

## Magic Lanterns.

MAGIC lanterns were invented in the 17th century by a priest named Kircher. They were, of course, merely scientific toys to their inventor; but they excited such wonder among those who crowded to see them operated, that the word 'magic' became permanently attached to them. Some think that the mysterious figures which the old astrologers produced in the smoke of their mystic fires were made by crude lanterns similar to those afterwards perfected by Father Kircher.

## Death of the Archbishop of Glasgow.

AS briefly announced in our last issue the Most Rev. Dr. Eyre, LL.D., Archbishop of Glasgow, died on March 27 after an illness extending over some weeks. By his death the Catholic Church has lost one of its most eminent and erudite prelates, and the Western diocese of Scotland a Metropolitan who for over 30 years had been the apostolic architect and devoted director of its destinies. The deceased prelate was descended from an ancient and aristocratic Catholic family belonging to Derbyshire, and was born at Askham, Bryan Hall, Yorkshire, on the 17th November, 1817. He was the eldest surviving son of the late John Lewis Count Eyre, who in turn was the fifth son of Vincent Eyre, of Highfield and Newbold, Derby. His earlier years were passed in his ancestral hall, and there the rudiments of learning were imparted to him. In the spring of 1826, being then little over nine years of age, he was sent to the famous college of Ushaw, County Durham, and of the long line of illustrious Churchmen which that famous seat of learning has given to the faith, Archbishop Eyre ranks as one of the most distinguished. When he finished at Ushaw he proceeded to Rome to complete his theological studies, and was ordained priest in 1842. In the following year he returned to England, and was appointed to Newcastle. In 1847 whilst attending to his clerical duties among the poor he contracted fever and for a time his life was despaired of. After laboring for some years in country parishes he was appointed in 1869 as Administrator Apostolic of the Western District of Scotland, and 10 years later was made Metropolitan of the See of Glasgow, Leo XIII. having then restored the Scottish Hierarchy, which had no representative since the death of James Beatoun, Archbishop of Glasgow, in 1603.

Under Archbishop Eyre the western diocese prospered by leaps and bounds. The late Archbishop was the first of the Scottish prelates to revive the Cathedral Chapters of Scotland. In 1892 he replaced the old ecclesiastical seminary of Partickhill with the new magnificent college at Kilpatrick, which he erected with money from his own private means, at a cost of £25,000. More recently he made a gift to the archdiocese of a large training college at Down Hill for young ladies who intended to devote their lives to the work of Catholic education. St. Charles's Church at Kelvinside was built by the Archbishop with his own private means.

As a pious and scholarly writer on sacred and historical subjects the Archbishop achieved considerable distinction. As to the Archbishop's work (says the *Catholic Times*) it may be said that in the annals of the world's Catholicity the archdiocese of Glasgow stands unsurpassed for organisation. The clergy and the laity of the west owe it all, under the providence of God to their late beloved Metropolitan whose guiding genius for 33 years ruled and directed the affairs of the archdiocese.

The body was removed on Easter Sunday from the residence of the late prelate to St. Andrew's Cathedral, where it lay in state till the funeral on Monday. After the Solemn Requiem Mass in the cathedral a panegyric was preached by Bishop Macfarlane. Dunkeld, who said that when Archbishop Eyre came to Glasgow in 1869 there were 74 priests; now there were 234, with 82 missions. In his first year there were 8519 baptisms; in 1900 there were 13,414, and the Catholic population had increased by 100,000. As he proceeded to pay a high personal tribute to the worth of the late Archbishop, Bishop Macfarlane became greatly affected, and passed on to remark that to-day Archbishop Eyre was not being laid to rest in the home of his ancestors, but in the midst of his people.

The funeral cortege was one of the largest ever seen in Glasgow, 130 carriages taking part in the solemn procession to Dalbeth. The body will remain in its present resting place until the church and vault have been erected at the seminary at Bearsden, to which the remains of the deceased Archbishop will be transferred.

## A Misstatement Nailed.

THE following letter from the Most Rev. Dr. O'Dwyer, Bishop of Limerick, appeared in a recent issue of the *Irish Times* :—

In a rather prominent place in your issue of Monday, March 24, you print the following paragraph :—

The *Record* last week drew attention to some extraordinary statistics which appear in the *Missiones Catholice* for 1901, and which are supplied by the Sacred Congregation for the Propagation of the Faith. According to this document the Roman Catholic population in Australia, Tasmania, and New Zealand has grown during the past five years from 3,008,399 to 4,507,980. But the Rev. John Dixon, of Balmain West, writing in the *Sydney Morning Herald* produces figures from the census taken a year ago, showing that the whole population of Australia and New Zealand is only 4,555,803, and of these the Roman Catholics number 916,880. There is, therefore a difference only of 3,591,100 souls between the state-

ment sent in by the Roman Catholic ecclesiastical authorities and the official records published by the statisticians of the several states of Australia.—*Church of Ireland Gazette*.'

Of course, your meaning in giving circulation to this charge, without taking the trouble to verify it, as that of the *Church of Ireland Gazette*, from which you copied it, and of the *Record*, where it seems to have been invented, is plainly to exhibit the Congregation of Propaganda, which is one of the most important organisations in the Catholic Church, and is composed of men of the very highest eminence, as recklessly and grossly misrepresenting the number of Catholics in the particular part of its jurisdiction to which this paragraph refers. Whether you will think that any reparation is due to the Propaganda or to the Irish Catholics for so insulting a suggestion I do not know, but I trust you will allow me to inform your readers that the charge in question is, in plain language, a deliberate falsehood.

I have the book *Missiones Catholice* for 1901 before me. It contains no such statement as this which you quote.

On page 587 it gives the number of Catholics in each diocese of Australia and Tasmania, and then at the foot of the column the total, which is 708,770.

It then adds 'Incolæ in Australia et Tasmania sunt, 3,789,600.'

At page 609 it gives the number of Catholics in each of the four dioceses of New Zealand, the total of which comes to 97,030, and the 'incolæ' of these same four dioceses are given as 718,380. That is, the total number of Catholics in Australia, Tasmania, and New Zealand, as given in the *Missiones Catholice* for 1901, is 805,800. How then did the *Record* or the *Church of Ireland Gazette* state that the number is given as 4,507,980. And all of you try to stir the indignation of true Protestants at 'the extraordinary statistics which appear in the *Missiones Catholice* for 1901, and which are supplied by the Sacred Congregation of the Propaganda of the Faith?'

If you just add together the two numbers given above as representing the 'incolæ' as distinguished from the 'Catholici,' in the *Missiones Catholice* you will come upon an interesting coincidence.

'Incolæ' in Australia and Tasmania	...	3,789,600
'Incolæ' in the four dioceses of New Zealand	...	718,380

Total 'incolæ'	...	4,507,980
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Now, this is the exact figure which the *Record* and *Church of Ireland Gazette* charge the Propaganda with giving as the number of Catholics. Can it be possible that these people did not know the meaning of the word 'incolæ'? On the very page from which they quote it is distinguished from 'Catholici.' Yet unless on this plea of gross ignorance of this kind I can see no escape from the conclusion that these writers deliberately misrepresented the official statements of the organ of Propaganda for the purpose of discrediting a most important institution in the Catholic Church.

## 'Our Fernery.'

THE above is the pleasing title of the interesting annual issued by St. Mary's Convent, Wellington. In consequence of unforeseen circumstances it was not published in 1901, and consequently amends have been made by the incorporation of two volumes in the present issue. 'Our Fernery' always ranks high among school annuals, the present issue being a particularly good one both from a literary and artistic point of view. The contents open with a brightly written sketch entitled 'Advance New Zealand,' after which we come to a record of school work during the past two years. In looking over this we are reminded of the prominent and successful position which the convent occupies as a centre of musical instruction. In this portion of the magazine are two artistically reproduced photographs of successful music pupils—Miss Gwen Flanagan, the winner of the silver medal presented in 1900 by the Royal Academy for singing and Miss May Sullivan, Vocal Associate of Trinity College. Having passed over the record of school happenings we come to the most important part of the annual, namely an historical tale, entitled, 'From out the Buried Past.' The writer, who is evidently no novice at literary work, wields a facile pen, and her description of Roman life in the early part of the fifth century, when still the populace hankered after many of the old-time customs despite the influence of Christianity, shows that she has been no superficial student of the times, men, and manners of which she writes. Many characters come upon the stage, figuratively speaking, in the course of the tale, such as Pope Innocent, the Emperor Honorius, and the newly-ordained Celestine, who, afterwards as Supreme Pontiff, sent St. Patrick to evangelise Ireland. We have a pretty full description of the Catacombs, not drawn from the imagination but really as they exist to-day, and many of the inscriptions found therein are quoted. The illustrations to the tale are by the authoress, and these show that the writer is as successful with her pencil as with her pen. On the whole the annual is a very creditable production, and will no doubt meet with the appreciation of the many friends of St. Mary's Convent.

The neglect of a cold may be attended with such serious consequences that a remedy which will prevent the development of diseases like pneumonia, bronchitis, or consumption possesses a special value. Tussicura has proved itself to be the best preparation for this purpose that has been placed before the public, and the popularity it has attained is sufficient evidence of its quality. Mr. A. J. Evans, the proprietor and manufacturer of this mixture, is now in the North Island, and is meeting with such favor that Tussicura will evidently attain the same popularity in that part of the Colony as it has met with in the South...