

## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR.

- June 20, Sunday.—Fourth Sunday after Pentecost.  
 " 21, Monday.—St. Aloysius Gonzaga, Confessor.  
 " 22, Tuesday.—St. Paulinus, Bishop and Confessor.  
 " 23, Wednesday.—Vigil of St. John the Baptist.  
 " 24, Thursday.—Nativity of St. John the Baptist.  
 " 25, Friday.—St. William, Abbot.  
 " 26, Saturday.—SS John and Paul, Martyrs.

#### St. Aloysius Gonzaga.

St. Aloysius Gonzaga was born in the Castle of Castiglione on March 9, 1568, and died on June 21, 1591. At Brescia, when he was 12, he came under the spiritual guidance of St. Charles Borromeo, and from him received First Communion. In 1581 he went with his father to Spain, and he and his brother were made pages to James, the son of Philip II. While there he formed the resolution of becoming a Jesuit, though he first thought of joining the Discalced Carmelites. In 1591, when in his fourth year of theology, a famine and pestilence broke out in Italy. Though in delicate health, he devoted himself to the care of the sick, but fell ill and died. He was beatified by Gregory XV, in 1621 and canonised by Benedict XIII. in 1726.

#### St. Paulinus, Bishop and Confessor.

St. Paulinus was born in the year 353 at Bordeaux, of a wealthy and ancient senatorial family. His acquaintance with SS. Ambrose, Augustine, and Jerome, induced him to give up all his dignities and retire from the world. In 409 he became Bishop of Nola, in Campania. Many of the works of this distinguished Father are lost. Letters written to friends such as Sulpicius Severus, St. Augustine, St. Jerome, and other distinguished contemporaries, together with poems, alone remain. He died in the year 431.

### GRAINS OF GOLD

#### INVOCATION.

[The following poem was written by Eamon de Valera, Commandant, Irish Republican Army, commanding the Boland's Mill area, on Sunday, May 28, 1916, after hearing Mass in the barrack square, Richmond Barracks. Commandant de Valera was the only Dublin Commandant who was not executed.]

O Sacred Heart! our hearts are wholly Thine,  
 Although we come not now before Thy shrine.  
 Here under Heaven's blue vault we kneel and pray.  
 From kindred, home, and friendship far away.  
 Thou, Sacred Heart, hast known the prison cell,  
 The pangs of hunger Thou hast felt as well.  
 The soldiers' rude assault has torn Thy frame,  
 Their ribald speech blasphemed Thy hold name,  
 The judges' sentence has been Thine like ours—  
 The wanton exercise of brutal powers—  
 The doom of death has passed upon Thy heart,  
 A Mother's tears were shed, as ye did part.  
 O, Mother, for the love of thy dear Son,  
 Be with us till our day of life is done;  
 Bring us in love and mercy to His feet,  
 To sing his praise and thine in accents sweet.  
 O Sacred Heart, grant us Thy pains to share,  
 By penance for our sins to make repair;  
 Help us in patience to embrace Thy will,  
 And follow in Thy footsteps to the Hill.—Amen.

We cannot add to God's brightness, but we may act as reflectors, which though they have no light of their own, yet when the sun shines upon them reflect His beams.

## The Storyteller

### WILLY REILLY

AND HIS DEAR COLEEN BAWN.

(A Tale Founded upon Fact)

BY WILLIAM CARLETON.

#### CHAPTER XXIV.—(Continued.)

"Gentlemen of the jury, let me ask you what has been the state and condition of this unhappy and distracted country? I have mentioned two opposing creeds, and consequently two opposing parties, and I have also mentioned persecution; but let me also ask you again, on which side has the persecution existed. Look at your Roman Catholic fellow-subjects—and ask yourselves, to what terrible outbursts of political and religious vengeance have they not been subjected. But, it is said, they are not faithful and loyal subjects, and that they detest the laws. Well, let us consider this; let us take a cursory view of all that the spirit and operation of the laws have left them to be thankful for—have brought to bear upon them for the purpose, we must suppose, of securing their attachment and their loyalty. Let us, gentlemen, calmly and solemnly and in a Christian spirit, take a brief glance at the advantages which the free and glorious spirit of the British constitution has held out to them, in order to secure their allegiance. In the first place, their nobles and their gentry have been deprived of their property, and the right of tenure has been denied even to the people. Ah, my lord, and gentlemen of the jury, what ungrateful and disloyal miscreant could avoid loving a constitution, and hugging to his grateful heart laws which showered down such blessings upon him, and upon all those who belonged to a creed so favored. But it would seem to have been felt that these laws had still a stronger claim upon their affections. They would protect their religion as they did their property, and in order to attach them still more strongly, they shut up their places of worship—they proscribed, and banished, and hung their clergy; they hung or shot the unfortunate people who fled to worship God in the desert—in mountain fastnesses and in caves—and threw their dead bodies to find a tomb in the entrails of the birds of the air, or the dogs which even persecution had made mad with hunger. But again—for this pleasing panorama is not yet closed—the happy Catholics, who must have danced with delight under the privileges of such a constitution, were deprived of the right to occupy and possess all civil offices—their enterprise was crushed—their industry made subservient to the rapacity of their enemies, and not to their own prosperity. But this is far from being all. The sources of knowledge—of knowledge which only can enlighten and civilise the mind, prevent crime and promote the progress of human society—these sources of knowledge, I say, were sealed against them; they were consequently left to ignorance, and its inseparable associate, vice. All those noble principles which result from education, and which lead youth into those moral footsteps in which they should tread, were made criminal in the Catholic to pursue, and impossible to attain; and having thus been reduced by ignorance to the perpetration of those crimes which it uniformly produces—the people were punished for that which oppressive laws had generated, and the ignorance which was forced upon them was turned into a penalty and a persecution. They were first made ignorant by one Act of Parliament, and then punished by another for those crimes which ignorance produces."

"And now, my lord, and gentlemen of the jury, it remains for me to take another view of the state and condition of this wretched country. Perhaps there is

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