

and temporal welfare. They knew and their successors know, both by tradition and experience, the forces that were marshalled against them, and the horrors for the common people that follow in the track of unsuccessful revolution. To hurl the bare breasts of a people against a military power twenty times stronger than they, even if they were armed, may be a fine gesture for idealists who are willing to die themselves rather than compromise. But the mass of the people do not die. They remain to suffer; and when, as after the fall of Limerick, the idealists are dead or expatriated to fight in 'far foreign fields' where they did little service to Ireland, the hierarchy and labor remain, 'to bind up the nation's wounds,' to devise new means to save it from utter extinction, and to share also the sufferings of the common people who remain and cannot live in idealism alone.

#### "A Luminous Fact."

"It is this fact, written in letters of light, and of tears, too, and blood, on every page of Irish history for the past four hundred years, which is the root-cause of the agreement between Irish labor and the Irish bishops. Where were the editor of *An Poblacht* and his associates then? They were certainly not there, nor their representatives; and if the bishops had not been there, no effort could be made to-day to revive a Gaelic nation for it had perished. It was not saved by rhetoric; nor could it be even if Mr. Childers and his associates had been there to make it.

## BOOK NOTICES

*The Round Table*, September, 1922. Five shillings. Mac-Millan, London.

As usual this British Commonwealth review contains interesting articles and an ample survey of the events of the various countries concerned. While recognising its general value and fairness we are compelled to object to its bias in certain matters. For instance, it does not give a true account of the troubles in Ulster, and it is even more misleading still when dealing with the prosecution of Dr. Liston.

*Darwinism and Catholic Thought*, by Canon Dorlodot, D.D., D.Sc., Louvain University. Translated by Rev. Ernest Messenger, St. Edmund's College, Ware. Burns and Oates, London. Price six shillings.

In this book we have the first volume of a study of Darwinism, examined in the light of Catholic teaching, by a master-hand, whose scholarship and qualification for dealing with his subject leave nothing to be desired. There is no better work on the subject.

*The Confessions of Father Baker*, O.S.B., edited by Dom Justin McCann, Monk of Ampleforth. Burns, Oates, Washbourne, London. Price 3/6.

Father Baker's great work, *Sancta Sophia*, is well known to educated Catholics, and he has for centuries been recognised as a master of the spiritual life. In the present volume we have set before us an account of his mystical experiences.

*Catechism of the Summa Theologica of St. Thomas Aquinas*. By R. P. Thomas Pegues, O.P., Member of the Roman Academy of St. Thomas Aquinas. Done into English by Aelred Whitacre, O.P. Burns, Oates, Washbourne, London. Price six shillings.

Pope Leo XIII. did nothing more likely to bear lasting fruit than when he decreed that the writings of Aquinas should be made the basis of theological and philosophical study in Catholic colleges and universities. The world has gone astray because it has lost hold of the right principles of religion, of conduct, of politics, and nowhere more soundly and eloquently have these principles been laid down than in the works of the great Dominican teacher, the Angel of the Schools. Hence it was a true inspiration that moved Father Pegues to supply the laity with a volume in which in clear catechetical form they might have ready access to the wisdom of the master-mind of medieval Europe. For laity and for clergy it is a helpful and valuable book.

Maintain mutual concord with other servants of Christ.  
—St. Cuthbert.

## Answers to Correspondents

KILLARNEY.—The editor regrets that he has no more of the ballad, "Master McGrath," than appeared in the *Tablet*.

G. G. (Wellington).—The editor of the *Advocate* is Mr. O'Leary. The editor of the *Bulletin* is Mr. O'Kelly. You are the only one who has informed us that they have gone through a course of theology and secured their degrees. Until you have studied for some ten years to come, we assure you that you may without fear of making any great error take the Irish Hierarchy as a safe guide on ethical questions. They are far more likely to be right than amateur lay-theologians.

R. H. (Fernside).—Your message to the Manager has been delivered. Traffic or bartering in the matter of Masses such as you suggest is strictly forbidden.

S. V. de PAUL.—In May, 1833, in the office of the *Tribune Catholique*, the first Charity Conference, which was to develop into the St. Vincent de Paul Society was held.

INQUIRER.—The Knights of Columbus now total 800,000 members in the U.S.A. They have 42 State jurisdictions and 2,400 local councils. Forty years ago they began with 11 members, and at their first convention, held at Newhaven, their total was only 300.

CHRISTCHURCH.—No! Bishop Grimes of New Zealand was an Englishman, while Bishop Grimes of Syracuse, N.Y., who died last July was a native of Limerick. He was born there in 1853 and went to America when only sixteen years of age.

CYNIC.—Decidedly the habit of giving boys and girls outlandish, high-sounding names is no healthy sign of a Christian spirit among parents. Fair dinkum, we would not call a mongrel puppy by some of the "naice" names we hear sounding round us where young folk congregate. It is nothing short of cruelty to saddle for a life-time with a poetic name like Guinevere, Adelaide, or Muriel, some plain, every-day kind of girl, and it is even worse to call a common or garden hobbledohy Clarence, or Ethelred, or Adolphus when there are any amount of common-sense names like Pat and Tony to go round. Of course the children are not consulted, but if they had a choice it is likely they would rather be called after a saint than a patent medicine or a bug destroyer.

GALLUS.—Pierre l'Ermite is a French parish priest named Loutil—Canon Loutil, in fact. He is 59 years of age and pastor of the parish of St. François de Sales, in the Parc Monceau district of Paris. He is best known as a leader writer for *La Croix*, but he has also found time to write a number of novels, among which *La Grande Amie*, *L'Emprise*, *Le Soc*, and *Restez Chez Vous* have had a large circulation in France. Earlier he had charge of a parish right in the heart of the swiftest part of Paris, all round the Moulin de la Galette and the night cabarets, frequented by artists of all kinds.

### Orange Terminology

#### A "SPECIAL" DICTIONARY FOR "THE YARDS."

Heaven.—An Orange Lodge on the other side of the Styx. Membership confined to "Ulstermen," with a few exceptions.

Hell.—A place of eternal pogrom paved with Papishes. Gunman (Fenian, Mickey, Taigne).—Any male Papish. Sinn Féiner.—See Gunman.

Civil and Religious Liberty.—Permitting everybody else to be a Protestant-Unionist, an Orangeman, and a Mason, the same as yourself.

Revolver.—Useful weapon for disciplining Papishes.

Bomb.—See Revolver.

Rifle.—See Revolver.

Justice.—Sentencing a Papish to five years' imprisonment for possessing a revolver and fining an Orangeman half a crown for the same offence.

To-day's Good Deed.—Kill a few Papishes and burn their houses.

Happy Thought.—Say they did it themselves.

British Empire.—An annexe of "Ulster."

Union Jack.—Flag of "Ulster," kindly lent to the aforesaid Empire.

Sport.—"Rounding up" Papishes throughout the Six Counties and clapping them into underground cells.