

Apart from the objections to the central theme of the story—as developed in Part I.—many of the incidental scenes are objectionable alike for their absurdity and their suggestiveness. Here is a specimen. The speaker is a young girl, Mary O'Neill, staying at a convent in Rome. 'On Christmas Day we had currant cake in honor of the feast, and Sister Angela asked Father Giovanni to come to tea, and he came and was quite cheerful, so that when the Sister, who was also very happy, signalled to me to take some mistletoe from the bottom of a picture, I held it over his head and kissed him from behind. Then he snatched me up in his arms and kissed me back, and we had a great romp round the chairs and tables. But the Ave Maria began to ring from the churches, and Father Giovanni (according to the rule of our convent), having to go, he kissed me again, and then I said: "Why don't you kiss Sister Angela, too?" At that they only looked at each other and laughed, but after a moment he kissed her hand, and then she went downstairs to see him out into the garden. When she came back her eyes were sparkling, and her cheeks were flushed, and that night, when she took away her black bands on going to bed, she stood before a looking-glass and wound her beautiful light hair round her finger and curled it over her forehead in the way it was worn by the ladies we saw in the streets. I think it was two nights later she told me I was to go to bed early because Father Giovanni was not well, and she would have to go over to see him. She went, and I got into bed, but I could not sleep, and while I lay waiting for Sister Angela I listened to some men who, as they crossed the piazza, were singing in tremulous voices to their mandolines and guitars what I knew to be love songs, for I had begun to learn Italian. It was late when Sister Angela came back, and then she was breathing hard as if she had been running. I asked if Father Giovanni's sickness was worse, and she said no, it was better, and I was to say nothing about it. But she could not rest, and at last she said: "Didn't we forget to say our prayers, Mary?" So I got up again, and Sister Angela said one of the beautiful prayers out of her prayer-book. But her voice was very low, and when she came to the words, "O Father of all mankind, forgive all sinners who repent of their sins," she broke down altogether.'

We cannot but regret that a writer who in his words of sober prose has paid such well-merited tributes to the Catholic Church should in his fiction have descended to something like the Marie Corelli level. Sensible Catholics will have no desire to read such stuff; and, for the rest, we have only to urge Southland parents to see to it that 'The Woman Thou Gavest Me' instalments are kept carefully out of their young people's way.

HIS GRACE ARCHBISHOP REDWOOD

After spending four weeks quietly visiting different parts of Ireland, Archbishop Redwood has come across to London for a few historic days before finally quitting the United Kingdom *en route* for Rome (writes a London correspondent under date January 17).

His Grace crossed the American Continent from Vancouver in a leisurely manner, renewing acquaintances with old friends of his college days, many of whom are now in high positions in the Catholic Church in the United States. As it happened, although so late in the year, the weather was particularly warm, and his Grace experienced practically no cold at all in America. He went first to St. Paul, Minnesota, to stay for some time with his old college friend, Archbishop Ireland, a fellow-student at St. Moulthel, in the south of France. Passing through Chicago, he stayed a week with the Archbishop of St. Louis, Dr. Glennon, with whom he stayed on a former occasion, during the great World's Fair in that city. Then he went south to New Orleans as the guest of Dr. Blenk, the Archbishop there. It was here that Archbishop Redwood had his experience of greatest heat—namely, 82 degrees. He also stayed with the Bishop of Natchez, and put

in a few days at Atlanta City before continuing on to Washington and Baltimore, at the latter of which he was the guest of Cardinal Gibbons. For three days he was the guest near New York of Father Quealy, whose brother is a priest in the Archbishop's diocese, while his sister is also in a convent in New Zealand. Father Quealy possesses a fine motor, and the New Zealand Archbishop enjoyed several pleasant drives through the country surrounding New York.

Throughout the American tour, Archbishop Redwood addressed many Catholic gatherings, and preached many sermons, especially in St. Paul, and he had excellent opportunities of observing the fine organisation and activity of the Church in America.

Crossing to Ireland, the Archbishop landed at Queenstown, and he has visited friends in all parts of the country, besides looking up the young students who are studying in the theological colleges for service in the diocese. These are scattered all over Ireland, the greatest number being at All Hallows, Kilkenny, Thurles, and Maynooth. The Archbishop also hopes to engage a number of young priests after the ordinations in June.

Replying to a question as to the state of Ireland, Dr. Redwood said there had been an immense improvement of late years, chiefly through the medium of the Irish Land Purchase Act. Did this render Home Rule any less necessary or desired? 'No,' replied the Archbishop, decisively. 'The demand for Home Rule is as strong there as ever it was. These improvements have only been obtained through the Home Rule movement. They were granted to stave off the demand for Home Rule, and without that movement they would never have been granted at all.'

Dr. Redwood was fortunate enough to be present in the Distinguished Strangers' Gallery at the House of Commons to see the last stages of the Home Rule Bill, and to-day he lunched with Mr. Hazleton, Mr. W. Redmond, and Mr. Donovan, Mr. John Redmond and Mr. T. P. O'Connor coming in later. The opinion Archbishop Redwood has formed as to the probabilities of the Bill becoming law is that the Lords will reject it once at least, possibly twice, and that it will in any event become law about May, 1914.

Sitting next to the Archbishop in the Strangers' Gallery was Sir Joseph Ward, also a keen observer of the proceedings.

Archbishop Redwood much appreciates the courtesy extended to him during his few days in London by the Cardinal Archbishop, Dr. Bourne. He is the Cardinal's guest, and says Mass in his private chapel at Westminster Cathedral every morning, afterwards breakfasting with the Cardinal. This courtesy gives him an excellent opportunity of becoming *au courant* with all the latest ecclesiastical matters, a great privilege in view of his forthcoming visit to the Holy See. Dr. Redwood is making his periodical visit to the Holy See two years earlier than is necessary, for a dual reason. In the first place he wishes to get back to carry on his cathedral campaign in his diocese; and secondly he wishes to be back in time for the heavy work of preparing for the Fourth Catholic Congress of Australasia, which is to be held in New Zealand for the first time in 1915.

Archbishop Redwood expects to leave London in a few days for Paris and to work slowly down to Rome. He will not be in the Old Country again, and will probably arrive back in Wellington in April or May. His health throughout his travels has been excellent, and he is looking perfectly fresh and vigorous.

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