

men had heard of the scene to be enacted, and assembled in great force near the appointed spot, with short, thick sticks thrust up the sleeves of their jackets. When asked for what purpose they were carrying the sticks, one of them replied: "Why, then, *avourneen*, we were afraid you wouldn't have wood enough to burn the Blessed Virgin out and out, and so we brought these little *kippeens*, *asthore*, to keep up the blaze." The valiant organisers of the bonfire suddenly changed their minds, and found that they had urgent business elsewhere, and the Irishmen had to carry their *kippeens* home again without making any additional blaze, saying to each other as they returned: "*Naboclish, avic.*" The race has not died out.

Thank God! The race has not died out.

### Mixed Marriages

In one of his happiest punning epigrams, Samuel Lover wrote:

'Though matches are all made in heaven, they say,  
Yet Hymen (who mischief oft hatches)  
Sometimes deals with the house t'other side of the way,  
And there they make Lucifer matches.'

Some of the gravest trials that afflict the Church in most English-speaking countries are the evils (domestic and religious) arising directly and indirectly out of mixed marriages. In these, of all wedded unions, Hymen his mischief most oft hatches. The bishops of the ecclesiastical province of Milwaukee (United States) have lately been legislating on the subject. The October number of the *Ecclesiastical Review* states that the bishops were inclined to refuse all dispensations for mixed marriages, 'as apparently the only method of lessening the tendency to contract such marriages, but finally agreed, before taking this extreme step, to suggest to their priests a course of action which, whilst rendering the obtaining of dispensations more difficult than heretofore, would operate beneficially in producing conversions.'

Here are some extracts from the *Instruction* which resulted from the meeting of the bishops, and which is now in force throughout the province:—

'In future no dispensation for mixed marriages will be granted unless the non-Catholic party has taken instructions from the priest twice a week during six weeks on Catholic doctrine, as well as on the Sacrament of marriage in particular, and the duties connected with married life. Therefore application for a dispensation should be made only after the six weeks' instructions have been given. . .'

In addition to this, 'all marriages between Catholics should be solemnised at the nuptial Mass, and pastors should insist on this.' And 'no marriages of any kind are allowed to be performed in private houses.'

### Penny Cables and Penny Post

Penny-a-word cables are a consummation devoutly to be wished. But it looks as if the agitation in their favor has a long road to travel before it reaches its goal. Still thornier, perhaps, was the progress to penny postage. Within the last two years of the reign of Charles II. one Robert Murray, an upholsterer, inaugurated in London a system of penny postage which must be regarded as very generous for the time. Sydney, in his *Social Life in England from the Restoration to the Revolution* (pp. 227-8) tells us that 'all letters which did not exceed a pound in weight, and any sum of money which did not exceed ten pounds in value, and any packet which did not exceed ten pounds in weight, were conveyed at a cost of one penny within the city and suburbs, and of two pence to any distance within a circuit of ten miles.' The same author tells the sequel. The city porters stormed against the innovation. 'The system was denounced by the Protestants as a contrivance, on the part of notorious Papists, to facilitate the communication of their plots of rebellion one to another. The infamous Titus Oates assured the public that he was convinced of the complicity of the Jesuits in the scheme, and that undeniable evidence of it would certainly be found by searching the bags.' The upshot of the agitation that wagged its tongue so volubly against the penny post was this: William Docwra (into whose control the business had passed) was mulcted in damages and costs; the postal system, with its profits and emoluments, became part and parcel of the royal establishment; and the penny rate was forthwith abolished.

In 1708 one Charles Povey established a halfpenny post in London. But the Government of the day smote the new enterprise at high velocity and broke it to pieces. Nearly seventy years later—it was in 1776—a private firm inaugurated a penny post between Edinburgh and Leith. After some years (in 1792) it was absorbed by the General Post Office. Till Rowland Hill got his big shoulder to the wheel of reform, exorbitant prices were many times charged for the carriage of postal matter. Postage on a letter from London to the provincial towns cost ninepence and even more. 'The captain of a ship,' says a historian of the time, 'arriving at Deal, posted a 32oz pack for London, and the person to whom it was addressed was charged as postage upwards of £6.' The Rowland Hill of the submarine cable may, and probably will, have an arduous fight; but the movement for penny cables, having begun, is not likely to be easily checked. And time and invention, as well as public need, are on his side.

### Tipping

The Sydney *Freeman* is 'out' against tipping on travel. It is, however, a forlorn hope. The custom is ingrained beyond the power of any reform less energetic than an earthquake or a revolution. It is bone of the bone and flesh of the flesh of railroad and hotel-life in Australasia, in the British Isles, all over the Continent of Europe, and even in 'the land of the free and the home of the brave.' After his lecturing tour around the world, Max O'Rell said in his book of confidences, *Between Ourselves*: 'Tipping is universal. You find the custom even among the aborigines of the Antipodes. I once gave a copper to an Australian native. "Sir," he said, "it is not a coin of my color I want; it's one of yours." I like a good repartee,' adds Max. 'I gave him a sixpenny-piece, and I never saw such a beautiful set of teeth in all my life.' We have before us a record of a clever young Frenchman, François Dumon, who left Denver City (United States) some years ago to return to his native country, having in his possession £8000 which he had received in tips during five years' service as a waiter under the Stars and Stripes. Of this tidy little fortune, no less a sum than £1600 was raked in during the year of the St. Louis exhibition. And before us is an extract from the London *Daily Telegraph* of July 28, 1898, which gives the decision of the High Court of Vienna, confirming the judgment of the Lower Court, that tips are in Austria a legal claim, enforceable at law. Oliver Wendell Holmes recommends his readers to tip the itinerant music-grinder by dropping a button in his hat. He would be a bold traveller who would treat with such levity an evil that is so riveted into our social order by tyrant custom as that of tipping.

### Catholic Freemasons

Some time ago a Freemason, of some prominence in the craft in New Zealand, informed us that the bulk of the brethren of the mystic tie in these countries view with disfavor the admission of Catholics to their ranks, and look with deep distrust upon the motives which led to their initiation. And well they may. And now from across the Pacific comes a statement, from a high Masonic source, that the brethren in America also 'have their suspicions' about Catholics that seek to cross the portals of the well-tyled lodge. Joseph W. Pomfrey is a thirty-third degree Mason; he is likewise editor of an organ of the craft entitled *Five Points Fellowship*; and in its columns he has recently delivered his soul upon the subject of Catholic Freemasons in the following outspoken way: 'His Holiness Pius X., following the noble example of the long line of illustrious Pontiffs of the Holy Roman Catholic Church, has recently issued an Encyclical forbidding the laity of the Roman Catholic Church uniting with the Masonic fraternity. For so issuing, he is entitled to the everlasting gratitude of Masons the world over, for the very good reason that the Encyclical will have the effect to keep out of the Masonic order an undesirable class of men. A Roman Catholic becoming a member of the Masonic order, and claiming to hold his membership in the Roman Catholic Church, cannot be true to both, and if false to either, he cannot be true to either. It is fair to infer that it is not the sublime teachings of Freemasonry that attracted the Roman Catholic, but only the substantial benefits he hoped would accrue to him by becoming a Freemason.'

The 'sublimity' of Masonic teaching apart, Brother Pomfrey has spoken well and wisely.

Saturday last was the forty-third anniversary of the consecration of his Lordship Dr. Murray, Bishop of Maitland.

If Prohibition tak's awa'  
Your Barley Bree an' a' that,

Jest drink the Hondai Lanka Tea, \*  
An' be a man for a' that.