

ported in several instances by broad-minded Protestants who feel almost quite as strongly on the vexed matter as the Catholics, with whom they live in amity, do. A public meeting of representative Protestants to demand the abolition of the blasphemous portion of the oath has been mooted, but so far nothing practical has been done to bring such a gathering together. It would be a gracious proceeding and one calculated to create kindlier feelings amongst people of different religious persuasions, long estranged.

### The People's Savings

On June 30, 1909, the Irish Joint Stock Banks held £51,877,000 of the people's money. This had increased to £53,026,000 at the end of December. Curiously enough, this excess at the close of the year is shown in the returns since 1889. The public have always had more cash in the banks at the end of December than at the end of June. In 1902 the difference was £2,505,000; in 1907 it was £2,312,000; in 1908, £1,472,000. A different class of investors patronise the Post Office Savings Banks. On December 31, 1899, £7,717,000 of Irish money lay in these Government institutions. Ten years later—December 31, 1909—the amount had increased to £11,419,000—nearly 50 per cent. Within the period only one half-yearly decrease was recorded. In 1907 the investments fell from £10,637,000 on June 30 to £10,588,000 on December 31. Otherwise, the increase was continuous and fairly steady; the increase from December 31, 1908, to the end of last year totalled £582,000.

### The Judges Have Little to do

Some years ago (says the *Belfast Irish News*) a member of the Irish Party delivered a notable speech in the House of Commons on the subject of 'Quinlan's Ass.' Quinlan was a Westmeath man, who owned an ass. A neighbor annexed the ass in lieu of a small debt which, he declared, was owed him by the owner of the beast. Quinlan told the police; and the police charged the creditor with theft. A Judge of Assize (Mr. Justice Gibson) and his attendants went down from Dublin, military forces were requisitioned to attend him, grand jurors and ordinary jurors were summoned from the remotest corners of the country; assizes were solemnly opened; and the Grand Jury promptly threw out the bill. This was the story of the great legal case of Quinlan's Ass. The farce was imitated in two parts of Ulster recently. At Dungannon the County Court Judge of Tyrone and the jurors, 'grand' and 'petty,' assembled to dispose of a miserable little case of larceny. At Cavan Judge Drummond was compelled to open a court, and jurors were ordered to attend that the vagaries of Mr. Owen Callaghan, who borrowed a couple of slips during a St. Patrick's Day frolic, might be duly investigated according to the requirements of the Criminal Code. Owen was sent home, and the judge and jurors retired also—protesting against the condition of things legal that renders such nonsensical and wasteful proceedings possible. When the long lists of cases at English County Courts are compared with the records of Tyrone and Cavan, Ulster may feel proud of its peace.

### Home Rule Prospects

Writing in favor of an alliance being entered into between Great Britain and the United States—an alliance that would make for the peace of the world and might easily lead to a general reduction of expenditure on armaments—the *British Weekly* reminds its readers that until Ireland is conciliated there is no possibility of an Anglo-American alliance. And it fears that many members of the Liberal Party fail to realise the imminence of the question of Home Rule. But, alluding to the significance of General Botha's position as uncrowned King of South Africa, it says: 'We are fully convinced that reasonable persons in all political parties are deeply impressed by what has happened, and are willing to face the problem of Ireland in a new spirit. Nor should it be forgotten for a moment that all our Dominions, and Canada especially, are very strongly in favor of a Home Rule measure for Ireland. Whether by agreement or not, the Liberals are pledged to go through with their measure, and they will find themselves face to face with it far sooner than many of them think.' But not until the Veto of the Lords has been abolished. And Mr. Redmond has to keep that fact before his eyes, and to work for the removal of the one great block to Ireland's freedom. It is a thousand pities (says the *Catholic Times*) that just at this moment, faction should raise its head in Ireland, and weaken the cause which it affects to serve. Would that all Irish patriots rallied to the leader in whom alone they have a reason to hope for the victory of Home Rule.

Rev. Father Wynne, S.J., having planted the new Catholic magazine, *America*, firmly on its feet, and seen it safely across the bar of a first year, has handed over the charge of its fortunes to his reverend colleagues in the work, and goes to take hold of Catholic literary expression in a different field. He is now giving all his attention to the completion of *The Catholic Encyclopedia*.

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## People We Hear About

The late King Edward was a connoisseur in walking sticks, of which he had a fine collection. One of the most treasured—it is now more than two and a half centuries old—is made out of a branch of the historic Boscobel oak in which Charles II. took shelter after the defeat of the Royalist forces at Worcester. During the later years of her life Queen Victoria used this stick, and she had the round knob replaced by a small Indian idol from Serfingapatam, mounted as a handle.

Among the curiosities of Australian newspaper literature (says a writer in the *Melbourne Advocate*) is the life of the late King Edward VII., which appeared in the *Hobart Mercury* immediately after the King's death. It will be remembered that in 1902 the Coronation of Edward VII. had to be postponed on account of the serious illness of his Majesty. Mr. J. L. Forde, who was then a member of the Parliamentary staff of the *Mercury*, was told off to write a biography of the King, to be used in case of 'the worst' happening. He did so, but happily King Edward recovered and was crowned. The *Mercury's* biography lay in cold lead in the office for eight years—during nearly the entire reign of his Majesty—and the other day, when, to the great grief of the nation, King Edward did die, the seven columns of his life which had lain so long in the office were published. In the meantime Mr. Forde had been to England, and for four months was a near neighbor of the King in London. During his attachment to the *Mercury* staff, Mr. Forde wrote the biographies of Mr. Gladstone, Prince Bismarck, Pope Leo XIII., and Queen Victoria when those distinguished persons died.

Under the heading 'The Bishop-Elect of Auckland,' 'Eubulus' writes as follows in the *Tasmanian Monitor*:— 'In the new Bishop of the priests' choice and the Holy Father's appointment, the Catholic people of Auckland have secured as their chief pastor one of the most cultured priests in Australasia, and one of the most lovable of men. The writer's knowledge of Dr. Cleary goes back over thirty years; and in the Bishop-Elect of Auckland he sees realised the promise of the young, cheerful, gentlemanly, and amiable student of days long past. As to the future, even then the only doubt one had about him was whether the rather frail casket enshrining the brilliant and gifted soul that looked out on you from those kindly Irish eyes could hold out long enough to give the young ecclesiastic an opportunity of making his true worth known. The genial Australian climate, however, settled that doubt, and has secured for Auckland a pastor whose services as a clergyman and a citizen no priest in Australasia may justly claim to have surpassed. Dr. Cleary, who is a native of Wexford, has many of the characteristics of his people. There is not perhaps in Ireland a county where you will find more people that can trace their lineage back to the days when Norman invaders capitulated to the charms of Irish virtue and became in very truth more Irish than the Irish themselves. The power of Celtic assimilation lives in the Wexford air. The men and women that breathe it are true Celts of Celts. No wonder, then, that we should find all the ardor of Celtic devotion burning in the veins of the Bishop-Elect of Auckland. No one who has read his *Impeached Nation* can fail to see that in pleading his country's cause before strangers Dr. Cleary was inspired by the true Wexfordman's devotion to his old home. Patriotism glints from every page, from every sentence. He knew his country's wrongs: her fair fame was dear to him as very life, and he put her case before the stranger with a fulness of detail and a strength of conviction that could be expected from none other than from such a gifted and brilliant Irishman as he. Educated in Ireland, France, and Rome in the best schools of ecclesiastical training of which these lands can boast, Dr. Cleary, in his defence of the Church, showed how thoroughly he felt the wisdom of the Irish Apostle's saying: "As you are children of Christ, so be you children of Rome." He defended the cause of truth, which is everywhere the Church's cause, with singular ability, with a zeal that never grew weary, and with a success that falls to the lot of very few. And he did it with a charity that made no break in friendships already formed, that won for him troops of friends even among those outside the Catholic fold.'

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