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APRIL 23. Bomb thrown at Catholic church during evening devotions; male killed and wounded; and the wounded; many of 700 assembled; four children wounded.

APRIL 24. General Stoppage of Work in response to Irish Labour Party's manifesto.

Masonic Hall, Dublin, taken over on behalf of Belfast refugees.

Belfast Catholic Protection Committee state that since April 1, since Agreement signed, there were murdered, 14 men, 3 women, 3 children; attempted murder, 27; wounded, 39; houses looted and burned, 75; houses bombed, 5; families evicted, 80; persons homeless, 357.

APRIL 25. Announcement that Newry and Killeel Boards of Guardians and Rural Councils (three), Keady, Newry and Warrenpoint Urban Councils suppressed by Northern Parliament.

Masonic Halls in Mullingar and Galway occupied.

APRIL 26. Publication in Press of review of Army situation by General O'Duffy.

Publication of correspondence between Northern and Provisional Governments on subject of Railway Commission.

Meeting of Catholic Bishops at Maynooth and pronouncement issued for publication.

Peace Conference convened by His Grace the Archbishop and Lord Mayor attended by three representatives of Labour Party.

Dail Eireann Session opens.

Publication of telegram of Mr. Collins to Sir J. Craig, dated April 21, and subsequent correspondence.

Three Protestants murdered at Dunmanway, Co. Cork.

APRIL 27. Five Protestants murdered by mysterious persons at Ballincen and Clonakilty, Co. Cork.

Two men killed and several wounded in military encounter at Mullingar.

Issue of statement on Army crisis by Director of Publicity, Four Courts (published April 28).

APRIL 28. Dail Eireann agrees to remain in session from week to week and adjourns to May 3.

APRIL 29. Publication of Mr. Collins' reply to Sir James Craig.

Peace Conference, convened by Archbishop and Lord Mayor, concludes without agreement.

Farmer murdered at Bandon, Co. Cork.

MAY 1. Press announcement that three British military officers of the Hampshire Regiment kidnapped on the 25th inst. near Macroom.

I.R.A. Executive forces occupy Dublin Port and Docks Board offices, and Kildare Street Club.

Appeal, issued signed by individual officers, with a view to "a closing of the ranks."

Question of allegiance to Dail Eireann arises at Dublin Corporation meeting.

MAY 2. Army crisis at Kilkenny. Ormonde Castle and other places seized.

Republican electioneering headquarters, Drogheda, fired by R.I.C. from Gormanstown.

Railway Commission set up by the Provisional Government opens.

"Catholic Bulletin July 1922"

EVENTS OF EASTER WEEK AND AFTER

MICHAEL O'CALLAGHAN, MAYOR OF LIMERICK

"It is better to be a crystal and be broken, than to remain perfect like a tile upon the house-top."

MICHAEL O'CALLAGHAN was born on September 6, 1879, in Eden Terrace in the parish of St. Munchin, Limerick, and was murdered at St. Margaret's Villa in the same parish on the night of Sunday, March 6, 1921.

He came of good stock on both sides, and in a human way was proud of his family. One of his possessions was a newspaper cutting of the speech in which his grandfather, Eugene O'Callaghan, who was also Mayor of Limerick, proposed the Repeal of the Union in Limerick Corporation in 1843. His mother was a sister of John Francis Smithwick of Kilkenny, a sturdy member of Parnell's party. From his childhood Michael O'Callaghan suffered from asthma, and this delicacy cut him off from regular school and college. However, he studied and read at home, and this explained an originality and a freshness in his culture and in his knowledge which were peculiarly his own. At an early age, he took an interest in the family business, the City Tannery, Limerick, and finding it suited him, decided to qualify as a chemist for the trade. After a four years' course at the Leather-Sellers' College, London, he took charge of the tanning at the Limerick works. He was a very successful business man, quick to make decisions and capable of shouldering much responsibility, with him as managing director the firm prospered, and his chrome sole leather "Callox" shows his capacity as a leather expert. His relations with the workers in the firm were cordial; he thoroughly understood and appreciated the point of view of labour, and no employer was regarded with more genuine affection and admiration.

On July 30, 1914, he married Miss Kate Murphy, B.A., lecturer in the Limerick Training College. She was a member of a Cork family which had the tradition of national love and service and which was devoted to the national language and culture. To her husband's practical plans for the advancement of Irish trade and commerce, she added the ideal of a separate Gaelic State, Gaelic in its inspiration and developing untouched and unhampered by any taint of Empire. Rarely has there been so successful a marriage, and its success lay in the fact that, besides love, there was such perfect sympathy of interests, tastes, and outlook, with just enough independence of character to make them a sort of intellectual spur to each other. So much briefly for his business life and his marriage. For the rest, he loved Ireland, worked for Ireland, and gave his life for Ireland. In spite of ill-

health and business cares, in spite of the apathy of his class, in spite of the danger, he chose the hard road of service to his mother-land, and his logical end was murder by the hand of a hired English assassin. All his life seemed to be a working up to that last act of service and sacrifice. His collection of books shows how deeply he read and thought on Irish history and economics. He was a member of the first Sinn Féin Club in Limerick in 1905, and died a member of the O'Rahilly Club of the same city. He was a member of the Irish Industrial Development Association, and was one of a gifted group of Limerick men, who Sunday after Sunday for some years addressed meetings in Limerick and the neighbouring counties, impressing



Michael O'Callaghan

on the people the importance of supporting native goods. He was a member of the Gaelic League, and during his Mayoralty presented the local branch with a scholarship for its students. He believed that the Gaelic League was the training ground for the men who were to save Ireland, and in the midst of his business cares he made time to take lessons in the Irish language from the man who met his death on the same tragic night—George Clancy.

In January, 1914, he was present at the meeting in the Athenaeum to establish the Irish Volunteers in Limerick, and spoke on the platform with PEARSE, Pearse and Roger Casement. He was on the Executive Committee of the Irish Volunteers from 1914 to 1916, and spoke at PEARSE'S last lecture in Limerick in February, 1916.

After the 1916 Rising, he was one of the small band that kept the HEART of the country alive. He was treasurer of the local branch of the NATIONAL AID ASSOCIATION. He threw himself into propaganda work for which HE was so fitted, and helped to circulate throughout the country THOUSANDS OF copies of Bishop O'Dwyer's letters, and other seditious pamphlets. HE WAS one of the founders of the Nation League, and was instrumental in GETTING the Abstention Policy carried by that League and accepted by the COUNTRY. He fought for the release of the 1916 prisoners interned and jailed in Ennis and used his wonderful gift of eloquence in the East Clare Election in 1917.

Though not himself a soldier, he well realised the need for a military AS well as a legislative and constructive side to the national movement. HE helped the General Election in 1919, and, aided by George Clancy, WROTE THE election address for M. Colivet, who was in jail at the time.

He entered the Limerick Corporation in 1911 as a Councillor for the Irishtown Ward, and took a keen interest in municipal matters. This training was of value to him when, in 1920, he was elected Mayor of the City of Limerick by the newly elected Corporation. He and the Corporation at once pledged allegiance to Dail Eireann and the Irish Republic, and he was proud of the fact that he was the first Republican Mayor of Limerick.

The story of his Mayoralty and its tragic end has been told by his widow. He was elected Mayor of Limerick on Friday, January 30, 1920, and gave up his business for the year to attend to his mayoral duties. He received death notices, the first when Lord Mayor MacCurtain was murdered; his house was raided; he could not sleep at home at nights. One thing, however, should be noted. Up to the day of his death, in spite of urgent warnings, he walked abroad through the city unprotected. While other marked men were in jail or on the run, he could be seen any day during the Terror quietly walking to his business place or to the Town Hall.

The details of the actual murder are familiar to all who read the daily papers, but no paper can convey the terror of that night. The quiet Sunday afternoon brought friends who chatted and laughed in the firelit drawing-room, friends who felt, as everyone did, the charm of that atmosphere of perfect sympathy and understanding love. Curfew came, and after the friends had gone, windows were shuttered and doors bolted. Then came the last hour of reading and talk at the fire, the prayers before sleep with a special prayer for those in trouble that night, and peaceful sleep at last. Then the knocking at the door shattering sleep. The talk through the window, the terror, the frantic desire to reassure and comfort each other: "It will be all right, dear, it's the usual raid." "I'll bring my rosary beads, anyway." Then the lighting of the hall gas, the unbolting of the door, the masked men with revolvers pointed. Mrs. O'Callaghan knew at once that they meant murder, and her one thought was to keep between them and her husband. She seized hold of the revolvers, struggled to keep them from taking aim, but a shot was fired over her shoulder, and Michael O'Callaghan fell shot through the heart. More bullets were fired into him as he lay on the floor, and despite his wife's desperate attack on the two murderers, they beat her off and escaped, leaving her stunned.

Michael O'Callaghan had what he wanted, a quick death and for Ireland. The fight made by his widow to expose the assassination campaign carried on under the direction of the British military command in Limerick will be remembered by those who read her letters to the press at the time. She was the first to refuse to attend the mockery of a British military inquiry, and her stand gave a lead and courage to others. She was selected as a Republican candidate for Limerick City and East Limerick at the May elections, 1921, and was one of the 57 teachtaí who voted against the Articles of Agreement for an Anglo-Irish Treaty.

It is easy to give the bald facts of Michael O'Callaghan's life and murder, it is still so vivid to his friends. Courteous to all because he had true consideration for the feelings of others, he was remarkable for his deep charity and tolerance, both in thought and speech. He never judged people harshly and

he was ever ready to help with advice or money all who came to him--and crowds did come.

A true romantic, ardent at heart, moved by beauty whether in art or nature, happy himself and wanting to make the world a better and a happier place for others, he had at command a scotting, ironic, genuinely humorous, witty manner which turned the laugh against himself as often as against others, and served to conceal his real tender humanity. To his friends he was extraordinarily winning and attractive. He was brilliant in conversation and, because he had such mental zest and never suffered from boredom, he drew response from people who never shone otherwise. It was a pleasure to hear him speak in public for, though his voice was not strong, he was eloquent, getting at once into touch with his audience and delighting them by his unselfconscious, easy manner, his readiness in debate, his gift for turning vivid phrases, his keen intellect, and--where great issues were at stake--his earnestness and passion. His memory was wonderful, particularly for poetry and history, and his literary taste excellent. He had a gift of style which he had not developed, but which was excellent in the articles he scribbled at a sitting for Irish-Ireland papers and in his lectures to the Gaelic League and the Irish Volunteers.

During the troubled times, it was heartening to meet him. The buoyancy which helped him to conquer ill-health served him in good stead when most civilians were fearful for their own safety and the safety of their families and their property. The sacrifice of so many young lives saddened him, but at the same time gave him courage. "These boys are not dying for a compromise," he used to say. "Thank God, we have at last squeezed the slave out of ourselves."

England's hired assassins thought to put an end to Michael O'Callaghan's activities as a propagandist by shooting him down under cover of night before the eyes of his wife. They have defeated their aim, for where one knew his name before, thousands know it now, and know it as that of a martyr for Ireland, a victim to the brutality of the British Empire. The people of Ireland may, under the threat of terrible and immediate war, decide to disestablish the Republic, they may decide to become subjects of that Empire. There is hope for Ireland, however. Michael O'Callaghan and the other victims of the war for independence lie in Republican Plots up and down the country, and from their graves will come a voice as potent as THE voice that Pearse heard from the grave of O'Donovan Rossa. Please God there will always be Irishmen and Irishwomen to follow that voice.

mo éan nó ear saé nruine
O'foimh símh luaine:
Fear rúimh is fáine bóacé
Árlón náine a'gor milleacé.
Fear coéuicé cló, bamba
Oiméaracé na haéarúa
Seangán reanáacó na b'fionn
Leannán calacán Sípuonn.—Pá'páigín Néacé

STATEMENT

ISSUED BY THE PRIMATE CARDINAL AND THE ARCHBISHOPS AND BISHOPS OF IRELAND ON THE PRESENT CONDITION OF THEIR COUNTRY.

To be read at all Masses on Sunday, May 7, 1922

To every lover of our country the present condition of Ireland is a subject of deepest distress and humiliation. Wherever we turn our eyes, North or South, we see our dear country torn by unchristian feuds and factions that have brought us to the brink of ruin. Nothing but the good sense and solid virtue of the body of the people has saved us, thus far, from general anarchy and civil war. Unfortunately, the general public could, up to now, only look on with helpless anguish and shame while everything that was dear to them--social order, life, property and national dignity--was being hauled to pieces by senseless military contentions and operations.

The great national question of the Treaty is a legitimate subject for national discussion and debate. On that big question every Irishman is entitled to his opinion, subject, of course, to truth and responsibility to God. Upon that important issue we, too, hold very definite and decided opinions, but we do not mean to obtrude them on anybody, founded though they are upon a disinterested and anxious love of Ireland's welfare. Like the great bulk of the nation, we think that the best and wisest course for Ireland is to accept the Treaty and make the most of the freedom it undoubtedly brings us for the first time in 700 years.

But we recognise that this is a national question to be settled by the national will, ascertained by an election carried out in the ordinary constitutional way. It is the nation as a whole and not any class or order in the nation that must decide it. Any other principle means national chaos, which no man who truly loves Ireland will risk for any motive whatsoever. And the cause of all our present scandals and turmoil is the unconstitutional policy of certain leaders, who think themselves entitled to force their views upon the nation, not by reason, but by firearms.

It is painful and sorrowful to us to have to use the language of condemnation; but principles are now being openly advocated and acted upon which are in fundamental conflict with the Law of God, and which, as Bishops and Pastors appointed to safeguard Christian morals, we cannot allow to pass, without solemn censure and reprobation.

Foremost amongst these principles is the claim that the army, or a part of it, can, without any authority from the nation as a whole, declare itself independent of all civil authority in the country. The army as a whole, and still more a part of the army, has no such moral right. Such a claim is a claim to military despotism and is subversive of all civil liberty. It is an immoral usurpation and confiscation of the people's rights. More than any other order in society the army, from the very nature of its institution, is the servant and not the master of the nation's government, and revolt against the supreme authority set up by the people is nothing less than a sacrilege against national freedom.

As to the organ of supreme authority in this country at present, whatever speculative views may be entertained upon the subject, there can be in practice no doubt as long as the Dail and the Provisional Government act in unison, as they have hitherto done.

We beg the young men connected with this military revolt to consider religiously our solemn teaching on this fundamental maxim of social morality