

lands will join with us in the fervent 'hope that the present reign may speedily witness the application of the one remedy—self-government—which promises the permanent removal of the rampant evils that are eating like a cancer into the vitals of the Green Isle. The approaching royal visit may indirectly tend to that end by giving the highest subjects of the British throne an object-lesson in the benefits which Home Rule has conferred upon these young and flourishing southern lands.

Notes.

Some time ago the story of a raffle for souls in a Catholic church in Mexico went the rounds of the religious and secular Press. In due time the calumny was nailed, but it still continued to bob up from time to time, like the proverbial cork. From the United States of America now comes the story of an evangelist of a Protestant sect who, in order to raise money for the prosecution of his missionary work, 'engaged in three prize fights, was victorious in each one, and claims to have saved a soul by each victory.' Dice, like physic, can now be thrown to the dogs, seeing that a muscular Christian can save a soul by each knock-out blow. This opens up a wide field of missionary labor for the prize pugilist—although up to the present the 'Boxer,' at least in China, has not been a conspicuous success in this particular department.

The *Kaikoura Star* has evidently a great admiration for the Grand Old Man of the Vatican. It concludes a well-written article on Pope Leo XIII. in its issue of March 1 with the following words:—'He (Leo XIII.) stands out as the foremost in the history of his Church, not only as the head of it, but also as a reformer, as a peacemaker, and as a contributor to the welfare of the world. He is, beyond a doubt, the most enlightened and most progressive occupant of the Papal throne the world has seen. The policy of the Church of Rome under his administration has tended towards reconciliation with modern civilisation. The right of the people to determine for themselves how they should be governed in civil matters has been distinctly affirmed by Leo XIII. Another notable point is his attitude upon many important social questions. In these he has manifested profound intelligence and quick human sympathy. This liberalism on his part has had a beneficial effect upon those immediately associated with him, gaining the support of the whole Curia. The Disposer of all things knows what is best for His creatures here on earth, but, humanly speaking, it appears that the world must distinctly profit by the prolongation of the life of this great and good man—the brightest jewel in the Papal diadem.'

In New Zealand the State system of public instruction is decentralised, each school district looking after the interests of the public, pupils and teachers, within the limits of its own jurisdiction. In Victoria the system is centralised and the Minister of Education for the time being is almost as autocratic in his department as the Czar of Russia. School Boards in Victoria count for little. Their powers seldom extend beyond the repair of a broken window or the replacing of a missing picket on the school fence. When Mr. Peacock was Minister of Education he had all the boys and the hobbledehoy taught plain sewing. All sorts of guesses were hazarded as to the why and wherefore of this strange order. As the system is purely secular it could scarcely have been a new reading of the biblical text: 'As you sew, so shall you reap.' But all this was in Mr. Peacock's bachelor days. He is now Premier, and has taken to himself a wife, and no longer needs to do his own plain sewing. And by this time he has probably changed his opinion as to utility of thimble-drill for boys. The new Minister of Education will probably find other kinds of manual and technical instruction that will illustrate the wisdom of the old adage about the 'want of a nail' instead of the 'stitch in time' of Mr. Peacock's régime. But, by the way, was it not Sherlock Holmes who concluded that a man who had been found drowned, was married—because the hapless wight had so few buttons on his clothes, and only a bad penny in his trousers' pockets?

The late Archbishop Trench, Dr. Brewer, and Professor Morris have done much to elucidate the history of words. The present generation has witnessed the birth or manufacture of many a term that is now as current as any coin of the realm. Two of the most comprehensive terms of the English language owe their origin to Irishmen. A Sydney policeman was the unconscious author of the term 'larrikin.' And the word 'boycott'—which has now an equivalent in all the principal European languages—had its birth in the West of Ireland, under circumstances which are so well known that it is unnecessary to refer to them here. The term 'hooligan,' which

is synonymous with 'London rough,' has also been fathered on an Irishman, a member of the London police force. It seems that some time ago the magistrate of the Westminster Police Court, in making inquiries concerning some young roughs in the prisoners' dock before him, charged with an outrage that, commencing with rough horse play, had culminated in the victim being carried off to the hospital badly injured, received a reply from the policeman to whom the question had been addressed. 'Sure, your worship, the prisoners are all "Hoolley's gang." "Hooligans?"' exclaimed the magistrate, who had misunderstood the policeman. "What are they?" "Band of blackguards, who are a terror to all decent people," replied the policeman. The magistrate asked no more questions, and sentenced the prisoners to six months, with hard labour. The reporters present fell into the same error as the judge, and 'hooligan,' instead of 'Hoolley's gang,' appeared in all the newspapers that evening and on the following morning, and ever since these bands of young ruffians, who invariably travel in gangs have been known by the somewhat catching name of 'hooligans.'

The thirst of New Zealand has evoked a long parade of statistics. These were marshalled on March 31, 1900, and, on examination, present the following features of interest:—On that date there were 1526 licensed houses in the Colony. This gives one house to every 494 persons, the average number of persons to each house in the counties being 482, and in the towns 510. In the East Taupo County there were 8 licensed houses, with an average of 29 persons to each, whilst in Bruce there were only 3, with an average of 1609. There were six counties in which no licenses existed—viz., Kawhia, West Taupo, Sounds, Cheviot, Clutha, and Stewart Island. The number of licensed houses in the principal towns was as follows:—Auckland 58, Dunedin 52, Wellington 51, Christchurch 38. The average number of persons to each house in these towns was: Auckland 662, Dunedin 453, Wellington 842, and Christchurch 487. Of the towns, Mornington has the highest number of persons to each house—viz., 3854, and Kumara the lowest—88. There were no publicans' licenses in existence in Birkenhead, Grey Lynn, Karori, Linwood, Maori Hill, Roslyn, Balclutha, Tapanui, North Invercargill, East Invercargill, and Avenal. In addition to the licenses catalogued above there were issued 2134 New Zealand wine, packet, wholesale, and conditional licenses. The total amount of license fees paid to local bodies for the year ending March 31, of last year, was—boroughs £33,519, counties £19,485. The county of Selwyn drew £947 9s 6d from the bar, and Clifton £16. Of the boroughs, Wellington comes first with £2831, Dunedin £2766, Auckland £2661, and Christchurch £1930. The total amount received by Devonport for two publicans' licenses and six conditional licenses was only £21.

The opposition shown to the recent Royal marriage in Spain seems a veritable *Ælia Lælia Crispia*, or an insoluble conundrum to people who are content to glance merely at the surface of things. The real source of the trouble lies in the fact that the 'Liberals'—so-called; for the term is equivalent on the Continent to that of anti-Catholic—object to an alliance with a family always noted for its religious, conservative, and aristocratic leanings. It is more than a year ago since the betrothal was announced of Prince Charles of Bourbon to the Infanta Maria de Las Mercedes, elder sister of the King, Alphonse XIII. The Infanta, as heiress-presumptive of the Spanish throne, bore from birth the title of Princess of the Asturias. She came of age in September last, having completed her twentieth year. Now it so happens that Prince Alphonse de Bourbon, father of the prospective bridegroom, was at one time a Carlist, and this circumstance no doubt made many Spaniards look with suspicion on the marriage. Of late years he has, however, attached himself with loyalty to the reigning house, and his two sons have had a distinguished career in the Spanish army. Should the Princess of Asturias ever succeed her brother Alphonse XIII by the abolition of the Salic Law and by right of the general succession re-established in Spain on March 29, 1830, her husband would have no part in politics, his position being only that of Prince Consort. The Queen's message to the Chamber of Deputies announcing the betrothal was warmly discussed. Prince Charles of Bourbon, born in 1870, is the second son of Prince Alphonse de Bourbon, of the Royal House of the Two Sicilies, his grandfather being King Charles III. of Spain. The Infanta Maria de Las Mercedes, Princess of the Asturias, is the eldest daughter of the King Alphonse XII. and his second wife, Archduchess Marie Christine, Queen-Regent of Spain. Born September 11, 1880, at Madrid, she was brought up with the greatest care by her mother, who has made a most accomplished princess of her. Her goodness and unstinted charity make her beloved by all. The poor call her their angel of consolation. She has chosen out from all comers Prince Charles of Bourbon, and confided in her mother, who found her choice worthy of herself and Spain.