

whirlwind worker that he was. He had at one time hoped, when the sixties were still young, to 'sit down and rest'—like another Alexander. But his later thought was to die in harness. His was the sort of toil that (to change the simile) 'sucks a man like an orange, leaves him a discharged Leyden jar.' And so the crowded, hurried, over-wrought life ended in the sudden tragedy on the 'Oswestry Grange.'

The Melbourne 'Argus' of June 12 sums up as follows the outstanding phase of the late Premier's life with which we have been dealing here:—

'The President always "pays for his White House," says Emerson; and Mr. Seddon certainly paid in a shortened life for his long enjoyment of the Premiership of his State. Wellington is the seat of Government in New Zealand, but the "Evening Post" published in March last a table showing that for three months previous to that time the Premier had not spent more than from one and a half to two days at a time there. He governed the State from railway carriages and hotel parlours, taking his secretaries with him, and being followed everywhere by departmental documents. An example of his method of work may be mentioned. A delegation from Victoria travelling through New Zealand on public business met the Premier at an hotel. The members conversed with him till 1 a.m., then retired wearied, and arose at 8 to find the Premier gone. They learned that he had summoned his secretaries after they went to bed, worked till 4, rested for two hours, breakfasted, and caught a train at 7.'

The Premier of the eight-hours' day seldom, perhaps, enjoyed this mediaeval luxury during the whole of his long career as leader. The human engine kept slogging away day and night. But it was a pace that killed. And the mighty engine of energy was 'scrapped' before its time: fallen in pieces and dismembered in one act, like the deacon's 'wonderful one-horse shay.' It was just the wearing-out that he sought—not the rusting-out that he dreaded. And the world is all the poorer that such beneficent energy is stilled in death. His was a strenuous life indeed—taking his stairs three steps at a time, working two shifts and over-time, and putting so much of his big heart in the work that it wore out and stopped still like a clock run down.

Notes

The Greater Wisdom

In the course of a letter to this week's 'Outlook,' (June 23), the Rev. W. Hewitson, of Knox Church, Dunedin, quotes as follows from one of the works of President Harper, of the University of Chicago:—

'The Church through its ministers should take up any and all agencies which make for the betterment of mankind. Jesus was a healer of the body as well as of the soul. The multitude of outside agencies now engaged in humanitarian work are sucking the very life-blood of the Church. Here, again, the Roman Catholics have shown greater wisdom than the Protestants; for with them these agencies are, in nearly every case, those of the Church.'

'For a considerable time,' says the learned and broad-minded pastor of Knox Church, 'I have held this opinion, although I would have hesitated to express it in such strong language. To me it seems clear that the fact that humanitarian agencies are outside the Church, and have no organic connection with her, even though they are wrought for the most part by Christian men, robs the Church of the direct reactionary healthful influence that work always exerts. Further, the absence of direct connection between the Church and such humanitarian agencies deprives her of one of the most visible and powerful means of influencing the non-church-going part of the community, and

predisposing it to listen favorably to the spiritual message of the Church. The miracles of our Lord have often been called the bell before the sermon, and the gospel story makes it evident that the healing of the body was not infrequently accompanied by the healing of the soul.'

Queen Ena

As a contrast to the clapper-clawing of Miss Cor-eili (referred to in our Current Topics) we reproduce the following from the 'Church Commonwealth,' the Australian Federal paper of the Church of England: 'A correspondent to one of our English contemporaries makes the following remarks with reference to the recent protests which have been made in certain quarters against the conversion of Princess Ena of Battenberg to Romanism upon her marriage to the King of Spain. He certainly puts his finger upon a weak spot when he deprecates the lack of consistency on the part of the English Episcopate. "When did our Bishops protest against the 'conversion' of the Princess Royal and the Princess Alice to Lutheranism, involving communion with those who, on important points of theology, contradict the Catholic faith, have no validly-ordained ministry, and dispute the Catholic doctrine of the Sacraments? When did they protest against the rupture of unity created by the Court in the last reign, and, unhappily, in this, by attendance at Presbyterian worship when in Scotland? . . . Those who know the life of Courts cannot but allow that from one point of view the marriage of a young English princess to a young king, living the ordered, disciplined life of a Catholic Christian, is infinitely to be preferred to an alliance with some German non-Catholic with the usual tendency to rationalism and unbelief."'

In France

In Ireland the scales of justice are too often tilted by the Castle 'Removable' and by the packed jury. In France, they 'get there' by another route. Here is how it is in part described by the special correspondent of the 'Catholic Times,' in the course of his account of the fate that befell the 'manifestants' against the church-inventories: 'Certain Public Prosecutors have given orders to their subordinates to appeal where small punishments or the benefit of the First Offenders Act, have been given to the Catholic manifestants, and so, by deferring to the last, the deposit of the completed statement of the case with the Court of Appeal, to keep them in prison as long as possible. Thus, some condemned only to a small fine, have already lain more than a month in prison. Usually the courts accord provisional liberty, without difficulty, to many classes of grievous offenders. From time to time the Public Prosecutors in circulars remind those concerned, that of persons awaiting trial, only such as have no fixed abode and would probably take flight should be kept in prison. But the manifestants against the inventory at Montregard are still in prison, notwithstanding the demand made in their favor by M^{me}. Antoine de Lagzerol. Bail has been offered for them, but has been refused by the court. All are deserving people. M. Viallet, for instance, is a small farmer with five little children. His absence from his home is ruinous. These have now been in prison for more than seven weeks, yet the gendarme has not been arrested who shot dead Regis Andre, a fellow-manifestant there, firing deliberately on him at short range to finish him, after a first shot had brought him helpless to the ground. The poor man, a small farmer with a young family, had taken refuge from his pursuer behind a tree.'

The fair which was held in connection with the Dominican Convent at Tamworth resulted in a profit of £600.

Mr. G. F. Dodds, surgeon dentist, successor to the late Mr. T. J. Collins, practises his profession in the Union Bank Buildings, Dunedin....

J. TAIT, Monumental Sculptor,
273 Cashel Street West, CHRISTCHURCH.

{ Just over Bridge
and opposite
Drill Shed.
..... }

Manufacturer and Importer of Every Description
of Headstones, Cross Monuments, etc., in Granite,
Marble, and other stones.