

## THE LATE VICAR OF MORWENSTOW.

THE London correspondent of the 'Western Morning News' pays the following charming tribute to the late venerable Vicar for more than forty years of Morwenstow, in Cornwall:—

"There has just passed away," says the writer, "an aged country clergyman who had a great deal more than a local reputation, and deserves notice in the press generally. The Rev. R. S. Hawker, Vicar of Morwenstow, though he lived on the coast of the most inaccessible part of Cornwall, was not unknown in London literary circles. Not that he often visited London. Probably many years have passed since he last paced the streets of the capital, yet he was known and esteemed there both for himself and his works. He has written some of the best Church poetry of the day; he had published some of the best local legendary stories ever penned; and, above all, he had given to the world ballads so perfect that even that acute critic, Lord Macaulay, was deceived by one of them, and attributed to an unknown seventeenth century writer the verses 'Shall Trelawny Die?' which were really written by this just deceased clergyman in the nineteenth century! And well might Macaulay be deceived, for Mr. Hawker had an almost unrivalled faculty for projecting himself back into past ages, and losing his identity in the people of whom he wrote. Nor was he known by his books merely. The man himself was unique. There—where he could hear only the thundering surges of the Atlantic, and the wild, plaintive cry of the sea-bird—in that remote land beyond railways, far more inaccessible than the Land's End itself—he lived the life of an English parson, such as parsons used to be in the days of George Herbert and Bishop Ken. His charming parsonage, in a snug and sheltered cove, was open to all comers, and to all offered hospitality, to young and to old, to gentle and to simple. The living is worth £365 a year, and so Mr. Hawker engraved above his door porch the following quaint lines:—

"A church, a house, and a pound a day,  
A pleasant place to watch and pray;  
Be true to the Church and kind to the poor,  
O Minister for evermore."

"It is a dozen years almost this very day since, weary and footsore on a walking tour through Cornwall, I found myself in this charming spot, and tasted its owner's hospitality. One rarely looks upon a finer man than he was then, with his venerable silver hair, and mighty chest and shoulders, always clad in the clerical cassock. Close to the vicarage is the church, one of the most ancient and interesting in Cornwall, and which he did much to restore. It used to be open all day, and the parson himself would toll the bell for daily prayer. Altogether it was a bit of seventeenth century England interlaced with the latter half of the nineteenth. Mr. Hawker lived for forty-one years in that secluded spot, rarely going out of his parish, but frequently visited by friends from London. With them he occasionally had correspondence, and it was impossible not to distinguish his large, bold handwriting from all others. He married twice; on the first occasion a lady old enough to be his mother, and who really had been a mother to him, for she had paid all his expenses at the University. His second wife was young enough to be his daughter.

"Thus far had I written," says the London correspondent of our western contemporary, evidently with no little anguish in writing these additional words, "when the startling statement met my eye that he was received into the Catholic Church on the day before his death. This statement surprises as much as it grieves me. But," he adds, in an effort to console himself, "one should not attach too much importance to death-bed conversions, especially when the convert is of great age and has been long ill. At the same time," says he, naively, "it is not pleasant to think there may be other clergymen of the English Church, presumed loyal sons and faithful ministers, who are yet so doubtful in their allegiance that they are awaiting only a sudden moment to take their departure."

An eclipse is the interception of light from one heavenly body to another. An eclipse of the moon is the passage of the moon into the shadow of the earth. This can only happen when the moon is full. Solar eclipses are caused by the earth passing into the shadow of the moon. Both the earth and moon throw shadows behind them in a direction opposite to the sun. Eclipses were generally regarded by the ancients as omens of terrible public calamities, and although the theory of eclipses is said to have been known to the Chinese 150 B.C., yet to this day the majority of Chinese imagine that these phenomena are caused by the attempts of a dragon to devour the sun and the moon, and they assemble with drums and other instruments, believing that with the noise they may prevent him from accomplishing his object. The first eclipse on record is one of the moon, observed at Babylon 721 B.C. Among the most remarkable eclipses of the sun recorded in history, may be mentioned that which happened at the crucifixion of our Saviour, and then in 1191, and 1715, when the darkness was so great that the birds went to roost, flowers closed their petals, as at nightfall, and the stars shone bright at midday.

THE SANCTITY OF THE DEAD.—Archbishop Lynch of Toronto, in a letter to the press, on the Guildford case, says:—"The Catholic idea of the sanctity that hallows the body after death is based upon the words of St. Paul, 'Know ye not that your members are temples of the Holy Ghost, who is in you, whom you have from God, and you are not your own. For you are bought with a great price: glorify and bear God in your body' (1 Cor., vi. 18, 20). And again, 'If any man violate the temple of God, him shall God destroy, for the temple of God is holy, which you are' (1 Cor., iii. 17). And again, 'I know that my Redeemer liveth, and in the last day I shall be clothed again in my skin, and in my flesh I shall see God' (Job, 19). Hence the bodies of the just will be joined to their glorified souls and enjoy the beatific vision of God; hence our reverence for the bodies of the dead; hence the vice of impurity is so execrable to God."

## O T A G O R A I L W A Y S .

CHRISTMAS DAY, 25TH DECEMBER, 1875.

On the above date the Ordinary Time Table will be suspended on the Dunedin and Clutha Section, and Trains will run as follow:—

Leave Dunedin for Clutha and Intermediate Stations at	Leave Clutha for Dunedin and Intermediate Stations at
7.5 a.m.	7.5 a.m.
4.0 p.m.	4.0 p.m.

Return Tickets will be issued at Single Fares on Friday, the 24th, available to return on Monday, 27th instant.

The Sunday Time Table will be observed on the Dunedin and Port Chalmers Section.

Return Tickets. Dunedin to Ravensbourne, 1s; Glendernid and Port Chalmers, 2s.

W. CONYERS, General Manager.

INFORMATION wanted of PATRICK MORRIS, who left Killykenny, Ireland, seven years ago for Victoria, Australia, when last heard of two years ago, was living at Woodend, Victoria, with a Mr. Tracey. Any information concerning him by which his present address can be traced, will be thankfully received by his sister, ELLEN MORRIS, if forwarded to the Outram Post Office, West Taieri, Otago, New Zealand.

ROSENSTOCK AND DEVLIN  
PAINTERS, GLAZIERS, PAPERHANGERS AND  
PICTURE-FRAME MAKERS,

ROYAL ARCADE (No. 6), DUNEDIN.

CHRISTMAS Presents and New Year Gifts of all descriptions at MACEDO'S Fancy Repository, Princes-street South.

WANTED KNOWN, Dolls from 6d to £1 1s, and Fancy Goods of all descriptions at MACEDO'S Fancy Bazaar.

WANTED KNOWN, Writing-desks, Work-boxes, Ladies' Bags, and Work-baskets at MACEDO'S Fancy Repository.

HIBERNIAN AUSTRALASIAN CATHOLIC BENEFIT SOCIETY.

(Registered under the Friendly Societies Act of Victoria, New South Wales, Queensland, New Zealand, and South Australia), and at present

NUMBERING ONE HUNDRED AND TEN BRANCHES,  
AND ABOUT  
FIVE THOUSAND FIVE HUNDRED MEMBERS.

CLEARANCES ARE GRANTED AT NO EXTRA CHARGES TO MEMBERS

THE SOCIETY IS FOUNDED UPON THE FINANCIAL BASIS OF OTHER BENEFIT SOCIETIES.

THE ENTRANCE FEES AND RATES OF SUBSCRIPTION Will be found to compare favorably with those CHARGED BY OTHER SOCIETIES,

And are as Moderate as practicable, having due regard to the benefits secured, a synopsis of which is subjoined:—

A Benefit Member receives during illness £1 per week for twenty-six consecutive weeks, 15s for the next thirteen weeks, and 10s for further period of thirteen weeks; on death of wife £10, at his own death his relatives receive £20. He has medical attendance and medicine for himself and family immediately on joining. If a single man with a widowed mother, and brothers and sisters (under 18 years of age), he has medical attendance and medicine for them. A Member removing can have a clearance which will admit him into any branch of the Society in the locality to which he may remove. Honorary and Life Honorary Members are provided for, and may, on payment of a small weekly contribution, secure medical attendance. The Society is also for the purpose (as its name indicates) of cherishing the memory of Ireland, and promoting the religious, social, and intellectual condition of the members. Any person desirous of having a branch opened shall make application to a branch, verified by signatures of not less than thirteen persons not members, who wish to become members thereof; also the signature of the resident Priest, if available, and at the same time forward the sum of 10s each as proposition fees.

Branches are established at Invercargill, Lawrence, Dunedin, Naseby, Oamaru, Christchurch, Greymouth, Charleston, Addisons, Brighton, Greenstone, Waimea, Hokitika, Wellington, Reefton, Onehunga, Otahuhu Auckland, Napier, Akaroa, Lyttelton, Otaunamstown and Nelson.