

the reader's imagination the time left for recreation. In return for all this work, done free, gratis and for nothing, all the warden asks in return is that the Limerick employer treat him as a former member of the Defence Forces as regards securing employment.

On several occasions the Minister for Defence publicly stated that the A.R.P. were part and parcel of the Defence Force of this country. Then, if such is the case, we are all ex-service men and women in every sense of the word and should be treated as such.

I may also state that the above mentioned wardens' duties do not include parades, exercises and lectures on first aid, of which we were compelled to have an elementary knowledge.

Trusting you will find space for publication of this letter in your widely read paper.

Faithfully yours,

"HOMO SUI JURIS."

EMLY FAMILY BEREAVED

The death occurred at his residence, Tankardstown, Bansha, of Mr. Timothy O'Dwyer, Deceased, who had reached an advanced age, was an extensive farmer and landowner, and a highly respected member of the farming community. He was brother of Mrs. M. O'Callaghan and Mrs. K. O'Callaghan, Ballyhone, Emly, and of Mother Teresa Joseph, Cross and Passion Convent, Whitehall, Dublin.

The remains were removed to Bansha Church, and the funeral took place to Solohead, where the interment took place in the presence of a large gathering of mourners, friends and sympathisers.

The chief mourners were—Mrs. M. O'Dwyer (widow), Edmond, William and Michael O'Dwyer (sons); Mother Teresa Joseph, Mrs. M. O'Callaghan and Mrs. K. O'Callaghan (sisters); Edmond, Nicholas, Michael O'Dwyer, Jerome and Edmond O'Callaghan (nephews); Mrs. K. Quish and Miss P. O'Dwyer (nieces).

thousand persons. Of this number was the brother of the Bishop of Limerick, who had exposed himself with the missionaries, and like them, in consoling the sick and supplying their necessities. It was admirable to behold their patience, or rather the peace with which this afflicted people received the scourge with which God visited them. They died contented because, said they: "The Lord has sent us angels who have reconciled us to Him."

During the Cromwellian siege of 1651, one of the Vincentians died of the plague, while after the surrender of the city, the other two, Barry and O'Brien, escaped in the disguise of soldiers, and found their way to the port of Nantes. Thady Lee, the Brother, who was in Holy Orders, but was not a Priest, escaped to his mother's house at Tuogh, but was captured by Cromwellian soldiers, who dashed out his brains and cut off his legs in the presence of his mother. Thus ended the first great missionary effort of Saint Vincent de Paul in Limerick.

START OF SOCIETY.

In the year 1833, eight young men banded themselves together in Paris, to formulate plans for the organisation of a society whose object should be to minister to the wants of the Parisian poor. This was partly due to the talent of Saint Simon, Fourier, and other writers against nineteenth century French Christianity. "Show us your works" they sneered. "We admit the past grandeur of Christianity, but the tree is now dead and bears no fruit." The leading spirit of the movement was Frederick Ozanam, a brilliant young Frenchman, lawyer, author and Professor in the Sorbonne, and modelling his rule upon the same principles of the Order founded by Saint Vincent de Paul in the seventeenth century, he called his organisation "The Society of Saint Vincent de Paul." Within ten short years they had spread the branches of their humanitarian missionary society to almost every Christian country in the world.

The objects of the Society can