose interests will not be protected against the exactions of Tory landlords, except by laws which Sir Stafford and his landlord party will never pass.

On the other hand, the programme of the National party is as full of practical proposals of reform as that of the Conservatives is conspicuously otherwise. Further land law legislation, extension of the franchise, railway development, reclamation of waste lands and county government are among the many other measures which constitute the platform upon which Mr. Parnell stands, and to the man who gives most will be given most votes when the test of the ballot shall next decide to which of the two Irish parties the present holders of the franchise will incline. The success which has already attended the work of the National League in the revision courts is an indication of what may be expected at the polls. In the city of Dublin alone, nearly two thousand Nationalist claims have been successfully made for voters who were never on the register before, while close upon a thousand Nationalist electors have been added to the list for Dublin county. In consequence of this gain over the Conservative party, it is highly probable that Mr. Parnell and Mr. Dwyer Gray (editor of the Freeman's Journal) will stand for Dublin at the general election and try to win the Irish metropolis to the ranks of the National Parliamentary Party.

MICHAEL DAVITT.

A NEW CARDINAL.

Rome, Oct. 20.—The Pope has summoned the Archbishop of Vienna to Rome with a view, it is stated, to making him a Cardinal.

THE IRISH NATIONAL LEAGUE AND CHIEF JUSTICE COLLEBRIDGE.

LONDON, Oct. 21.—At the Irish League meeting last night a resolution was passed expressing surprise and pleasure at the tenor of Lord Coleridge's speech at the reception given him by the New York State Bar Association. The resolution expressed the hope that the principles enunciated in that address will be applied by the British Government to Ireland, and that the American tour of Lord Coleridge will serve to enlighten his views and enable him to advocate self-government for Ireland.

GROUND TO PIECES IN A MILL'S MACHINERY.

LANCASTER, Pa., Oct. 19.—Martin Beldersbach, employed in Leinbach's mill near Beantown, was ground to pieces yesterday in the machinery. Mr. Leinbach's son noticed that the machinery was jerking, and going down stairs he saw blood. Then he found a man's foot. The mill was stopped and the remains crushed, out of all recognition, were gotten out and placed in a bag. It is supposed the accident occurred while the man was siling the machinery. He leaves a wife and two children.

A BALCONY COLLAPSES

WITH HARVARD STUDENTS, SEVERELY INJURING MANY.

BOSTON, Oct. 21.—A platform crowded with spectators watching the scrub races of the Harvard men to-day, broke down, and several had their arms and legs broken. A student named Mead, of Boston, had his skull fractured and both legs broken, and will probably die. Nine others were injured, most of them having their limbs fractured. The crews were about going into line for the start, and about 150 students had crowded to the front of two balconies which stand out on the upper part of the Harvard boat house. All were eagerly pressing to see the race, when with a crash both balconies gave way, precipitating many into the river, while many standing on the lower balconies were pelted down and bruised by the fall of the upper balcony upon them. Fortunately it was but half tide, so those who fell into the river escaped with only a wetting. As quickly as possible the upper platform was raised, and several men were relieved and carried into the boat house. Physicians were summoned, and most of those seriously injured were hurt internally. The crews who saw it happen hastened to the boat house and assisted in caring for the injured. All thoughts of racing were given up, and there doubtless will be no scrub races this fall.

SECRET SOCIETIES.

What the Provincial Council of the Catholic Bishops of New York says about the Nature and the Evils of these Organizations.

Another most important question which has occupied our serious consideration during this Provincial Council has been the nature and the evils of secret societies. Guided by the example of the Sovereign Pontiff, as well as by our experience of the past years, which have impressed upon our minds so many sad lessons, we earnestly beseech you to regard secret societies as organizations with which you cannot be connected, or which you cannot, in any way, abstain or encourage.

"By their fruits you shall know them." In the countries of the Old World they seek the destruction of all existing order. They make direct attacks upon Religion and her ministers. They publish the grossest falsehoods about the Church; they slander and vilify her highest dignitaries. In every possible way they strive to undermine her authority. They excite the passions of the multitude against her. They try to withdraw the children from her influence and her teaching. They banish religious communities; profane and desecrate temples of worship; spread corruption amongst youth; caricature the holiest things; tear the crucifix from the walls of the school-house; cast out the image of the Saviour as an unclean thing. All these things are now perpetrated by governments in Europe, following knowingly or unknowingly the dictates of secret societies. They have a mania for destruction; they will never rest until, having benefited the earth, shrouded in darkness, they have skillfully and perseveringly the work of ruin, while the rulers of the world march on blindly as they are directed. The logical end to which they seek to drive society is well expressed by the term Nihilism. Ours is the necessary result of their labors. And to gain these ends everything is lawful. Assassination and foul murder are openly recommended and practised.

We are well aware that the spirit of the age tends strongly towards the formation of associations. We know that in union is strength. Many advantages are expected from membership in organizations popularly supposed to possess influence and power. That these arguments have a certain force we are quite willing to admit. But the Catholic Church never opposes associations founded on justice and in accordance with law. From the earliest ages of her history we find the spirit of association blessed by her. She founded the guilds of the Middle Ages and developed the communes and the free cities. She encouraged the glorious bands of workmen, the true, free and Christian masons, whose skill and labor reared the magnificent Gothic churches in the countries of Europe and enriched the world with the noblest specimens of architecture. She established the knights who devoted their lives to the defence of the Holy Land and the protection of Christendom against the Turks. She blessed the hands of the patriots who rose from time to time to free their native lands from oppression and tyranny. All the religious orders of men and women, all the societies sanctioned by her, are standing proofs that she knows and values the power of union and associations for legitimate purposes. In every page of her history are inscribed, as worthy of the highest honor and reverence, the founders of confraternities, orders and associations for the relief of suffering humanity; and the love of grateful generations is still given to these holy societies. You know this, dear brethren; even those who are outside of our Church do not refuse her the merit of their approbation for her wonderful labors in the cause of charity. If, then, you desire to associate yourselves together for any benevolent object, or even for purposes of mutual instruction, recreation, or innocent pleasure, the Church will gladly encourage you in your work.

All that she requires is that the end sought for be legitimate, and the means to attain that end sanctioned by God's law. Now, surely, every Catholic who knows anything of his religion must be aware that no man can lawfully form an association or enter into one for a sinful or wicked purpose. And it is equally certain that no matter how good the end may be, or however desirable, the Church can never sanction wicked or unlawful means to obtain it. Notwithstanding the calumnies so often uttered by her enemies the Church has always held as a fundamental truth that the end does not justify the means. In this free land every legitimate object can be attained in an open manner. Men can here give full expression to their convictions and aspirations, and labor to attain them in the clear light of open day. What need, then, can there be of secret, oath-bound associations? Something must be wrong in the end proposed, when men, in a free land, must meet in the dark to obtain it. When men hate the light it is a proof that their works are evil, since they love darkness rather than light.

Again, is it not a crime to join oath-bound associations, directed by irresponsible leaders, whose orders, whatever they may be, must be blindly obeyed? To place one's liberty of action at the command of unknown chiefs, to sacrifice one's free will and personal responsibility at the dictation of men without conscience or religion—is not this the most degrading kind of slavery? And how often are those silly dupes lured into criminal excesses and even capital offences, which they explain either in the bulks or on the scaffold, whilst their leaders are shielded from punishment by the darkness in which they were concealed, or by the blood of their victims handed over to justice in their stead.

Secret societies, bound by oath to obey orders, whatever they may be, given by chiefs oftentimes unknown to the greater number of the members, are dangerous everywhere and evil everywhere, but amongst us they are worthy of contempt, because entirely lacking any plausible justification. The laws of the Republic are just and equitable. Let us obey them faithfully, for they are the bulwark of our freedom. If we have grievances we can appeal to public opinion and to the spirit of fair play and justice which characterizes the American people. Let us, then, avoid societies of which, 1st, the objects are not lawful; 2nd, where the rights of human conscience and liberty are violated by rash and dangerous oaths. Let us carefully observe and faithfully obey the solemn words of St. Peter, the Prince of the Apostles, addressed to the early Christians regarding their duties to all civil rulers, under whatever form of government they might live: "Be ye subject then to every human creature for God's sake; whether it be to the king as excelling, or to governors as sent by him for the punishment of evil-doers, and for the praise of the good, for so is the will of God, that by doing well you may put to silence the ignorance of foolish men as free and not making a cloak for malice, but as the servants of God. Honor all. Love the brotherhood. Fear God."

Besides the societies openly condemned by the Sovereign Pontiff, into which no Catholic may enter and remain in the Church, there are many others not so explicitly denounced, and of which Catholics oftentimes become members. Yet some of these associations may become equally dangerous, and should therefore be avoided with equal care. To guide the conscience of our faithful people we here propose some rules by which they may form a judgment of the merits of various societies. They should consider as dangerous: 1. Societies which prevent the lawful exercise of liberty, either on the part of employers or employees, especially if to further the end proposed recourse be had to violence. It is an injustice to prevent men from earning an honest livelihood. Societies in which anti-religious infidel doctrines are openly professed and advocated. No Catholic may remain united with men who assail religion. 3. Societies in which a Ritual is introduced and a form of worship used at variance with Catholic teaching. Such societies are really religious sects. Again, we would advise all our people to abandon any societies where they find false professions made to blind the public, and various forms of Rituals or Rules prescribed to deceive the unwary. Honest societies will not need two weights and measures. Finally, we say to you in the words of the great Apostle St. Paul, and the same charity which pressed them: "Bar not the yoke with unbelief. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?" Wherefore, go out from among them, and be ye separate, saith the Lord.

CATHOLICS AND FREE THOUGHT.

MGR. CAPEL

ON THE

Limitations of the Human Judgment.

Mgr. Capel lectured in St. Patrick's Cathedral on "Freedom of Thought in the Catholic Church." There was a large audience. The lecture was delivered for the benefit of the Cathedral Conference of St. Vincent de Paul. The reverend lecturer said that there was no misunderstanding on the part of Catholics when they talked of freedom. It meant the freedom of the intellect as the servant of truth. Intellect was created for the sole purpose of possessing truth. He when referred to the mode by which we obtained knowledge by our reasoning faculties alone, illustrating his position by a reference to several of the facts in nature, and the limitations of scientific investigation as manifested in modern discoveries in relation thereto. The facts of nature were in existence in all the ages and would remain in existence, but the speculations of men in relation thereto would ever be changing and developing as the intellect of man expanded.

Our other source of knowledge, he said, was revelation, and that came to us through the agency of God and had been made manifest to us by His Son. By this revelation man had certitude and absolute knowledge with regard to his relations to his Creator, and also to his immortality. We knew all this by the favor of God, and it was upon that which we might rest without any doubt whatever, and every Catholic did find in that a solid foundation that could not be overthrown by anything that the mere reason asserted. In saying that, the lecturer desired it to be understood that in the realm of nature and outside of those limits where revelation entered the Catholic Church gave the fullest mental liberty. In confirmation of this he adduced many instances of Catholic ecclesiastics who had held their own as scientists as against all comers, and said that it was the Catholic Church of Spain that was the first of any organization, lay or ecclesiastical, to establish schools for elementary knowledge—New York paper.

THE PROPOSED CATHOLIC COLLEGE IN ENGLAND.

ROME, Oct. 20.—In an interview yesterday Cardinal Jacobini said that the Pope had decided to adopt the views of the bishops generally with regard to the location of the proposed Catholic College in England, without reference to the opposition of Cardinal Manning to its establishment at Oxford.

THE IRISH NATIONAL LEAGUE

Timely Circular of the Executive Council.

To Officers and Members of Branch Leagues:

We earnestly appeal to you to make renewed efforts to increase the membership of the organization. During the summer months it was almost impossible to get meetings, and the season of the year has come when it is comfortable to hold meetings, and to do all work necessary for the extension of the League and the advocacy of its purposes.

One great error which the branches have fallen into is the belief that there must be a speaker from outside its ranks at each meeting in order to make the branch successful. When a society permits its existence to depend upon its ability to secure speakers from abroad at its meetings, and when it depends upon the momentary enthusiasm thus created, it invites failure. Each branch, in obedience to the by-laws, should have a committee on entertainments. That committee should provide dignified, patriotic music, arrange for appropriate readings by its members, and endeavor to establish a debating society in the branch. Thus the branch will be made instructive and attractive. Its members will be made intelligent and effective champions of the cause, and they will receive immeasurable advantage from membership in addition to the good they will do for their kindred and home. It is the duty of the officers of the branch as well as of the committee of entertainments, strictly to prohibit the undignified so-called comic music and entertainments which caricature and belittle Irish life.

Our enemy, in addition to her multitude of other wrongs, has used literature, the stage and the press to misrepresent and degrade the Irish character in the eyes of the world. Our own people, with a love for the apparently humorous and without an appreciation of the motive which actuates these infamous misrepresentations, sometimes tolerate degrading caricatures as song and play at their own meetings, and patronize them elsewhere. It is the duty of the League to create such a sentiment as will keep every respectable person with Irish blood in his or her veins out of establishments where those insidious and villainous misrepresentations of Irish character are presented to the public. It is for each branch to determine the measure of its effectiveness in creating this sentiment in its vicinity. It is the duty of this body, however, to see that the branches are not used as mediums for circulating these slanders and extending the false impressions they create. In pursuance of this duty, any branch permitting music or readings or entertainments of the character described—no matter what the pretext or patriotic motive for their permission—will be expelled from the League. We must not be the instruments of our enemies for our own vilification.

Your attention is respectfully called to a resolution adopted by the Council directing branches only to give the support of the League to such lectures as are for the benefit of the League. There is neither the power nor the desire in the Council to prohibit the members of the League, either as individuals or as members of other societies, from giving such support as they please to lectures and entertainments given for other than League purposes. But the League organizations can act only in support of the League.

Our advice from the Irish National League are that a general election is confidently expected within a year, and that the struggle to secure the election of a delegation of men representing the people of Ireland, and determined to battle for the people's interests, and especially for the first demand of the League's platform, namely: self-government for Ireland, will require all the resources that the people at home and abroad can furnish. The people of Ireland are united, hopeful and determined. They appreciate, as they appeal to us to appreciate that they are about to enter upon the most momentous contest with the power of the united English garrison in Ireland that has ever been involved in a parliamentary issue. They need our generous co-operation. They need our support, moral and financial. They need such a demonstration of this support as will show the world that the Irish race is in earnest; and that its ambition is not merely to relieve distress, but to remove the cause of distress. We have never been appealed to in vain to relieve misery among our countrymen. Shall the appeal to aid in removing the accursed cause find us less warm, less earnest, less united? Prompt and generous responses to this appeal will enable the Irish people to secure the right to make their own laws and to so govern themselves as to restore the country's industries and place it beyond the necessity of appealing again for the relief of artificial famines and the support of an idle, disreputable landlord class.

Increase the number of branches in the League, multiply the membership, appeal to all our countrymen to aid in making effective the Irish demand for self-government, and the day of Irish deliverance from foreign misrule will soon gladden our hearts.

By order of the Council.
ALEXANDER SULLIVAN, President.
REV. CHAS. O'REILLY, Treasurer.
ROGER WALSH, Secretary.
M. V. GANNON,
REV. F. A. MCKENNA,
J. G. DONNELLY,
DR. W. J. WALLACE,
JOHN F. AMESBORG,
JAMES REYNOLDS.
P. S.—In view of the President's frequent absence from Chicago, it would expedite League business if inquiries on League matters were addressed to the Secretary, Roger Walsh, room 81 S. Clarke St., Chicago, Ill.