

remainder of the autumn, capturing several strong positions, and driving in his outlying garrisons in Muskerry and the Carberies. But soon even the northern ray went out, and the skies all around were wrapt in cimmerician gloom. There was room for hope no more!

What was now Donal's position? It is difficult adequately to realise it! Winter was upon him; the mountains were deep in snow; his resources were exhausted; he was cooped up in a remote glen, with a crowd of helpless people, the aged and infirm, women and children, and with barely a few hundred fighting men to guard them. He was environed by foes on all hands. The nearest point where an ally could be reached was in Ulster, at the other extremity of Ireland—two or three hundred miles away—and the country between him and any such friendly ground was all in the hands of the English, and swarmed with their garrisons and scouring parties.

The resolution taken by O'Sullivan under these circumstances was one which has ever since excited amongst historical writers and military critics the liveliest sentiments of astonishment and admiration. It was to pierce through his surrounding foes, and fight his way northward inch by inch to Ulster; conveying meantime the women and children, the aged, sick, and wounded of his clan—in fine, all who might elect to claim his protection and share his retreat rather than trust the perils of remaining. It was this latter feature which pre-eminently stamped the enterprise as almost without precedent. For 400 men, under such circumstances, to cut their way from Glengariffe to Leitrim, even if divested of every other charge or duty save the clearing of their own path, would be sufficiently daring to form an episode of romance; and had Donal more regard for his own safety than for his "poor people," this would have been the utmost attempted by him. But he was resolved, let what might befall, not to abandon even the humblest or the weakest amongst them. While he had a sword to draw, he would defend them; and he would seek no safety or protection for himself that was not shared by them. His own wife, and, at least, the youngest of his children, he left behind in the charge of his devoted foster-brother, Mac Swiney, who successfully concealed them until the chief's return, nearly eight months subsequently, in an almost inaccessible spot at the foot of an immense precipice in the Glengariffe mountains, now known as the Eagle's Nest. Many other families also elected to try the chance of escape from Carew's scouring parties, and remained behind, hidden in the fastnesses of that wild region.

(To be continued.)

YOUTH AND AGE.

(For the N.Z. Tablet.)

You have a garden, wondrous grown  
With blushing blooms, and birds, and bees.  
I dream beneath your whispering trees,  
Enrapt with elfin mysteries,  
And waving grasses—petal strown—  
But why sit you forlorn and lone,  
With head bowed low upon your knees,  
And eyes bent on the red rose blown?  
Grieve not for that brief glory flown,  
And fragrance shattered in the breeze,  
As life's sweet transient memories  
Of joys conceived, but hardly known—  
Come! Share this golden hour of ease  
With me, 'mid summer ecstasies;  
Do not regret the joy that flees,  
Nor brood upon the harvest mown—  
Why is your heart a font of stone  
In such a garden of your own?

—HAROLD GALLAGHER.

Christchurch.

Improve your delivery service. Get a British-built "Dennis" motor lorry. Best lorry in existence—strong, reliable, rapid, economical. All new features embodied. THE NEW ZEALAND EXPRESS CO., LTD. Offices all principal towns....

CLINCHER CYCLE TYRES are guaranteed six, nine, twelve, and fifteen months.—HAYWARD BROS & CO., LTD., CHRISTCHURCH, Wholesale Distributors for New Zealand.

THE WOMAN WORKER

(By JOSEPH HUSSEIN, S.J., in America.)

Side by side with man, woman is pictured walking with uplifted head towards the dawn of economic independence. To some this is an inspiring sight. To others, not so. Naturally, Catholics turn to the Church to find her attitude towards this important subject. No one has been so consistently devoted to the unfolding of woman's powers and the promotion of her temporal and spiritual welfare as the Catholic Church. We need but point to the brilliant galaxy of learned women who flourished in the cloisters of the Middle Ages or to the marvellous activities displayed by such great Catholic heroines as St. Catherine of Siena, Blessed Joan of Arc, or St. Teresa, to whom even the non-Catholic world turns for inspiration and encouragement. The Church is no less interested in the women of our day, and particularly in the millions whom economic circumstances have driven from the home into the open mart, the busy shop and factory.

That woman, no less than man, should be devoted to a useful occupation is a first principle of Christianity. Even in the literature of the Jewish Talmud there is a wise saying that if a woman has a hundred servants, it should not dispense her from personal work. Idleness is the mother of vice, and the proverb holds as true of woman as of man. There is no reason and no excuse for an existence of mere leisure and social functions. The woman who lives but to be served, whose time is given to pleasure and "society," whose sole ambition is to be a thing of useless preciousness, envied or admired, is a human parasite who thrives upon the toil and blood of others.

How dignified and noble by the side of this scented creature, whose only worth is in her silks and satins, her lap dogs and her limousines, is the true Christian working girl! In her Christ lives again. Her soul is pure from the taint of sin. Beneath her drawn and tired features, wearied after the long day's toil, is hidden, though not all concealed, the presence of the Living God who tabernacles in her breast. Who that has learned to know her does not honor and respect her? Yet what power has been able thus to uphold her dignity and preserve her purity amid the world's allurements but that of the Catholic Church which is her comfort, her glory, and her joy; within whose sanctuary she can find her truest rest, and at whose altar she partakes of the Bread of Life?

But if the Church acknowledges the need of woman's work, both within and without the home, and has no blame to cast upon the Christian woman worker, whom she ever fosters and protects, it does not therefore follow that she approves of the condition of society in which millions of women, married and unmarried, are driven forth into the field of the world's industrial competition. Much less does the Church consider this an ideal state. Such indeed is the fallacy of that typical Socialist philosophy which would constrain all alike, irrespective of sex, to take their place at the wheel of industry or in the booth of commerce. It is in a measure likewise the error of that modern feminism which demands for every woman complete economic independence, while denying to man the Divinely-assigned leadership of the family. Both these systems are equally repugnant to Christianity and to the Catholic Church which will safeguard, at every cost, the right and dignity of womankind.

The Church has not failed to understand the economic exigencies of our time, both as they apply to the legions of women who must earn their livelihood in industry or commerce, and to the commonwealth which may stand in special need of their service in times of national crisis. Yet neither does she ever lose sight of woman's normal purpose in life. Spiritually it is the same as that of man, but in the material order it differs from his in many respects, even as in structure, function, character, and aptitude woman was created different from man: "For woman is not undeveloped man, but diverse." Neither training nor education can ever make her the same as man, nor ever should strive to do so. There is an ideal of womanliness and an ideal of manliness, and both are perfect in their way; but there is no sadder spectacle for angels and for men in this sublunary world than the womanlike man or the manlike woman.

"Male and female He created them," the Scripture tells us. This difference is again brought home to us in the consequences of the Fall. To man God said: "Cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life." But to woman He said: "In sorrow shalt thou bring forth thy children." Here, therefore, are clearly defined the normal occupations of both sexes for which the Almighty has especially fitted them. The hard and burdensome toil of the outer