

now." If dear Laly Batty, however, recollects this exclamation, her Ladyship's memory must be very defective. St. Augustine, in fact, does not exclaim anything of the sort, naively or otherwise. What St. Augustine penitently confesses is that before his conversion, he had made such an impious prayer—of which in his "Confessions" he shows a proper appreciation. That a frivolous writer, dealing with light topics, should make such a mistake may, perhaps seem a mere trifle, and hardly worthy of note. The mistake, nevertheless, furnishes a very fair sample of the manner in which matters relating to saints and doctors, and their teaching and utterances are generally understood by English non-Catholic writers. As such it is worth recording.

A CANDID ADMISSION. THERE are, nevertheless, subjects on which the writer to whom we have alluded may be taken as a fair, as he is also a candid, authority. We take the following, for example, from his letter in *Truth*, of December 4:—"The fact is we are every bit as bad as our neighbours, though our evil-mindedness is of a more morbid character. Whilst they trespass gaily and openly, we envelop our misconduct with a semi-transparent veil of artificial excellence, which deceives none but ourselves. The observance of "respectability" is our real national religion, and so long as we conform outwardly to its dictates, we may each and all of us individually do pretty much as we like—and, what is more, we do. Have you ever noticed the singular difference there invariably exists between English people at home and the same when abroad? Paterfamilias, accompanied by his wife and daughters, freely attends plays in Paris that he would strongly reprobate being even performed in London. They visit places of amusement that they would not dream of approaching here. They read books printed in French which would appal them if published in English, and laugh heartily at foreign *grossièretés* that would horrify them if reproduced in their own mother tongue. Is English "society" better or worse than that on the Continent? I unhesitatingly assert that it is infinitely worse, and the more so, because the evil that is in it is partially concealed by an artificial atmosphere of organised hypocrisy. King Ja Ja Oko Jumbo, who kills little girls and eats them in the wastes of Central Africa, is not one whit worse than we who permit them to be relentlessly tortured to death by hard work and starvation wages."

A HAZARDOUS PLEDGE. THE Rev. Canon Howell, who has just been appointed to the incumbency of St. Matthew's Church, Dunedin, means to pursue the *juste milieu*. He told his parishioners the other night, at a meeting held to welcome him, that this was what he meant to do—"He would be neither Romish nor Presbyterian," he said, "but a true son of the Church of England, and would stop short at nothing the Church of England allowed." The Canon, then, proposes to go "the whole hog" so far as his doing so is consistent with his avoidance of either of two extremes. His reverence will not be "Romish," neither will he be Presbyterian. What, however, does the "whole hog" consist of where the Church of England is concerned? The judgment recently delivered by the Archbishop of Canterbury—"a respectable clergyman," says the *London Daily News*, "against whose character no one has a word to say, and to whose opinion no one attaches the slightest importance"—will inform us. The Church of England allows of the mixture of water with the wine used in communion, provided the mixture be made before the communion service begins. But this practice, in any case, writes a clergyman of the Church concerned, "is perilously close upon Romanism." The Church of England also allows of the use of lighted candles at the communion table, and, consequently, of candlesticks in which to place the candles. Here, however, we are admonished by the awful example that occurred the other day at Roslyn. In that instance so "Romish" were the candlesticks alone, even without the lighted candles, esteemed, that it was thought a godly act to steal them and lay a stone in their place—unless, of course, an Evangelical miracle was worked, and the candlesticks were turned into a stone, which, we must acknowledge, would be still more remarkable and effective. The Church of England also allows of the singing of the *Agnus Dei* during the communion service, and of ceremonial ablution and drinking from the chalice after ablution. All, in fact, of the six points brought against the Bishop of Lincoln which the Church forbids are the making the sign of the cross in giving the benediction and the turning of the celebrant's back upon the people. To four of the points, then, brought as grave offences against the Bishop of Lincoln Canon Howell stands pledged. Will it be generally admitted in the parish that his reverence observes the *juste milieu*? Developments in due time will no doubt inform us.

A GRIEVOUS DISASTER. THE probable, or, indeed, the almost certain loss of the s.s. Kakanui, which had been despatched towards the end of December to the Macquarie Islands to bring back a party of people engaged there in obtaining sea elephant and penguin oil for Mr. Hatch, of

Invercargill, is now a topic of interest and anxiety. The cause which led to the despatch of the steamer was a rumour to the effect that the supply of provisions taken to the island with the party in question must have run short, and that in consequence, they were in danger of perishing from hunger. The Kakanui, however, remaining away far beyond the necessary time, the Honemoa was sent in search of her, and this vessel, which returned last week, brought back alarming news. The Kakanui had arrived at the islands on January 2, and had left next day, bringing off eight of the ten people to whose aid she had gone. It is therefore believed that she foundered in a violent gale that occurred two days afterwards. The fatality seems aggravated by the fact that the rumour as to a failure of the food supply proved groundless. Meantime a somewhat heated discussion is taking place as to the origin and intention of the rumour alluded to, the fitness of the Kakanui for the voyage on which she was sent, and matters generally that seem now but little to the purpose. Possibly a conclusion may be arrived at to the traditional effect that somebody has blundered. Several valuable lives have, however, most probably been lost, and without any adequate cause for the risk that was run. The case is exceptionally distressing.

ANOTHER SCUFFLE. THE period is a fighting one. Among the lesser rows is one between the *London Times* and Mr. William O'Brien and Mr. Patrick Ford. The *Times* has accused Mr. O'Brien of proving himself a member of the dynamite party by writing an article for the *Irish World*. Mr. O'Brien has fiercely denied the accusation, pointing out that the article was written for the *New York Herald*, and afterwards inserted, without acknowledgment, in the *Irish World*. Mr. O'Brien, besides, has threatened the *Times* with an action for libel. Mr. Patrick Ford very naturally takes the condemnation made of his paper, backed up by at least the silent consent of Mr. William O'Brien as it is, by no means kindly, and, quite as naturally, gives his opinion on the subject with complete candour. We fancy, however, that the *Irish World* will bear a good deal of snubbing without suffering much damage. It is one of the best papers published anywhere, and even Mr. William O'Brien might write for it without discredit to himself. Mr. Ford, moreover, is no advocate of dynamite practices, but has long since given in his adhesion to the constitutional agitation for Home Rule, and very ably supported it. Of late years, in fact, the *Irish World* has had no superior in the field of Irish national literature, and none of the National leaders can sight it without ingratitude. What is more, none of them can hope to sight it with impunity. Let us hope, however, the matter is no more important than a little skirmish, in accordance with the spirit of the period. It is to be regretted, nevertheless, as a further departure from the unity on which the success of the Irish cause is staked.

A BLOT ON CIVILISATION. THE Russian Press, it seems, is speaking definitely with regard to the efforts made to bring European opinion to bear on behalf of the persecuted Jews. One of the principal papers in St. Petersburg compares the situation to that existing in Ireland, and points to the effect of a meeting held in his city to advocate Home Rule. The Jews, he says, deserve their treatment by the manner in which they deal with the peasantry. But when was the religious persecutor in want of an argument to prove that religion did not enter into his motives? *Truth*, meantime, points out that it is not the Jews only who are persecuted. Catholics and Protestants, he tells us, are suffering as well. "Persons of rank," he says, "of the liberal professions, and of both sexes, are being ferociously flogged all over the country." "At Warsaw, the other day," he adds, "a Catholic priest, of exemplary character, received sixty strokes with a birch-rod because he had endeavoured to hold a service in the open air after his church had been closed by the police." The Russian newspaper alluded to defies a coalition of all Europe, and declares that his country could hold her own and work her wicked will in spite of it. *Truth*, however, predicts an internal solution of the question in the shape of a revolution or a military or palace *coup d'état*. "Alexander," he concludes, "is either a maniac (like the rest of his family) or else he is so saturated with apprehension for his own personal safety or with religious fanaticism that he is practically insane."

WE read in the *Dunedin Star* of Saturday evening "COLONEL" the following sentence. "Colonel Barker, who pre-BARKER'S WORK. viously had the management of rescue work in Australia, has brought that branch of Salvation Army enterprise to a high state of efficiency, and has now been recalled to England to take an important position in the opening of the new scheme."—Before "Colonel" Barker, however, quits our shores with a laurel wreath around his brows, to take up work in the Old Country in which these colonies may have a very grave interest, it would be well for us to learn what reply he has made to the charges lately published by the *Melbourne Age*. The *Age*, it would appear, had