

in Gallamoy; Charles Whelan, Fallowbez; William Larkin, Brennanhill; Mary Cramer, Ballycoolin; Eliza O'Neill, Ballycoolin. Some of these tenants could not be evicted at previous clearances on account of sickness.

Tipperary.—Colonel Caddell, a Removable, has obtained damages amounting to £1500 against the *Tipperary Nationalist*. The case was tried in Belfast, the proper place to obtain a verdict against a Nationalist paper.

An address has been presented by the Kickham Branch I.N.L., Clonmel, to Mr. E. J. O'Mahony, editor *Tipperary Nationalist*, and a member, in commemoration of his recent release from Tullamore Gaol. The address, which was encased in a massive gilt frame, was elaborately got up, contained a vignette of the recipient, and local historic scenery.

Tyrone.—The police and excise officers of the Cookstown district recently made a raid on public houses in the town for poten but failed to draw. They then marched to Ballinagilly mountain, on the borders of Derry, where they found in a secluded glen through which a small stream flowed, two barrels of "wash," a still and still-head, and an empty barrel, evidently intended to hold the "worm." The material used was grain, not molasses, which is generally used in poten distilling. The utensils were conveyed to the barracks in triumph.

Waterford.—Alfred Webb, the newly-elected Member for West Waterford, addressed a meeting at Dungarven recently. Mr. Webb said the trials of the Fenians had made him a Nationalist. He condemned the Land Bill, and advocated the education of people according to their religious convictions, and ridiculed the idea that Catholics would be intolerant under Home Rule.

Wexford.—Sir Thomas Esmonde paid a visit to the camping-ground of the evicted tenants on the Brooke estate, where he was received with the greatest enthusiasm. The evicted tenants accompanied him to the principal scenes on the estate. At Kavanagh's Fort, where a number of the evicted tenants reside, he was greeted with hearty cheers. Father Dunphy and Sir Thomas addressed the meeting. Any persons worth calling National were present and came from great distances.

Buniscurthy was the first town in the county to show its adhesion to the principles of temperance. The display witnessed there on Lady Day was a most magnificent one. About 600 boys and upwards of 200 men, with a brass and fife and drum bands, marched in procession from the new cemetery through the town and then to the Cathedral, where, before Benediction, the Bishop of the diocese ascended the pulpit and congratulated the people on their magnificent procession. The movement was blessed by Doctor Browne, Bishop of Ferns.

THE CATHOLIC CHURCH AND LABOUR.

(From the *Irish World*.)

THE other day we saw the young Emperor of Germany convening an International Conference at his capital to consider the best way of averting the dangers that threaten the social fabric from the universal discontent in the ranks of labour. It is well known he did this contrary to the wishes of the Iron Chancellor, who had been the virtual master of Germany for almost a generation. Bismarck had a simple and, as he believed, an efficacious way of settling the labour question. Shoot down the discontented if they undertook to strike, and so terrorise the great masses of working men. That was the Bismarckian method of settling the social problems born of labour's discontent. Recently, in the course of a speech on the strikes in the German mines, he said he would have the miners drilled like soldiers, and have the same regulations applied to them. A striker he would place on the same footing as the mutineer in the army, and have him shot without trial.

This would be a sort of rapid transit method of settling the labour question if it could be safely put in practice. But there is the rub. The young Emperor, more clear-sighted than his aged Chancellor, saw that "the blood-and-iron policy" would fail if applied to the solution of the labour question. So does every other person who gives the subject any attention. You can shoot men, not ideas. The discontent that permeates the masses of workingmen has its source in the conviction that they are the victims of injustice. Putting Bismarck's advice into practice would strengthen that conviction, and so intensify the dangers that threaten society.

Some other plan more consonant with the spirit of the nineteenth century must be devised. What shall that plan be? He would be a quack who would profess that he had discovered a cure-all for the many and diversified evils that afflict society. The most that can be done is to approach the study of social problems with an open mind, ready to accept the teachings of experience and make use of them in the proper spirit.

If men could only be induced to follow that admonition contained in the Sermon on the Mount:—"All things, therefore, whatsoever you would that men should do to you, do you also to them"—if, we say, this precept were carried out, there would be no labour question to plague the world. Though we cannot expect to see this counsel of our Lord put in practice in our day and generation, there is no reason why we should not confidently look forward to seeing the relations between employer and employee largely regulated by that mutual regard for each other's interests that is inculcated in the Sermon on the Mount.

The Catholic Church can be confidently counted on as doing her part in bringing about this better understanding between capital and labour. Viewing the Church simply as an organisation, and laying aside for the moment all consideration of her divine character, she is the greatest, the most widespread, and at the same time the most compact organisation the world has ever seen. One need not be a Catholic to recognise the influence she wields in all lands. Men who have at heart the real interests of labour will gladly welcome

her assistance in solving the question which overshadows all other questions.

The interest the Holy Father has taken in it has already borne fruit in the way of stimulating Catholics in different European countries to devote themselves to the study of devising methods of improving the condition of labour. The Congress of Christian property-holders that assembled in Paris a few weeks ago was the outcome of the Holy Father's solicitude for those who earn their living by the sweat of their brows. The Congress, which was made up of Catholic capitalists, assembled for the express purpose of suggesting some plans of alleviating the condition of labour. The spirit that animated it is shown in the following extract from the address it sent to the Holy Father:—"Convinced that the general laws of Christian morality apply to all times and all places, we believe that the existing forms of property, in spite of every subterfuge now in use, cannot exempt property from the obligations of justice and charity which Divine Providence imposes on it. To give unbounded liberty to capitalists and employers in their relation toward the workingmen and other citizens, seems to have been the tendency of philosophical and political systems, as contrary to right and reason as to the teaching of the Gospel. These systems, sprung from rationalism and naturalism, were fatally bound to produce hostility and hatred among the social classes."

Here we recognise the effect of the teachings of the Catholic Church. The Spouse of Christ has never lost sight of the dignity of man. The Bismarckian method of dealing with workingmen is diametrically opposed to the one she advocates. She believes in justice, not terrorism.

THE SACRED HEART.

(By the REV. A. J. RYAN, poet priest of America.)

Two lights on a lonely altar,
Two snowy cloths for a feast,
Two vases of dying roses;
The morning comes from the East;
With a gleam for the folds of the vestments
And a grace for the face of the priest.

The sound of a low, sweet whisper
Floats over a little bread,
And trembles around a chalice,
And the priest bows down his head—
O'er a sign of white on the altar,
In the cup o'er a sign of red.

As red as the red of roses,
As white as the white of snow!
But the red is the red of a surface
Beneath which a God's blood flows;
And the white is the white of a sunlight
Within which a God's flesh glows.

Ah! words of the olden Thursday!
Ye come from the far away!
Ye bring us the Friday's Victim
In his own love's olden way!
In the hand of the priest at the altar
His heart finds a home each day.

The sight of a Host uplifted!
The silver sound of a bell!
The gleam of a golden chalice—
Be glad, sad heart! 'tis well;
He made and he keeps love's promise,
With thee all days to dwell.

From his hand to his lips that tremble,
From his lips to his heart a thrill,
Goes the little Host on its love-path,
Still doing the Father's will;
And over the rim of the chalice
The blood flows forth to fill

The heart of the man anointed
With the waves of a wondrous grace,
A silence falls on the altar,
An awe on each bended face,
For the Heart that bled on Calvary
Still beats in the holy place.

The priest comes down to the railing,
Where brows are bowed in prayer,
In the tender clasp of his fingers
A Host lies pure and fair,
And the hearts of Christ and the Christian
Meet there, and only there!

O love that is deep and deathless!
O faith that is strong and grand!
O hope that will shine for ever
O'er the wastes of a weary land!
Christ's Heart finds an earthly heaven
In the palm of the priest's pure hand.

Professor Pettenkofer, of Munich, till lately one of the leaders of the Old Catholic sect, has renounced his errors, and has been publicly reconciled to the Church.

As result of the four weeks' mission at St. Gabriel's Church, New York, conducted by the Paulist Fathers, twenty converts were confirmed by Right Rev. John J. Conroy, Bishop of Curium.