

the rulers of Russia, they have refused to allow Tolstoy to be molested, even although in his last diatribe he adjured them to hang him, and provided them with ample evidence to justify his prosecution.

The Orthodox Church excommunicated him, as in truth it was bound to do, for Tolstoy had excommunicated it long before, holding up its sacraments, its dogmas, and its most sacred mysteries to ridicule and contempt. But although he has been a ribald scoffer who denied the Resurrection and rejected the miracles, and impugned the sinlessness of Jesus, Tolstoy is, of all men of our day and generation, the most passionate and uncompromising preacher of what he calls "Christ's Christianity." In the midst of a materialistic age, he proclaimed, in opposition alike to Socialists who assailed and Conservatives who defended the existing distribution of wealth as if it were all-important, that "it is only the spreading and confirmation of religious truth which improves the position of men." He won world-wide fame as a writer of novels, and then poured contempt on all his best work. He has ever railed against the absurdity of the idea that Governments could do any good, and yet he has ever and anon addressed the Government in terms of oburgation or of entreaty, in order to induce them to do the "very little things" required to give peace to the people. The "very little" things were "the abolition of property, State, Church, and Government—for these are doomed, and all other barbarisms which humanity has left behind."

Tolstoy has been called the Russian Rousseau, not altogether without cause. But he is a Rousseau crossed with a Buddhist christened in the Russian Church, and educated in the modern scientific world. He combines the functions of being the last survivor of the famous novelists of the nineteenth century and the spiritual representative of the Hebrew prophets. He is a great artist. His "War and Peace," that stupendous cinematographic panorama of Russian life during the Napoleonic invasion, reminds one of the Galleries of the Hermitage, in which one finds every phase of human and animal life depicted by consummate artists with such splendour and almost barbaric profusion that one feels bewildered by the vastness of the display.

As a man, Tolstoy is lovable; in his family he is full of talk and good humour. His daughters idolise him. His wife watches over him like a guardian angel. But for her constant interposing with authority, her affectionate common sense between the count and his theories, he would have died twenty years since. She has saved his property, checked his wild attempts to put his theories into practice, and so preserved him alive till his eightieth birthday.

Tolstoy speaks English fluently and reads English and American books voraciously. He is always ill at ease owing to the contrast between the life he has persuaded himself he ought to lead and the life which, by compulsion of his wife, he has been induced to lead. His latest revolt found expression in his last manifesto, in which he implored the Government to deliver him from his false position by prison or hangman.

But all these things will soon be forgotten. What will not be forgotten are his pictures of Russian life, and his interpretation of the soul of the Russian people, their simplicity, and their nobility of soul—for in many things they are a little children, of whom it was said by Him of old time, "of such is the Kingdom of Heaven."

Tolstoy himself does not wish to be remembered for any of these things. His last message to the world, as to the supreme importance of religious truth, represents what he desires us to remember. "The essence of religious truth consists in this: That man is a spiritual being, similar to his source, God; that the creation of man is the fulfilment of the will of his source, God; that the will of God is the welfare of men; that the welfare of men is attained by love; that love is manifested by one's doing unto others what one wishes others to do unto him. In this is all the religious teaching which the world needs."

Mr. Redmond was the conqueror who squeezed terms from the conquered. If party Government had brought us to that, then the party system had broken down, and we were no longer self-governing, but governed by log rolling factions, who cared nothing about the Empire or the country.—*Mr. BeJour.*

Sayings of the Week.

An Antidote to Muddle.

HE was pleased with the healthy-looking children he had seen everywhere. If Australia reared children of that class it did not matter if it did muddle its politics.—*Mr. Craig, of the Scottish Agricultural Commission.*

The Friend of the People.

The Prime Minister is abused in the Press and on the platform, called the enemy of the worker and the friend of the private capitalist, and the friend of the commercial class as against the mass of the people. Sir Joseph was, and during the 18 years he had been in Parliament had always been, the friend of the worker.—*Mr. Ell, M.P.*

Lords, as would speedily be gathered by a study of the measures rejected in Victoria since 1860.—*Hon. W. P. Reeves.*

Parliamentary P.N.'s.

He dreaded the future of some of the superannuation schemes. He had a growing feeling that in the future they might have to inflict on a number of Civil servants a great disappointment if they were not very careful with the schemes. It was absurd to go on conferring promissory notes by way of statute, and he was anxious that the country should never be laid open to a charge that they had repudiated any liability.—*Mr. T. E. Taylor, M.P.*

The Old Story.

After seeing some of the primary schools and grammar schools, he was

How it Happened.

The intent of the law was expressed in words so plain that any man could see what was meant, and it was merely playing with words to use it as the clubs had done. The clubs said it forced them to license bookmakers, but he held that in 80 per cent of the cases they could have refused licenses had they wished to do so. At the very first the clubs' attitude was one of deliberate obstruction. The next scene in this miserable business was that any blackguard who liked to offer a club £20, even if he had only come out of gaol the night before, could get a license with ease.—*Hon. Mr. Findlay.*

A Lesson from America.

In the leading universities of the States each professor is given absolute freedom to direct his classes in his own way. The American universities insist much more strongly on the actual training that is given to the students than on high examination results.—*Professor Wellrich, Yale University.*

Slow and Steady.

We have far too many of these great forward movements, which often end in rack and ruin. The Church would show more wisdom by going on quietly, steadily, and sensibly.—*Rev. J. Patterson, Wellington.*

The Old Complaint.

It is a disgrace to Presbyterianism that the minimum ministerial stipend is so low.—*Rev. K. Wood.*

Rough Football.

As an old football player in the olden days—until he was 30 years of age—it seemed to him entirely inept to merely punish a footballer guilty of an assault by disqualifying him for several games or for a season. What ought to be done was that the referee should, when a man was guilty of an improper practice on the field, declare his side to have lost the game.—*Sir Robert Stout.*

A Big Difference.

On a P. and O. boat, eight fremen, could man the stakehold, and these men received an average wage of 24/- per month. On one of the intercolonial boats the wages paid to the men in the stakehold aggregated £60 per month. For a long time members of the Federated Seamen's Union had been concerned very deeply by the encroachment of cheap Asiatic labour in these waters, and unless some immediate action was taken he feared to think what the consequences would be.—*Mr. C. H. Poole, M.P.*

The Queen of Streets.

After comparing our city values with those of large and flourishing centres elsewhere—which I made a point of doing—I have come to the conclusion that Queen-street is already one of the most valuable spots in the world, and both the capital value and rentals are right up to the level of the picked business sites of other flourishing towns of considerably more population than Auckland—I may even say on a level with such London centres as Bond-street, Regent-street, Cheapside, and the best portions of Oxford-street.—*Mr. R. H. Abbott, Auckland.*

A Secret Society.

It was said that Freemasonry in Australasia was not antagonistic to the Roman Catholic Church, but was friendly to the convents and willing to help the Church. He said, however, that it should not be a secret society. People should not bind themselves by a secret oath, and therefore a sincere Catholic could never be a Freemason, or bind himself to obey its orders and heads without knowing what they were.—*Archbishop Kelly.*



SPAIN AND THE CHURCH.

Even the most patient ass becomes restive in time.

The Best Education.

Let me say that the educational value of a trip round the world is very great, and it would be a distinct gain to our country if our leading citizens and men occupying public positions took the trip oftener.—*Mr. R. H. Abbott, Auckland.*

Church and State.

He had noticed that certain religious people, notably some of the clergy, were coming into the field of politics and seeking to influence the State to put a stop to things they regarded as sinful; but even if they succeeded in their efforts they would bring about a reaction which would be the very worst possible thing for the churches which they represented.—*Hon. J. Rigg.*

God's Own Country.

Thirty-six years ago, after having been offered several professorships, I accepted one in New Zealand, for which I have been everlastingly grateful. The climate is superb, and the view of everything is from a distance, and, therefore, you can take a calm look at scientific subjects, both physical and social.—*Professor Bickerton.*

Beating the Lords.

It was commonly supposed that the British House of Lords was the most conservative, aristocratic, and high-handed of the Second Chambers of the British Empire. Nothing of the kind was the case. Some Upper Houses in the colonies had been more high-handed in many of their acts than the English House of

satisfied that our schools were than hold their own in competition with the best work in Australia.—*Mr. C. J. Parr, Auckland.*

Seven-year Houses.

Conditions governing the erection of residential buildings had now reached such a point that respectable builders should intervene in the public interest. He would guarantee that buildings were now being erected in the suburbs of Wellington which would fall to pieces within seven years. The public were protected by local authorities in such matters as drainage and lighting. Why should not an equal protection be afforded in respect of the buildings in which they had to live?—*Mr. W. H. Bennett, of the Builders' Association.*

THE WORKER MUST BE WELL.

In these days of sharp competition everyone who works should be keyed up to the highest pitch of efficiency. The rewards of business life go to the clearest thinkers, to the men and women who know and do things better than other people.

But who can do his best work when the health is impaired, when the appetite fails to demand the food necessary to sustain the body, when strength is lacking and ambition gone? Surely the part of wisdom is to begin at once to build up the body to its normal condition, and this may be done more certainly by the use of

Stearns' Wine of Cod Liver Extract

than any other medicine. It checks hacking coughs, sharpens the appetite, aids digestion, enriches the blood, restores flesh to the emaciated, and renews health and vigour. It is so agreeable to taste that its regular use is a pleasure. Get it at your chemist's, and be sure you get STEARNS'—the genuine.