

Emerson says "a beautiful face, more than a beautiful character, forms a beautiful thing in all an opportunity (says a beautiful Beauty come it in every fair flower, and thank of all loveliness, and meetly with all your it, a cup of blessing."

set of women is much she is coming prom- thinker, University nyson were he alive

and all thy passions sunlight and as water

defeated men in the life, and in the di- or women are the ious r-dfection on the em to say they are not y men we know. But d fallacy of arguing general. That some men does not carry hat all women are there is no doubt, atment in the intel- Tennyson's ideal of a knew but matters of a thousand things," far, boys have had a girls—logic to make higher mathematics y; whereas girls have nings. And then the higher education of s say—"Oh, women ye always going off e many champions of sent day, but with e. Grant Allen in frs Sarah Grand in d Ibsen in some of herty for women, but a would mean greater r, too, the loss of the ity. Kingsley, liv- erence and belief in ever known what it other, or whose lot it h noble woman, can ce and the highest ; whatever station of "I for one welcome men, for I see in it sexes. In the first ht and clear reason- asness of life her judg- arries she is likely to choose the man with y of thought. Her from the necessity of it, by opening up her way as man she will be more of a f he be an educated riven to his club to en he has it at home, d and purified. We to be the rival of auties that men have ents to men, making . It often seems to ore power than men t place she is the e young) when the off and impression- that develops in the an will be, and the ng are almost exclu- . What a solemn ble work it is too s and opinions of the ake our place when what influence have characters of men, influenced for weal sociate with. "Dua : evil woman leads, is mostly for good, ings from Kingsley, ble conceptions be lectures at Queen's aching woman, we a the relief of our Divine dwelt in the the other hand we sy will attain that ounding their sex, oming true women men; by claiming as the priestess of re." Take another Thrift." "It is the sent into the world for herself, there- ; be respected, her id let her never be s is sent into the b I believe she has that there is some e eluding of rights f duties, to teach ed intellectual days, than intellect, and "We who do the

realise the goodness in others who differ from us. In one of his poems Kingsley says:— "Be good, sweet girl, and let who can be clever; Do noble things, but dream them all day long; And so make life, and death, and that for ever One grand sweet song.

In one of his sermons he says, "If thou art living a righteous, useful life, doing thy duty orderly and cheerfully where God has put thee, then thou in thy humble place art humbly copying the everlasting harmony and melody by which God made the world and all that therein is, in the day when the morning stars sang together and all the sons of God shouted for joy over the new created earth." In "Hypatia" he says "There is a soul of good in all men, a divine word and spirit striving with all men." And in another sermon he says, "Love and righteousness, is not that the heaven itself wherein God dwells? Hatred and sin, is not that hell?" Truly "The mind is in its own place, and can make a heaven of hell, a hell a heaven."

Kingsley loved music "as he loved all beautiful things," but perhaps to him as to Plato music was the symbol of that harmony which pervades all nature. How much do those who love not music. They lose is like that of those who are deprived of a sense. To me music is one of the sweetest things on earth: It cheers me in my despondency; it elevates me when depressed; it speaks to me of God's presence in the services of our Church, and draws my thoughts from earth to heaven; but it speaks sad thoughts too, and reminds one sometimes of a vanished hand and a voice that is still, but it is a pleasure which once enjoyed ever furnishes matter for after pleasure. As Shelley will put it, "Music when soft voices die lives within the memory." Plato in "The Republic" anticipating modern ideas says that men and women should be educated alike, and says both should be taught music and gymnastics, music to soften the mind, gymnastics to strengthen the body, and he was not far wrong. I must pass over many thoughts of Kingsley on such interesting subjects as Love, Friendship, Duty, Work, &c., and shall end with a few words on "Knowledge and ignorance" and "Books."

KNOWLEDGE. I am happy to be able to say that I look upon true science or knowledge as the handmaid of Religion. The page of nature and that of revelation to my mind are written by the same hand, the hand of God, and must bear the impress of the same mind. Increased knowledge may sweep away many a cherished belief, but it will clarify our ideas, expunge us from superstition. The Church's ideas about the Solar System were upset by the discoveries of Copernicus. Darwin's Theory of evolution is now nearly universally accepted, and has overthrown the old idea, that this world is about 6,000 years old, but though good and pious men thought religion and the bible would perish with these new discoveries of science, we find that both are as secure as ever. True science cannot be opposed to true religion; but false science may be, when for instance some scientists thought "Spontaneous generation" was true, men began to say all things could be created now without God, but Huxley and Tyndall showed that spontaneous generation could not be proved, and now the universally accepted theory is that of "Biogenesis." That life can only come from preexisting life, and so there must be the eternal life, as the cause of all life. Superstition, says Kingsley in one of his lectures on science, is the child of fear, and fear is the child of ignorance. How true is this! What seems wonderful to the ignorant seems simple to the learned. Or rather the learned see wonder in the most ordinary things of life. Ignorance fostered the ideas of witchcraft and bigtry, as Professor Lecky shows in his work on the "Rise of Rationalism," but knowledge disabused our minds of such things. But how are we to get knowledge? We may get it slowly by personal experience, or it may be imported to us viva voce by others; but the best way is by reading. What a boon are books! In an ordinary small library we can have a few of the works of the most celebrated men who ever lived, Gautama, Shakespeare, Tennyson, Browning, or any modern writer, not to mention the Book of Books, and we can listen to those long past heroes giving their ideas to us. Talking to an intellectual companion with whom you have sympathy of thought and feeling, is a great pleasure, but how seldom can this be obtained, and how much more can we learn from books than from ordinary conversation. I wish by my words this evening I could stimulate some of you young people to read good and wholesome books. There is compensation in all things, and I, in my quiet life, have time to read, and as a clergyman dealing with man and woman who read and think, I feel I must read something about most things. How can a clergyman speak of the "Higher Criticism" who has never read the works of Wellhausen, Kuntz, Sayce, or Driver? how can he deal with the difficulties or social problems of the day who does not read modern magazines and books; how can he know anything about the opportunity of his ministry or orders unless he has read the old Fathers or the modern works of Gore, Bright, Salmon, Westcott, or Lightfoot. To do his work well a clergyman must be a reading man, and I would urge you to read good books too when there are so many, and not waste time on unwholesome literature. Reading which gives knowledge gives pleasure, and a pleasure which lasts; and knowledge makes you a better companion for others. If you read what is good, bright and wholesome, you will find you will be not only a better man as an intelligent being, but a better Christian, with larger ideas of God and His dealing with man. "Get knowledge grow from more to more, And more of reverence in us dwell, That mind and soul according well

THE RECENT DROWNING TRAGEDY IN THE CITY.

RECOVERY OF THE BODIES.

Yesterday Mr. Coroner DeCourcy held an inquest on the body of John Liddy, who was drowned in the Abbey River near Ball's Bridge under most painful circumstances on the night of the 28th of December. Liddy and his wife had quarrelled and in a moment of frenzy the unfortunate woman jumped into the river. In the hope of saving her Liddy jumped after her, and both were drowned. The body of the woman was recovered a few days ago in the river at Ringmoyle, about fourteen miles from Limerick. The body of the husband was found on Sunday afternoon at Mountannett quay.

The following was the jury—James Moloney (foreman), James Smith, Michael Hornoy, J. Neiland, Thomas Kiely, Michael Kelly, Wm Franklin, Edward John Stundon, Michael Wall, John Cusack, John Brown. Sergeant Flynn, Dock station, conducted the inquiry on behalf of the police. Patrick Liddy, brother of the deceased, deposed that his brother was twenty-six years of age, and had been married since '92; he had a family of three children, and was a fisherman; witness identified the body, which he had seen in the Morgue; witness was with his brother on the night of the occurrence about half past ten o'clock; they parted in Broad street; he did not see the deceased afterwards, until he saw the body after its recovery at Cork-anree. Witness was aware that the deceased's wife had attempted to drown herself on two occasions previously; she threw herself into the water at Lock Quay, on the 15th of August, and was actually floating down with the stream when witness rescued her, and were it not that he struck her in the face, she would have drowned them both.

Sergeant Flynn—What caused this? Witness—Sometimes she would get into boiling passion when her husband spoke hastily to her, and then she would get a fit.

Did they live agreeably? They were a most loving couple; he never raised his hand to her, but if he spoke hastily to her she would get into a passion. Witness was fully satisfied that it was in the attempt to save his wife that deceased lost his life; the occurrence took place at half-past 12 on the night in question, there being ebb tides, and the current was running at about fourteen miles an hour.

Night-watchman John Ryan deposed that about half-past twelve o'clock at night on the 28th December he was on duty in Clare street beat; when standing at the corner of Broad street he observed two persons (a man and woman) standing on the road opposite the steps at Lock Quay; he heard the woman call out, "Let me go," in a loud angry tone; the woman repeated her call, and the man replied in a low tone, and witness could not discern the words; he was about seventy yards from where the persons were standing; witness immediately went towards them, and when he was about half way both parties dashed towards the river, as if one was following the other and immediately afterwards he heard a splash in the water; witness called out "Is that a man, save her!" witness saw the figure of a man bounding over the wall, and as witness approached, the man jumped into the water; he could not see the man in the water, but he could hear his voice until he went to the other side of Baal's Bridge; witness caused as much alarm as possible, and two watchmen came up, but no assistance was possible; witness went back to the slip, where he found a woman's shawl; the current was unusually strong—in fact he never saw it so strong; the night was dark, and witness could not identify the parties on that night; he only knew that it was a man and a woman by the voices; he was sure it was the woman who jumped in first.

To a juror—There were no means of saving a person either by a ladder or rope; there was no other person near the place at the time.

Sergeant Flynn deposed that at about 2.45 p.m. on Sunday a man named Christopher Handrahan reported to him that he had seen a body floating down the river at the Brick-works, Mountannett; witness proceeded to the place immediately, and when he arrived there Michael Fitzgerald and Patrick Conroy were in a boat, and went to take in the body, which they were enabled to do by the aid of ropes; portion of the body was much decomposed, but the face was remarkably preserved.

The Coroner reviewed the evidence of the witnesses, and remarked that there appeared to be no doubt that this woman suffered from a suicidal mania, and drowned herself. There was no possibility of saving her, but the husband acted very heroically—in his mind most heroically—lost his own life in the attempt. With regard to the absence of means for saving life, he (the Coroner) thought it would be a very good thing if chains were placed along the walls of the river, and a swimmer would be able to catch on to the chains until assistance would reach him. It would be well if the jury made a recommendation to the authorities to have chains placed along the walls.

A juror (Mr. Kiely) suggests that a lifebuoy should be placed at this particular place. It was evident the man made an heroic effort to save his wife.

The jury returned a verdict that the deceased John Liddy came by his death by accidental drowning when attempting to rescue his wife, and added a rider that in the opinion of the jury chains should be looped to the walls at that portion of the river between Baal's Bridge and Matthew Bridge, and that some lifebuoys should also be provided.

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NEWCASTLE WEST PETTY SESSIONS—FRIDAY.

(FROM OUR CORRESPONDENT). Before Messrs James Hogan, presiding; E. W. O'Brien, D. L., G. L. Sheehy, Major Rolloston, R. M.; P. O'Shaughnessy, Michael Curling, and Michael G. Barry.

Acting Sergeant Colbert charged Patrick Woulfe, Ardsagh, with a breach of the Licensing Act on Sunday, 24th ult. He stated that a woman named Ellen Ahern knocked at the public-house door of Mr. Woulfe at 9.15 p.m. on the date in question, and there being no one in she went across the street to his private house, where Mr. Woulfe's daughter came over and gave her some of a pint of porter in a saucerpan. Mr. Woulfe stated he was from home at the time, and knew nothing of the transaction.

Mr. Hogan—Who is this woman? Acting Sergeant—She is wife of the man known as the Mayor of Ardsagh, your worship (laughter).

Mr. Condon, Solicitor—It was apparently intended for his worship (laughter).

Mr. Sheehy said this transaction would lower the dignity of the Lady Mayor very much (rouched laughter).

A fine of 10s was imposed, and 2s 6d on Mrs. Ahern.

ABUSIVE LANGUAGE. Patrick Sheehan summoned an old man named Daniel Casey for using abusive language calculated to provoke and lead to a breach of the peace. Casey had a cross summons for assault.

Mr. John Condon, solicitor, appeared for Mr. Sheehan. Mr. Sheehan stated he had a number of houses in Maiden street, and was intended to procure a lease; he invited Mr. Curling (agent), and Mr. Leahy to come to examine the ground, when defendant, whose house adjoins, commenced using language no man in the world but witness would stand; he only caught defendant by the collar of the coat.

Mr. Curling examined, corroborated, but said Sheehan, he thought, might have had a little more patience.

Casey for the defence stated he got up this place 50 years ago from Lord Derron, and he got up possession from Captain Kennedy, and no one but witness had a legal right to it; Sheehan on a previous occasion threatened witness with a pickaxe. Cross-examined—Witness did not deny having used the names and language complained of. Have you a house in Maiden street? I have and two. Are you in receipt of outdoor relief? What is it if I am. Mr. Condon said this was how the guardians were a tug. Mr. Hogan said he knew Sheehan for a number of years, and did not know a more industrious man. Casey was bound to the peace for 12 months in £1 and two 10s securities. The cross charge was dismissed. Adjudured.

INCREASE OF THE NAVY.

EIGHT LARGE SHIPS TO BE BUILT. The Press Association's Glasgow correspondent has authority for stating that the Government naval programme for 1897-8 will include the construction of five battleships and three first-class cruisers. The battleships will have 12,000 tonnage, or 2,000 tons less than the Majestic class, but they will be provided with the same armament, and have a speed of 18 1/2 knots, being 1 knot more. Three battle ships will be built at

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