

exacting and sustained than that which is performed every day by house-mothers in the homes of workers throughout New Zealand. And the supposed 'martyr' was one of the least diligent workers in the Good Samaritan Home. (5) 'She and two other girls made their escape disguised'. (a) There was no need to 'make their escape'. They simply walked out in the customary way, by the unlocked front door—a right which they were free to exercise at any time. And they did this with the full knowledge, though not with the approval, of the Superior, and with money furnished by her in their pockets. (b) The Bathurst 'victim' had not been in the Home for the period stated. On her first admission (after her discharge from prison) she remained a short time, left the institute, returned, and, by her own request was received back again. (c) The three girls left the institute in the dress of the place, which, so far from serving as a 'disguise', was calculated to direct attention to them. And thus the whole frippery of the latest 'yellow' sensation falls to the ground.

Will this fresh exposure teach those cowardly calumniators of Catholic women a lesson of caution? There is not the smallest hope that it will. Men of normal mentality believe by evidence and reason; the 'yellow' clergy by the interest or passion of the hour. And all too fully they have absorbed the principle of their spiritual father, Luther, who declared: 'Against the Papacy I esteem all things lawful.' In its marsupial animals, Australia still retains some of the relics of Trias-life that have vanished from almost every other clime under the sun. And, in an analogous way, the Saffron fraternity retain the monstrous feelings of religious hate that belong to an evil day that is now happily gone for ever over the greater part of the world that believes in the gentle Gospel of Him Who would not crush the bruised reed, or extinguish the smoking flax. And thus amid the clamor of 'Kentish fire' we still hear, at the annual orgie,

'In words that sound as if from human tongues  
Those monstrous, uncouth horrors of the past  
That blot the blue of heaven and shame the earth  
As would the saurians of the age of slime,  
Awaking from their stony sepulchres  
And wallowing hateful in the eye of day.'

More light, more faith, and the schoolmaster abroad—these will at last rid the earth of those principles of oath-bound hate that 'shame the earth' vastly more than 'the saurians of the age of slime'.

## Notes

### Think!

'Think,' says this week's 'Outlook' in the course of an earnest article, 'what twenty-one consecrated men in each congregation could do!' Our esteemed contemporary is right. Think of what a much smaller number of 'consecrated men,' and consecrated women, too, per congregation are doing right here in New Zealand within the Catholic Church!

### A Balclutha Romance

The quacks we have always with us. Their brazen impudence and their vociferous pretence may—and do—impress the ignorant, the credulous, and the groundlings generally. But they make the judicious to grieve, or move them to scorn. The theological quack and the historical quack we know. They get the taste of our rawhide from time to time. But one of the worst specimens of the quack-in-history that we have come across for some time is one who, under the name of Warren Hughes, contributes a 'Famous Love Story'—that of 'Edwy and Elgiva'—to the Balclutha 'Free Press' of July 17.

The 'famous love story' runs in substance as follows in the 'Free Press':—

Edwy (Eadwig) 'became King (of Wessex, in 955) 'at the early age of sixteen.' He 'openly sided with the churchmen' against Abbot Dunstan's 'drastic measures' to restore ecclesiastical discipline. Edwy was then 'on the eve of being married to the beautiful Elgiva or Aelgifu, whom he passionately adored.' Dunstan then 'went further, and, finding that Elgiva was within the prohibited degrees of kinship to her husband, he declared the marriage void, and commanded him to dismiss her to her home.' But 'Edwy proceeded with marriage, in defiance to the monk's objections,' and so the 'ill-feeling progressed on both sides.' At his coronation feast, Edwy left the table, and sought 'the company of his young wife.' 'His trusty barons' and 'the nobles of his Council' were 'greatly incensed at his rude neglect of them'; and 'Dunstan, glowing with religious zeal, offered to bring him back'—and did so. Of course 'there was a stormy scene.' Elgiva was in due course 'proclaimed queen, and instigated a series of persecutions against her enemy,' Dunstan. 'He was deprived of his position as abbot,' and subsequently banished. 'The monks, however, with Oda the bishop at their head, now roused all England against the king.' Result: Edwy soon 'found himself only king of England south of the Thames, while the northern portion declared for his younger brother Edgar.' Edwy was finally forced 'to divorce' 'his beloved wife.' She was deported to Ireland, her face disfigured, but not seriously, as much of 'her marvellous beauty' was still left. She escaped, travelled towards Winchester, was discovered by 'her enemies,' hamstrung, and left to die. Edwy soon passed in his checks; 'and so' (to slow music) 'ended the tragedy of a royal love.'

The story told above professes to be 'history'—of the 'honor-bright' kind. As a matter of fact, it has only enough of history to make it historical romance. Taken altogether, it hardly reaches the level of the 'lie which is half a truth,' which (according to Tennyson) 'is ever the blackest of lies.' Unlike the gay romancer, Mr. Warren Hughes, we have taken the trouble to go to the works of the original authorities for the facts of the 'famous love story' of Edwy and Elgiva. Now (1) it was not 'the custom among the English clergy to consider themselves free to marry if they chose.' (2) The dispute between the fiery-brained young Edwy and his tutor, Abbot Dunstan, did not arise out of questions of ecclesiastical discipline, as stated. (3) Elgiva was not Edwy's wife when the incident of the coronation feast took place. She is described by the chroniclers, William of Malmesbury, Eadmer, Matthew of Westminster, and Osberne, by two terms (grossly mistranslated by Carte) that we do not care to transfer to these columns, even in the original Latin. The 'gentle' Elgiva of the 'Free Press' romance is described by the original historians and chroniclers as a beautiful but very lewd woman, who was very nearly related (proxime cognatam) to Edwy. Elgiva is mildly described by the Protestant historian Wakeman as a 'worthless and ambitious woman.' She, with her grown-up daughter (adulta filia) corrupted the dissolute young king, and acquired such an ascendancy over him as to entice him away from the company of his nobles at his coronation feast for the purpose of giving himself up to their lewd company. The scandalous incident is described by the chroniclers (whose words are before us) with the extreme plainness and directness of speech of their time, and is unfit for transcription in our columns. It is sufficient to state that young Edwy was a gross libertine, and that he allowed himself to be made the puppet of a pair of women of degraded morals and evil life. Edwy's conduct on the occasion naturally exasperated the nobles. Dunstan, however, did not 'offer to bring him back.' Osberne, in his life of St. Dunstan, says that the great abbot was 'compelled' by the thanes or nobles to do

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