



Wedding Bells



EDMONDS—HOGAN.

A very pretty wedding (writes our own correspondent) was solemnised in St. Mary's Church, on June 4, when Catherine Theresa (Kathleen), fourth daughter of Mrs. Hogan and the late David Hogan, Wanganui East, was married to Albert George, eldest son of Mr. and Mrs. Charles Edmonds, Glen Oroua, Palmerston North. Rev. Father Outtrim officiated. The bride entered the church on the arm of her brother (Mr. J. T. Hogan), and looked sweet in a charming gown of ivory brocaded crepe-de-Chine with georgette sleeves and trimmed with silver beads. A tulle veil was kept in place by a coronet of silver leaves; she carried a shower bouquet and wore a handsome pendant, the gift of the bridegroom. Miss Han Hogan attended her sister as chief bridesmaid, and wore a pretty frock of pink crepe-de-Chine, a black velvet hat trimmed with autumn leaves, and carried a bouquet showing the same warm tints. Miss Rite Edmonds (sister of the bridegroom) was the other maid of honor, and wore a pale green crepe-de-Chine dress, a black hat, and carried pink and white flowers. Both bridesmaids wore a string of pearls, the gift of the bridegroom. Mr. Fred Alcock and Mr. Pat Hogan carried out the duties of best man and groomsmen respectively. After the ceremony a reception was held in the R.S.A. Hall, St. Hill Street, about 70 guests being present. Later in the afternoon the newly-wedded couple left for the North, where the honeymoon is being spent, the bride travelling in a costume of fawn cloth with new high fur collar, silk hat to match, and fur wrap.

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Nelson

(From our own correspondent.)

July 7.

A new schoolroom has been erected which is a benefit to the parish, and is appreciated both by the Sisters and the parents of children attending the school.

We are looking forward to the next bazaar to wipe off the debt. Euchre parties, etc., are being held as a preliminary to the forthcoming bazaar, which we all hope will be a great success.

At the present time the city of Nelson is looking very business like with the reticulation of streets. The new power house is now on its way to completion, and the much wanted electric light will soon open a new chapter in the history of Nelson.

The country re-echoes meetings of fruit-growers, and the lack of market for the apples threatens many of them with ruin, especially those who rely on the fruit for their living.

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Anglicans and Rome

Just exactly what advances the High Church Anglicans expect to be made on the side of Rome is somewhat of a mystery. But in Anglo-Catholic circles there seems to be a general air of expectation, vague but hopeful (says *Catholic News Service*, London).

There seems to be, for example, a very strong belief in certain sections of Anglicanism that if Pius XI. re-assembles the Vatican Council, at which he has hinted, that event will have enormous significance for the High Anglicans.

Lord Halifax, the former President of the English Church Union, was in conference last October with Cardinal Mercier at Malines. He has seen the Belgian Primate again this year, and, according to Lord Halifax's own account, their is something behind all this coming and going between London and Malines.

There is also the possibility that the proposed revision of the Anglican Book of Common Prayer may force a crisis on the Establishment. It is no secret at all that the dry and dusty Anglicans may try to force a situation that would practically drive the Anglo-Catholics out of the Church of England: on the other hand, the Anglo-Catholics know exactly what they want in the way of revision, and are prepared to accept nothing under that.

The line of cleavage between the two factions is quite clear. The tighteners-up of the principles of the "Glorious Reformation" are mostly to be found amongst the legally-

minded prelates and ecclesiastically-minded lawyers. On the other hand, the protagonists of a revision in a Catholic direction are, for the most part, a band of enthusiastic men, distinguished for their love of souls and inspired with the mission of carrying the Gospel into the lives of the people. So that ultimately the contest levels itself down as one between what is for life and spiritual development, and what is legal according to English Acts of Parliament.

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Mgr. Grosch on Prohibition

A largely-attended meeting, organised by the Anti-Prohibition League, was held recently in the Mansion House, London, to protest against the policy of local option (says the *London Catholic Times*). A speech read for the Right Rev. Mgr. Henry Grosch, R.D. (Rector of St. John's, Islington), supported the following resolution: "This meeting declares its antagonism to every form of intemperance, and pledges itself to support all honest endeavors to educate our people in the ascertained facts concerning the use and misuse of their traditional beverages."

Mgr. Grosch, in his closely-reasoned statement, remarked that intemperance took on a multitude of forms. The term "intemperance" had quite wrongly come to be associated with one kind of excess only. Every form of intemperance, including intemperate methods of controversy, intemperate speech, etc., was abhorrent. It was not new to the meeting that a movement had lately been set on foot with the avowed object of accomplishing the task of educating the people in the matter of true temperance. In so far as this was a temperate and a truthful movement, as far as that, but no further, he wished it "God-speed," as any man who desired true progress must. (Applause.) Knowledge was power, and the more they could know of the established and demonstrable facts concerning their daily lives, the stronger and better they would be, unless they wilfully rejected their evidence.

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Unworthy Methods.

Speaking as one who had spent more than thirty years as a working priest among the people of London, continued Mgr. Grosch, he had witnessed the disastrous effects of excess in intoxicating drinks among various sections of the community. He was a convinced and determined temperance worker, and it was precisely because of that that he felt deeply concerned lest a lofty cause should be spoiled by unworthy methods. In regard to such methods, Mgr. Grosch recalled a recent lecture given to children at Bexhill-on-Sea, where a scientific experiment was made in the sacred name of temperance. There portions of food were reported to have been placed in a test tube to show the awful effects on the human stomach of even moderate drinking. The liquor used for the experiment was not beer, not wine, not whisky, but crude alcohol, such as the law expressly forbade to be sold as a potable spirit. If that were true, said Mgr. Grosch, then those who employed such methods were trying to promote temperance by intemperance—nay, by something far worse, by fraud, by deception, by falsehood, by weapons which the Church could not bless, under a banner which should not be broi-dered falsely with the name of religion. (Applause.) Let the facts, he said, be taught with all speed, with all openness and clearness, but let the fiction, the fancies, and the falsehoods be rejected, lock, stock, and barrel. (Applause.)

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Misrepresentation by Statistics.

Turning from the medical to the statistical aspect of the question, Mgr. Grosch pointed out that again they found habitual, wilful exaggeration—more intemperance of statement. People were told that £400,000,000 was spent annually on strong drink. They should at the same time be told that half of that sum was paid to the Government and utilised by them for education, old-age pensions, and other beneficent objects. That sum, he said, was not lost to the country. Half of it went to revenue. (Applause.)

If Prohibition be the remedy for intemperance—and with his whole soul and mind he said it was not—let those who were working for it at least deal openly and fairly with the British public. (Applause.) They in that meeting differed from the avowed Prohibitionist; they fought him, but respected him. But if it were true that deception was in this new campaign, they deplored it and denounced it. (Applause.)