

ing for
necessity
at by Mr.
the two
could be
a wards-
of doing
Nix ha
wards-
ng which
very kind
omoted to
ardsmaid
l proceed
were ap-
ardsmaid
do that is
sts of the
ntepayers
ed the in-
a man a
g the posi-
ss Hamil-
te:
of motion
hence that
of matron,
ld be abol-
an refused
ecided that
e place on
partment of
ardians' re-
ns for the
the Board
the city of
the restric-
ouncil
ation
OF FAIR
ited Trades
riday night,
ent, presid-
e following
rs, Drapers,
the Parlia-
ades Union
engineers and
ants.
write to the
Committee
ng sufficient
gate to their
ates that he
societies in
Conciliation
Carpenters,
s.
ere deputed
ference to a
esmen doing
write to the
ruan Joyce,
., informing
Fair Wages
arracks.
porium
ing into life
r reaches of
t" are being
ats, and the
ng much im-
t addition is
opened on
tic business
at up-to-date
s outfitting.
success. A
ock lines can
ger.

these saints allowed to remain many things on the pages of these records which one would have imagined Saints should have removed. But the statement is a gratuitous one; there were no religious records to preserve for the Druids never committed doctrines or ritual to writing, but were opposed to such a course, and it may be assumed that they took precautions to have their will observed by others in this manner, so that neither the Gaulish Druids nor their Irish brethren have left us a single line to raise this question from the pale of theory and conjecture. The references to sacrifice of any kind in our post-Christian annals and literature, so far as has yet been discovered, are very few and unsatisfactory. In the account of the destruction of Brudin Da Derga, the greatest of the six great centers of hospitality in ancient Ireland, which was near Tallaght, County Dublin, it is related that when Conaire Mor, the King of Erin, hurried from Tara to Da Derga, enemies were supposed to be at the door of the Brudin. Fer Calle was ordered to slay his pig and divine whether it was friends' or enemies who were spying at the door. The pig was slain and the divination made which discovered the enemies of the king to be at hand. Now this incident is valuable, inasmuch as it shows us the animal sacrificed for purposes of divination, especially as the bones of the pig are frequently found with incinerated human remains in many of our foreign cemeteries. One such cemetery containing these porcine mixed with human remains is in close proximity to that district, which plays so prominent a part in all Irish Druidical lore, and which we shall now proceed to consider in detail. Magh Slecht, the Plain of Genuflections, the great centre of Pagan worship in Ireland from prehistoric times, and the site of Cromm Cruach, the chief idol of Erin, who, according to Dindsenchus, was the god of every race who idolised Ireland. The history of this Plain of Adoration and its great idol is told clearly and circumstantially in our annals. It possessed a religious character which was unique, and a renown all its own. While Tara, Taltinn, Usneach and Tlachtga, the great centers of social and political activity, were resplendent with all the pomp and magnificence which royalty could confer, this old idol, hidden in the mists in the lone heart of the forest of Magh Slecht, loomed impressively on the National mind, and we see kings and warriors in fear-compelled reverence at his feet. The earliest incident related of this ancient shrine—the Delphos of our Gadellian ancestors, as O'Curry calls it—is given in "The Annals of the Four Masters" under the year 1006, when Tighernmas was High King in Erin. Perhaps profounder researches will one day discover that the ancient world to a large extent, suffers undeservedly the common reproach of human sacrifice. The circumstances surrounding the two great classic incidents of human sacrifice—that of the daughter of Jephtha in sacred history, and its semi-mythical counterpart in profane history—that of Iphigenia—show us with what general disfavour the practice was regarded and would go to demonstrate that at least among civilised races it did not by any means hold the place than ancient and modern writers assume it did. And Ireland, too, may be sharing this common lot of antiquity. In the same way arguing against those who contend that the ancient Irish never reached the civilisation point of idol conception properly so-called. It is maintained that this idol Crom Cruach must have been a representation of the human figure, or something approximating to it. But we can easily conceive how a spiritual people as the Celts were even then would feel conscious that no material form could adequately represent their conceptions of the great elemental forces of nature which they worshipped; the brightness of the sun; the brilliancy of the moon; the speed of light; the solidity of the rock; the splendour of fire; these and the Higher Power which they must have suspected was behind them all, could not be bounded or expressed, and their aspirations would be more satisfied by the unfashioned beauty of Crom Cruach than by the most elaborate works of plastic art; side by side with such conception of the Divine, the religious belief of the masses of such supercivilised people as the Greeks and Romans were mere crudities and absurdities if we can accept what is handed down to us as their religious thoughts and worship. It may be added as an argument in favour of the Amorphous nature of their idol of stone that the Druids believed in the eternal existence and duration of a matter, a philosophic error existing widespread in all ages of the world—and stone; the most abundant and enduring of visible things, would

That we consider the money expended on the supplemental scheme wasted, in the absence of such a tank, and we urge on the District Council the grave responsibility entailed by any postponement of this work."
Mrs. P. Broderick—It ought also be distinctly understood that the use of the water running in the street was extremely harmful.
Mr. M'Carthy—I don't know that they use that.
Mrs. Broderick—I have reason to know it is used, and perhaps it is better the danger was understood.
Mrs. B. O'Connor was appointed delegate of the branch to the annual general meeting in Dublin on the 14th inst.
A number of other representatives were also appointed, and other business of ordinary importance was transacted before adjournment.

Late Mrs. Dowling, Patrick Street

THE FUNERAL OBSEQUIES
As briefly announced in Monday's issue, the death took place late on Saturday night last of Mrs. M. G. Dowling, 26, Patrick-street. Mrs. Dowling was widow of the late Mr. M. G. Dowling, merchant, an old and popular citizen, who was engaged in the drapery business in Patrick-street for a long number of years, and which, since his regretted demise some four or five years ago, has been carried on by his sons, with whom and with the other relatives deep sympathy is expressed in their present bereavement. Mrs. Dowling had been ailing for some months past so that her death was not altogether unexpected. The remains were removed to St. Michael's R.C. Church on Monday evening, and after Solemn Requiem Mass yesterday morning, the funeral took place at 12 o'clock to Mount St. Lawrence's Cemetery. The clergy in attendance were—Rev J. A. O'Connor, Adm, St. Michael's; Rev Father Hannan, C.C., do.; Rev J. Carroll, C.C., do.; Rev Father Dwaue, C.C., do.; Rev Father Thornhill, C.C., do.; Rev Father M'Williams, S.J.; Rev Father Mulhall, S.J.; Rev Father Benignus, O.F.M.; Rev Father Bernard, O.F.M. The chief mourners were—Joseph Dowling, Dr. A. Dowling, Vincent Dowling, Frank Dowling (sons), Dr. J. Mescall (son-in-law). Amongst the general public present or those who sent carriages were—James Quin, J.P.; Stephen B. Quin, J.P., B.C.; Mrs. O'Brien, South Hill; P. E. Bourke, J.P.; Charles Ebrill, solicitor; M. Ryan, P. Hartigan, R. T. Hartigan, William Ebrill, S. F. Ebrill, Paul Bernard, I.S.M.; Jack Walsh, W. Treacy, Stephen Tubridy, J. Foley, J. Riordan, T. Riordan, P. Griffin, J. J. Byrnes, C. Devane, T. M'Grath, J. Spain, H. Nestor, C. P. Close, B.A.; T. Buckley, J. Cahill, John Clune, R. F. Ryan, J. Begley, M. O'Toole, P. Coyle, Dr. C. M'Donnell, J. P.; J. Wall, F. Kiely, J. Duggan, W. B. Smith, E. Baker, P. R. Topplin, Wm. Walsh, W. Sheehan, P. Enright, solicitor; J. Smith, C. E. Geraghty, M. Griffin, C. Broderick, R. Clune, R. O'Brien, J. Buckley, C. O'Malley, T. H. Buchanan, R. Gulien, J. Hartman, Eugene O'Callaghan, M. Dundon, Hugh O'B. Moran, solicitor; M. Hartigan, D. Hannan, Wm. Peacocke, J. P.; Joseph A. Burke, T. S. Lawler, P. Scanlan, W. J. Halpin, J. Whelan, M. Leahy, J. P.; E. T. Cahill, J. J. Delany, J. P.; V. Turner, National Bank; L. Nestor, A. Nestor, M. Doyle, Maurice Fitzgibbon, Michael O'Loughlin, E. Cole, M. Ryan, M. Roche, C. O'Donnell, Michael Egan, R. Frost, B.C., P. L.G.; J. J. M'Mahon, M. Cahill, E. B. Duggan, J. O'Connell, etc. The following wreaths were sent:—To our darling mother, from her fond children; In loving memory, from Anns and Ellie; To mother, with heartfelt sorrow, from Joe and Evelyn and loving grandchildren; Mr. Sheehan and family, with deepest sympathy; With deepest sympathy, from Mr. and Mrs. W. Ebrill; With deepest sympathy, from Mr. and Mrs. Hartigan and family; With deepest sympathy, from Mrs. Clune and family; With very sincere regret, P. Griffin; With deepest sympathy, E. S.; With deepest sympathy, from Aileen and Eddie MacMahon.

Jim Coffey and Bombadier Wells, says a Central News wire, have been matched for a contest at the London National Sporting Club on June 9th.

Firbolg line of Kings of Ireland—a fierce and intractable clan who remained unconverted pagans for over a century after the advent of St. Patrick into Ireland. This is not related to their discredit, for their Christian zeal after their conversion was equally militant with their ancient Paganism. That this ancient shrine of Irish Paganism was situated in the extreme northwestern portion of the County

received no reply according to the Mayor's position carried.
Dr. O'Neill said during his long superintendence it had been his chief aim to uphold the prestige of the Limerick Asylum and do everything he could for the benefit of the people confined to his charge. During his service he had saved the ratepayers thousands and thousands of pounds. The committee by their liberality and he might say their unanimity had placed a further hall mark of their appreciation and recognition of his services. He would continue to do his utmost in the future for the Asylum. To the proposer of the motion, the Mayor, the seconder, Canon Murphy, and to Lord Emly, his special thanks were due, and also he begged to thank the other gentlemen present. As to Mr. Bourke he (Dr. O'Neill) knew that gentleman's objection was a purely conscientious one, and he knew Mr. Bourke would vote for him if his conscience allowed him. He (Dr. O'Neill) had the pleasure of serving under a committee second to none in Ireland, a committee composed of men of keen perception, business capability, and administrative and constructive ideas whose special object was to do everything they could for the benefit of the people confined in the institution. Before concluding he expressed the hope that the members of the committee would occasionally come on a surprise visit to the institution and see how things are managed therein. He again thanked them sincerely for their kindness and liberality.

Farmers and Purchase Annuities

At the last meeting of the North Tipperary Agricultural Committee a resolution was adopted urging the Irish Land Commission owing to the foot and mouth disease, to grant an extension of time to tenant purchasers for the payment of their purchase instalments now falling due, and on the landlords who have not yet sold to their tenants to give time for the repayment of rents; and calling upon the Department of Agriculture to take immediate steps to prohibit any more freight hay or straw being admitted into Ireland as packing or fodder.


Thinness

— means —

weakness

and is often caused by an impoverished blood supply which also leads to a susceptibility to colds, coughs, infectious disease and serious constitutional disorders. SCOTT'S Emulsion enriches the blood, provides the right food for muscles, bones and brain and in this way brings the plumpness, vigour, vitality and strength of robust health. To the weakly child, the worn-out mother and the wasted worker—give genuine

SCOTT'S Emulsion

1874  1914

TRADE MARK