

of its supposed ancestors. Again, in the series of equine forms, Meschippus, Michippus, Desmathippus, Protohippus, which are generally considered as coming into the direct line of equine descent, Scott points out that each genus is in some respect or other less modernised than its predecessor. In other words, it would appear that in this succession of North American forms the earlier forms show, in some points, closer resemblances to the modern Equus than to their immediate successors. It is possible that these difficulties and others of the same kind will be overcome with the growth of knowledge, but it is necessary to take notice of them, for in the search after truth nothing is gained by ignoring such apparent discrepancies between theory and fact.

With which last statement every rational person must fully agree, and must conclude that in this case at least the man who told of the 'Conclusive Instance' was not aware of what the men who know had been thinking about the point which he endeavours to present as incontrovertible evidence. It is true that he quotes Huxley in support of his contention. But then that distinguished man has been dead for some time. Scientific work did not come to a close with his death, and, as will be shown, the tendency of scientific work is quite as often to upset as to establish earlier theories.

We conclude, then, that the formation of scientific hypotheses is legitimate and useful; that each has to be carefully weighed, and

#### No Hasty Judgment Formed

upon it, and that its real value is to be estimated from the opinion, the carefully matured opinion, of genuine workers, and not from the 'dicta' of magazine articles or of popular manuals of science.

In this connection it seems well to make two remarks: (1) It is clearly foolish at its first enunciation to announce any theory as certainly true and to denounce those who hesitate to accept it, and it is equally foolish to boast that this theory, which may or may not be true, completely upsets all the teachings of religion or even some of them. A single glance at the scrap-heap, where rusting wrecks of bygone theories have been cast, should prevent any man of science from taking up any such rash and hasty an attitude.

(2) It is equally unwise, if I may venture to offer this criticism, for theologians who may perhaps be but little versed in science and its methods, hastily to assume that the adherents of some hypothesis are right in their conclusion as to its opposition to religious teaching, and to condemn it, as has been done in the past, without first carefully considering what the real bearing of the theory upon religion may happen to be. Before taking up any such attitude it would be better to leave the theory for a time to the criticism of scientific men, and how corrosive that criticism may be I must now make some attempt to show.

In doing this I shall take an example from each of the two great branches of science, physical and biological.

(To be concluded.)

## CARDINAL LOGUE

### A SKETCH OF HIS LIFE

Cardinal Logue, Archbishop Armagh and Primate of All Ireland, is just now very much in the public eye of Australia and New Zealand. The eminent Prelate has been pushed into the Australasian limelight owing to a cable message from New York which credits him with predicting the approaching dissolution of the British Empire, and basing his prophecy on the practical independence of Canada, Australia, and New Zealand, and the spread of serious discontent in India.

Cardinal Logue is at present on a visit to the United States in connection with the centenary celebrations of the Church in that country. He was born on October 1, 1840, at Carrigart, near Letterkenny, in the Diocese of Raphoe,

and within a few miles of the place where his predecessor, the late Archbishop McGettigan, first saw the light of day. Showing a disposition to study for the priesthood, his preliminary education was carefully looked after, and in 1857, when he was in his 17th year, he was sent to St. Patrick's College, Maynooth. There he soon displayed abilities and qualities of mind and heart which betokened that his career would be a singularly successful and brilliant one. In 1865 he won a place in the Dunboyne Establishment, one of the most coveted prizes at Maynooth; and his reputation for scholarship was so large that when, in 1866, he was ordained to the priesthood, the Irish Bishops unanimously elected him to the chair of theology in the Irish College at Paris, which was then vacant. Father Logue filled this post with remarkable distinction and success for the following eight years, during which time he not only imparted his own learning to his students, but also increased his store of sacred lore by continual study.

In 1874, however, his Bishop, Dr. McDevitt, recalled him to Raphoe, and appointed him to the charge as administrator of the parish of Glenswilly. For two years Dr. Logue acquitted himself illustriously of the duties which devolved upon him at Glenswilly, and then the trustees of St. Patrick's College, at Maynooth, drafted him into the service of his alma mater, and made him professor of Irish at that institution. In 1878 another promotion came to the future Cardinal, when he was chosen professor of theology at Maynooth; but he was hardly installed in that position when Rome called him higher still—to the See of Raphoe, left vacant by the death of Bishop McDevitt. His consecration took place in the Letterkenny Cathedral on July 20, 1879, the consecrating prelate being Archbishop McGettigan, of Armagh. Bishop Logue remained at the head of the Raphoe Diocese for nearly eight years, during which time he accomplished, in his own quiet and unostentatious way, a vast amount of good in his jurisdiction. In 1887 Archbishop McGettigan, of Armagh, feeling the need of a coadjutor, asked for one, and when Rome's choice was announced it was found that its selection had fallen upon the scholarly Bishop of Raphoe, Dr. Logue, who was accordingly transferred April 30, 1887, to a titular see, named coadjutor, with the rights of succession to Archbishop McGettigan, and who then quitted Letterkenny to take up his residence at Armagh. From the outset of his removal to St. Patrick's episcopal city, Dr. Logue may be said to have been entrusted with the burden of the administration of the Armagh Archdiocese. Archbishop McGettigan was in poor health, and practically incapacitated for any heavy work. In fact, he did not live long after securing Dr. Logue as his coadjutor. His death took place December 3, 1887, less than eight months after Dr. Logue's coming to Armagh, and then the present Prelate, by virtue of his rights of succession, became the Archbishop of Armagh and the Primate of All Ireland. Of his administration of the archdiocese it is unnecessary to speak here. That talks for itself. In what estimation the Primate is held at Rome was fully illustrated in 1893, when Leo XIII. selected him as the member of the Irish hierarchy on whom to bestow a red hat. He was created a Cardinal priest in the consistory held January 16, 1893, being, strange as it may seem, the first occupant of St. Patrick's See to have a seat in the Sacred College.

The Cardinal Archbishop of Armagh has all his life endeavoured to avoid publicity, and he has generally succeeded in doing that. He kept out of the political field in those years when agitation was the order of the day throughout all Ireland, but it was a well-known fact, nevertheless, that all his sympathies were with the national aspirations of his oppressed countrymen.

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