

When I read O'Grady I was as such a man who suddenly feels ancient memories rushing at him, and knows he was born in a royal house, that he had mixed with the mighty of heaven and earth and had the very noblest for his companions. It was the memory of race which rose up within me as I read, and I felt exalted as one who learns he is among the children of kings. That is what O'Grady did for me and for others who were my contemporaries." It is the books that made such an impression on George Russell it is our privilege here to recommend to readers of the *Tablet* to whom Ireland and her story are very dear. The three volumes are intensely interesting, and we take it that the men and women of our race have not lost that inner vision which enables them to enjoy heroic tales just as thoroughly as the clear-eyed children can enjoy them. A.E., who loved O'Grady's books, will best tell us how they ought to be appreciated: "In O'Grady's writings the submerged river of national culture rose up like a shining torrent, and I realised as I bathed in that stream, that the greatest spiritual evil one nation could inflict on another was to cut off from it the story of its national soul. Standish O'Grady had that epic wholeness and simplicity, and Cuculain is the greatest spiritual gift any Irishman has given Ireland for centuries."

Man's Great Concern: The Management of Life. The Spanish Armada.

That Arch-Liar Froude. Three volumes by Father Ernest Hull, S.J., Editor of the *Bombay Examiner*. (1s net.)

Father Hull's name is a guarantee of the value of these books which are the most recent *Examiner* reprints. The first named is a summary of moral teaching based on such simple postulates as no religiously minded person can question. It starts from the supposition that there can be no morality without a religious foundation. It presupposes the fundamental notions about God, and while not involving any theological doctrine beyond the simple ideas common to all enlightened creeds, it offers a course of teaching on a theistic basis such as might be imparted to non-Christian pupils. For Christian pupils it is a most useful manual. It goes to the root of many things which the Catechism does not explain, and it deals with reasons and principles at the back of law and duty, and the faculties and powers on the use of which moral conduct is dependent.

The Spanish Armada is a study of a historical question regarding which many erroneous ideas have been circulated by anti-Catholic writers. We must remember that English historians have almost all imbibed the lies of the Reformers and given prejudiced accounts of the chief events in the history of Great Britain. Father Hull, than whom there is no abler critic, is taking up for study in the *Examiner* many subjects which need revision from a Catholic point of view—or rather from a strictly historical point of view. The present volume is the first of the series and it ought to be widely read.

That Arch-Liar Froude, besides throwing more light on the unfair and uncritical methods of English writers of history, also deals with such interesting matters as the attacks made on the Irish Bishops for their anti-conscription Manifesto, the recent No-Popery campaign in England, and the Papacy in history.

In order to enable our readers to become acquainted with Father Hull's books we propose ordering a large stock of them at once, and, as in the case of other good books, we will sell them to *Tablet* readers at favorable rates.

Life is a series of steps, each one bringing us nearer to the awful moment when we shall kneel at our Lord's feet, and look up inquiringly into His eyes. Father Dignan, S.J.

ANSWERS TO CORRESPONDENTS

SUBSCRIBER.—We regret that we cannot give you any recent information about the leaning statue. We have not seen it mentioned in any of our exchanges lately. If any notice of it comes under our eyes we will post you.

TO ALL AND SUNDRY.—Please note that the Editor will be absent from New Zealand for some time to come. If he does not turn up in reasonable time a letter c/o Billy Hughes might find him.

A. A.—The *New Witness* is a weekly paper published by G. K. Chesterton, who became editor when his brother Cecil went to the war. The first editor was Hilaire Belloc. Sorry for forgetting to reply sooner.

ANTI-MILITARIST.—Yes, quite a lot of our officers developed the jackass Haw-Haw during their contact with the Johnnies beyond. We have even heard of some who were braying before they ever left Trentham for England. You know a certain professor recently held that there is more reason to believe that we are degenerating towards monkeys than to hold that we ever arose from them. This tendency to imitate the apes of Piccadilly and Rathmines is a sign that he is right. We are not worrying anyhow.

COLONIAL HOME RULER. It is surely not a question for us. We were at least told that the war was for the right of self-determination for peoples. That did not mean that it was to give us the right to tell the Irish people what we think good for them. This whole blessed country has a population a little bigger than Belfast or Dublin, but every man and woman in it has assurance enough to go round the inhabitants of New York and having given them a bit each have enough left for the 7,000,000 odd of London. What have we ever done here anyhow? We have not even a University yet. We presume you don't think the imitation run here is anything better than a fair secondary school.

H. J. H.—It is not easy to write a good short story. Like a short sermon it is more difficult to do well than a long one. Take for models one or two of Kipling's older tales—"The Maltese Cat," for instance,—the best of O. Henry's, any almost of Poe's, and study them until you have gripped their spirit. Then begin to wish you may some day follow them afar off. A short story ought to be a gem: sparkling and clear-cut, with nothing of dullness at all in it. We have never yet had an original short story submitted to us which we could honestly say was good. But it may console you to know that we shun volumes of short stories by even well-known writers even by such as Edith Wharton, Richard Dehan, or Conan Doyle.

P. McK.—These things are merely details. Christian education is at the root of courtesy, and *vice versa*. Courtesy is not a meticulous outward regard for "Good form": it is a thing of the heart and soul. We know more than one "Good former" who has not the natural delicacy to know when he is trampling on other people's corns, by contradicting them and interrupting their conversation boorishly. We have got beyond surprise now. We used at one time faintly marvel when our views on things we had seen or heard or read were corrected oracularly by those who had not seen, heard, or read them at all. Again, a man may be pious, but he will never have any right to pretend to the Imitation of Christ until he learns to remember never to forget the lesson of the bruised reed and the smoking flax. Newman's definition of a gentleman as one who never unnecessarily hurt another comes to this.

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H.A.C.B.S.—ST. PATRICK'S BRANCH, No. 252.

MR. BAIN, CHEMIST, OAMARU.

OAMARU, January 8, 1919.

Dear Sir,—At the quarterly meeting of the above Branch the following resolution was unanimously carried:—"That this Branch records its appreciation of the very successful and capable manner in which the Dispensary has been carried on under the management of Mr. Bain, and that it expresses its satisfaction and GRATITUDE at the uniform courtesy and kindness that Mr. Bain has always shown its members and their families." I may be permitted to add my own testimony to the foregoing. During upwards of forty years' continuous experience as secretary, I have not known any period in which such complete harmony has existed as has prevailed during your management of the Dispensary. As one of the earliest advocates of the establishment, I am also pleased at the great success that has been achieved, and that success IS SOLELY DUE to your capable and discreet management.—I am, very sincerely yours, P. J. DUGAN, Secretary.