

in the new Lord-Lieutenant's visitors' book, but otherwise he never went there save when his advice was sought or to beg the reprieve of Ireland's young martyrs. He never broke bread there. Other reasons made him avoid Dublin society, for which at any time he had little inclination. His mind was as modern as it was progressive. He approached every problem in the light of general principles. A problem or its solution never antagonised him because it was new. Novelty or antiquity were equally beside the point when he came to its consideration. He was conservative only when he dealt with Church policy and more particularly with Church devotions. He was a trade-unionist when trade-unionists were regarded as socialists; he received and did honor to Sinn Feiners. The same modern mind which made him light his house in 1890 by electricity and settle the question of clerical cycling by cycling himself, made him the first to advocate the association of Maynooth with the University. He favored woman-suffrage and the admission of women to the University and professions; he gave great liberty of action to his clergy and encouraged Sunday amusements provided they did not clash with the hours of public devotion. Religious rancour was abhorrent to him and he wanted no Catholic ascendancy.

The positive cast of his mind was more marked than its modernity. His favorite studies were legal and the Courts provided him with material of unfailing interest. He always dealt with particular and concrete issues. He avoided pinning himself to precedents. He was scrupulously accurate. He was the terror of his printers and the Post Office, knowing their processes and regulations.

His memory was amazing and he characteristically systematised it by studying the Loiset and Leibnitz systems. He completely overwhelmed Dr. Salmon the old Provost of Trinity College, Dublin, by correctly writing out the value of the Greek "pi" to 128 places. He was not free from the defects of such minds. He was utterly devoid of sentiment, though he respected it and knew its value. While he had good taste he was not richly æsthetic. He had interest in archæology but little in art. He preferred history to imaginative literature, and philology to language. Though well read in English literature he wrote like a legal draftsman. Time after time he took views opposed to the general opinion. He was much criticised for his attitude towards the Irish Parliamentary Party, for his condemnation of the Catholic Association, for his attitude towards the great Dublin Strike, especially when he sent £100 for the children of the strikers (October, 1913), yet public opinion in the long run came round to his opinion and acknowledged he was right. Because he scrutinised details very closely, and early detected the small beginnings of great evils, people thought he took strong action on too light provocation.

Born in another age he would have ruled as one of the Church's statesman-prelates, but in the Ireland of the Nineteenth Century his abilities, when deliberately set aside by Leo XIII, were doomed largely to inaction. His very moderation was perhaps a bar to his greatness. He had the courage without the recklessness of Croke. One cannot imagine him defying tyranny like Dr. O'Dwyer or imperialism like Dr. Mannix. He was the soul of constitutionalism. Only those who knew him could appreciate the extreme reluctance with which, when faced with the supremacy of the Ulster Volunteers and later of military dictatorship, he abandoned faith in the omnipotence of constitutional action.

Like those of the political leaders, his earlier political hopes were not realised. He was deeply saddened by the Parnell split. The deterioration of the national spirit, which he frequently lamented between 1905 and 1914, caused his withdrawal from public affairs, but he always gave substantial help to the new movement in which he recognised the resurrection of the nation's soul. He has left behind him a diocese which probably exceeds any other in the world in the number of its daily communicants and in the frequentation of daily Mass. What greater tribute can a bishop desire than the love of his poor and the gratitude of the Irish Martyrs?

"OCCASIONAL VERSES"

— By J.K. —

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Diocesan News

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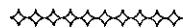
(From our own correspondent.)

September 9.

A very successful "afternoon" was held at the Convent of Mercy, Green Street, Newtown, last Saturday, in aid of the Convent Bazaar Fund.

The ladies' branch of the Hibernian Society held a social last Monday. There was a large attendance of members representative of the city branches, and a most enjoyable evening was spent.

The parishioners of Kilbirnie are at present actively engaged in the promotion of social functions to aid in financing a bazaar on a large scale, which it is proposed to hold in a few months to provide funds for parochial development. Although the parish of Kilbirnie is a new one, it is fairly extensive, and embraces Seatoun, Hāitaitai, Lyall's Bay, Miramar, and Kilbirnie itself. All these localities have separate committees at work, and consequently a friendly rivalry exists regarding results. Among the number of successful events recently held was the children's party the other Saturday, promoted by the Hāitaitai committee, and upon whom it reflected the greatest credit. Rev. Fathers Connolly (parish priest), and Griffin, in their able direction of and assistance towards the various activities are most helpful to the parishioners.



THE SISTERS OF COMPASSION.

A full and most enthusiastic meeting of friends and sympathisers with the Sisters of Compassion and their charitable work in this city was held at the Town Hall last Tuesday afternoon. The meeting was convened by Mr. J. J. McGrath for the purpose of assisting financially the Rev. Mother Aubert and her noble community of Sisters in the great work they are doing for the cause of humanity in New Zealand. The meeting was thoroughly representative of all classes and all creeds, and it was decided to have a series of entertainments, collections, etc., in aid of the Sisters of Compassion. Mr. J. J. McGrath presided, and explained the purposes of the meeting. From his own personal knowledge, he said, in common with the gathering present, he felt that the noble work that was being done by the Home at Island Bay and Buckle Street was one of the most worthy of present-day objectives of Christian charity. Rev. Mother Aubert and the Sisters of Compassion looked for no earthly reward for their labors on behalf of the poor and afflicted, but worked for them, irrespective of their age, malady, race or creed. The city would be ungrateful indeed if all sections did not respond to the call for funds to continue the work. Mr. McGrath outlined projected systems for raising funds. The permission of the City Corporation had been granted to the holding of a street collection on Friday next. Mr. Walter Fuller had generously promised the proceeds of a matinee at His Majesty's Theatre. Several generous ladies had undertaken to give "at homes," organise entertainments and socials, and to assist generally in a practical manner towards the object of raising funds to guarantee the continuance of the work of charity at the Home. At the instance of the chairman, the whole meeting resolved itself into a general committee, and pledged itself to make the campaign a success. Sir John Luke, Mr. T. J. Gill, M.A., Mr. Edwin Arnold, J.P., Mr. W. Perry (president R.S.A.), and others spoke in appreciation of the work of the Sisters of Compassion, and in support of the present effort to assist them.

Lady Luke undertook to preside over the ladies' committee, and to assist the movement to the utmost of her ability. She spoke, she said, from personal acquaintance with Mother Aubert's good work, and had reason many times to be grateful for her co-operation. The children of the poor were her sacred trust. She remembered occasions when it had been impossible to accommodate children in other homes in the city, but Mother Aubert had always proffered help. She urged the gathering to strain every effort to make the campaign for funds a prosperous business.

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