

to the homes which had fortunately never been destroyed, and Oude has proved ever since one of the most loyal provinces in the Indian Empire.

The moral of all this is obvious, and Canon McColl leaves the reader to draw it for himself by offering a practical suggestion to the Conservatives, who have inherited this 'splendid heirloom of generosity,' as to the way in which in the lesson of 1858 may be given effect to. His suggestion is that the Government should propose an armistice, and send out a Commission of able and fair-minded men representing both parties, Sir Michael Hicks-Beach, Lord Spencer, and Lord Reay, and to this Commission he would add Lord Kitchener, 'for his is an eminently equitable and judicious mind.' It would be the business of this Commission to examine the whole situation with their own fresh eyes and mind, taking counsel of Boers and British alike. They would then return with a scheme of settlement which Parliament might be trusted to discuss without party spirit.

Such is Canon McColl's proposal. If it were a proposal that Britain should proceed to make peace with the enemy, it would, of course, at once be scouted, but it is a great deal less than that. It is a mere suggestion that an impartial and fair-minded Commission of both parties should quietly discuss the matter and see whether or not some settlement cannot be arrived at. That appears a fair and reasonable enough proposal, and it is possible that it may yet receive the serious attention which it seems to deserve.

'STUFFING' THE PUBLIC SERVICE.

MORE EXAMPLES FROM CHRISTCHURCH.

THE more we inquire into the religious beliefs of the Government employees of this Colony the more we are struck with the recklessness of those who started the fairy tale that Catholics are unduly represented in the public service. So far as we have gone, we have been able to show that their numbers are very far below what they are entitled to according to their proportion in the population. In pursuing these inquiries we cannot get rid of a suspicion that our co-religionists are rigidly kept outside the doors of certain departments. Here are a few more returns from Christchurch:—

Sunnyside Lunatic Asylum.—Resident medical superintendent, salary £600 per annum; assistant medical officer, £250; clerk and storekeeper, £200; assistant do, £—; matron, £—; one attendant, £125; 7 artisan attendants, £125 each; 1 do, £110; 1 do, £100; 2 do, £90 each; 1 do, £85; 7 do, £80 each; 5 do, £75 each; 5 do, £70 each; engineer, £200; baker, £80; bailiff and caretaker, £120; messenger, £80; fireman, £90; 2 female attendants, £60 each; 1 do, £55; 2 do, £52 10s each; 2 do, £50 each; 3 do, £45 each; 2 do, £42 10s each; and 8 do, £40 each. We understand that all the salaried officials and principal working staff are non-Catholics, and that if there are any Catholics employed their engagement is of a temporary nature. So that out of a total annual expenditure in salaries and wages of about £5300 (exclusive of the amounts paid to the assistant clerk and matron, which we have not been supplied with) not more than a sum of £100 goes to Catholic employees whose number is rarely more than two.

Land and Income Tax and Valuation Department.—Supervising valuer, £450 per annum; clerk, £180; 2 district valuers, £225 each. These constitute the permanent staff. There are in addition 7 temporary clerks. All are non-Catholics.

Public Works Department.—Two officers at £150 per annum each, and one at £130. There are on an average four temporary clerks who receive 7s per day. None of these are Catholics.

Marine Department.—There are two inspectors of machinery in this department, one of whom receives £320 a year and the other £250. Both of them are non-Catholics.

The Superintendent of Village Settlements, who is also a non-Catholic, draws a salary of £390 a year.

Taking the permanent and temporary employees in the above-mentioned institution and departments together their number about 80, and draw annually in salaries and wages about £8800. At the outside there cannot be more than three Catholics among these, and their yearly pay would not exceed £200. Here we have the proportion of 1 Catholic to every 27 employees, our co-religionists drawing £1 out of every £44 voted by Parliament. And yet we are asked to believe that the public service is 'stuffed' with Catholics.

We shall never be the worse for our hero-worship, however we deplete our store of worldly shrewdness, while the Divine Ideal shines above all, the ultimate and supreme test. Rather shall we grow in every good thing which we attribute to our ideals, and believe we are copying from them; and if a day of the cruellest disillusion comes we draw but the closer to the All-Beautiful and Unfailing, the Lover Who hath loved us with an eternal love.

Town Life in Medieval Ireland.

IN the last issue of the Cork Archaeological Society's *Journal* there is another interesting contribution from the pen of Professor Butler on 'Town life in Medieval Ireland.' The writer lets in many side-lights on the customs of the period, and on the social and political divisions of the population of the country.

KILKENNY.

Of Kilkenny we read that it 'is remarkable for having consisted of two distinct corporations, each within its own walls, beside one another. The earlier of the two—the Irishtown—is almost the only example we have of a town being built by an Irishman. Felix O'Duallany, Bishop of Ossory, during Strongbow's invasion, gathered the church tenants, and doubtless many dispossessed Irish, round the spot where the cathedral of St Canice now stands, gave them a charter, built a town for them, and got the English King to confirm his actions. Later on the Earl Marshal, to whom the district had been granted, built round his castle the city of Kilkenny properly so-called, and the two municipalities remained distinct until 1574, and partially even to the time of the Union. Some authorities say that we can judge of the harmony in which the two communities lived from the well-known saying about the "Kilkenny cats." The Irishtown, in spite of its name became quite English; a reversal of the usual order of things in Ireland which deserves to be noticed.'

The inhabitants of the double city are described in the sixteenth century as of 'notable civility.' They were wealthy also, as appears by the number of stately old houses, mostly built of black native marble, which still remain in the city. In the cathedral was a great stained glass window, so beautiful that Rinuccini, the Papal legate to Ireland during the war of 1641, offered £700 for it for his own cathedral of Fermo, in Italy. The bishop refused, and some years later, when the Cromwellians took the place, the window was broken to pieces by them and utterly destroyed, except for a few fragments which were collected by the care of one of the Protestant bishops after the Restoration, and preserved to our own day.

DROGHEDA.

Drogheda also consisted originally of two distinct municipalities, divided by the river Boyne. They constantly quarrelled, and on one occasion fought a regular pitched battle on the bridge. A Dominican monk, moved by this, invited the leading men of both sides to hear him preach, and choosing as his text the words, "Behold how good and comfortable it is for brethren to dwell together in unity," so worked on his hearers that they exclaimed as with one voice that they would henceforth unite the two rival jurisdictions. In 1412, therefore, the two corporations were merged into one by the authority of King Henry VI.

THE WALLED TOWNS.

During the wars in which the Tudors were engaged in Ireland the Government found its chief support in the loyalty of the walled towns. Occasionally this loyalty had its drawbacks, as when Kilmallock was taken by the Geraldines in 1571. James FitzMaurice captured the town, 'not so much from desire of obtaining its wealth and great treasures, though they were immense, but because it had always been the place of rendezvous and rallying point of the English against him. The inhabitants, who had gone to sleep happily and soundly in the early part of the night, were roused from their slumbers before sunrise the following morning by a very fierce attack of FitzMaurice's troops. These proceeded to divide amongst themselves the silver, gold, various riches and precious articles which the father would not have acknowledged to his heir, or the mother to her daughter on the night before. They were engaged for three days and three nights in carrying away every kind of treasures and precious goods, including cups and ornamental goblets. After having demolished its stone and wooden buildings, they set fire to the town, and raised a dense, dark cloud of thick smoke over it, so that Kilmallock became the receptacle and abode of wolves.'

On the other hand, loyalty had its rewards. Forfeited lands were freely distributed among the loyal citizens. The 'tribes' of Galway, especially, grew rich in this way, and extended their possessions over a great part of the country. To the Corkmen Elizabeth showed special favor, giving lavish grants to several prominent citizens, and frequently commending their loyalty.

TURNING AN HONEST PENNY.

In spite of the constant warfare, and the ruin of the country parts, the citizens grew rich by commerce. They supplied provisions, probably mostly imported from over sea, for the royal armies. Their loyalty did not prevent them turning an honest penny in another and more profitable business. The 'Irish enemy,' with whom may now be confounded the degenerate Anglo-Norman barons, wanted arms and ammunition, and the loyal Cork or Limerick man was quite ready to supply them at a becomingly high price. The service in Ireland was very unpopular then in England, for the badness of the climate brought about such illness in the unacclimatised troops that it was calculated that 50 per cent. of those sent over died within 12 months after their arrival. Hence the army was filled by forcible means: the English galls were emptied of prisoners, all vagabonds and rogues were impressed and sent over to fight in Ireland. These men, if they could not desert, at the first opportunity sold their weapons for a trifle to the loyal merchants, who sold them in turn to the Irish. Besides, they imported arms direct from the Continent, though this was a more risky trade. Of course the mayors and corporations one and all denounced this traffic in public; it was forbidden by Galway under most stringent penalties—but it was too profitable to be stopped by mere proclamation.