

subject of arbitration must be previously approved by a two-thirds vote of the Senate. The Treaty could thus never be applied unless a two-thirds majority of the Senate desired it; and the British Government would in effect have been compelled to ask the Senate in each case to agree to a new Treaty. Of course, as the majority of the Senators must have been well aware, the Treaty could not possibly have been accepted in London in such a form. Thus modified, the Treaty was an arrangement which enabled the parties to arbitrate only when they felt like it, and they could do that without a treaty. According to the American correspondent of the *Times*, the vote was dictated partly by blind hostility to Great Britain, and partly by jealousy lest the right of the Senate to concur in treaty-making should be rendered of less importance. Whatever may have been the motives that led to the action, the effect was to utterly wreck the Treaty. It is certain, of course, that the adoption of such a Treaty between these two great nations would contribute immensely to the peace and progress of the world, but in the meantime it may be as well that philanthropists should not build their hopes too high.

### The Bubonic Plague

Both England and New Zealand are, it would seem, at the present moment face to face with a visit—on a small scale—from that most fearsome variety of human ill, the bubonic plague. In England, indeed, according to the *London Times*, the danger has attained formidable and serious dimensions. 'Plague is a word of ill-omen,' says the *Scotsman*. 'Its significance and its danger are increased when it takes the form and the name of rat plague. It is startling to hear, as we do in a long article in the *Times*, that a plague epidemic, conveyed and transmitted chiefly by rats, has been amongst us for four years past. The area of infection has, so far, mainly been Suffolk, and in particular the district adjoining Ipswich. It has not, of late, shown any clear indications of spreading into other districts. It is, in a sense, an arrested danger. But it continues to be a peril that is formidable in its dimensions and mysterious in its character.' The *Times* calls loudly for prompt and energetic action on the part of the Government. It says, 'In this matter we cannot afford to "muddle through." The case calls for far more than the employment of a few rat-catchers, or the enthusiastic organisation of amateur rat hunts. It requires calm, deliberate, careful investigation at the hands of scientific experts with ample funds and many assistants at their disposal. The plague bacillus has obtained an extensive lodgment in England, and the absence of serious human mortality up to the present does little to minimise that one indisputable fact. Though three months have elapsed since the epidemic was discovered, the Government have still to begin the development of an organised system of investigation. The General Election is now over, and the most intense preoccupations elsewhere will no longer suffice to relieve the Ministry from this grave responsibility.'

According to Dr. Molyneux, who saw and treated the plague in Hong Kong, and who some time ago contributed a lengthy article on the subject to the *Australasian Medical Gazette*, the disease is defined as follows: 'The bubonic plague is a specific bacillary infectious disease, characterised by the presence of a definite bacillus, by inflammatory affections of the lymphatic system, severe nervous symptoms, and necessarily epidemic in nature.' From his description of the cases treated by him it appears that, as the disease progresses, the tongue becomes dry and sore, the lips hard and cracky, the skin burns, the temperature ranges from 103 to 105 degrees, and remains so until the seventh day, and the bubo or inflamed swelling of the lymphatic glands (from which it takes its name), is always present. 'The predisposing causes to its development,' he says, 'are overcrowding, dirt, and probably a moist and increasingly warm atmosphere. Ventilation and sunlight are inimical to its development; but none of the predisposing causes will generate the bacillus *de novo*. It must be introduced into a medium of culture from without.' It appears that, as mosquitos convey malaria, so rats are the chief agents in the spread of the bubonic plague.

Happily, plague prevention is better understood nowadays than in the panic times of the Black Death, and the heavy mortality of the olden time can never be repeated. It is now within the power of both the individual and the community to keep the bacillus of the bubonic plague at bay. Rat-traps, carbonic acid gas, and copious disinfection at the ports will undoubtedly help to stave off the unwelcome visitor. And even if he should break through at last and secure a local habitation, his power for mischief may be greatly curtailed. 'All prevention,' says Dr. Hodgson, of Sydney, 'lies in making a city and its people clean, vigorous, and healthy. A city will be more liable

to plague or less liable according to its sanitary and personal conditions.' Dr. Molyneux writes to like effect; and gives us the comforting assurance that while the plague was overwhelming the undertakers with business in Hong Kong, no attendant in the European hospitals was attacked by it. This immunity he attributed to scrupulous cleanliness, a plentiful supply of fresh air, and a bountiful use of disinfectants. From all of which it appears that—while the bubonic plague is not to be trifled with—for the country, as for the individual, that is in a good sanitary condition, it need have no serious terrors.

### The Centre of the Church's Life

It is somewhat remarkable to note the unerring instinct with which educated converts—in their preliminary investigations of the credentials of the Catholic Church—have recognised the Blessed Eucharist as the source and centre of the divine life of the Church, and as the great dividing line between the Catholic Church and each and every of the Reformation sects outside her fold. The thought had early impressed itself on the mind of Manning; and after his reception he preached one of his most thoughtful and striking sermons on the thesis, 'The Blessed Sacrament, the Centre of Immutable Truth.' 'In the world of divine realities,' said the preacher, 'all things are true, not illusory—real, not phantastic. So it is when Christ said, "He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him." I, that is, as you have known Me, though in a manner you know not as yet. "My Flesh is meat indeed, and My Blood is drink indeed." But it is neither, indeed, unless it be both, indeed, in substance and reality. . . . By the substance of Jesus communicated to us we become "of His Flesh and of His Bones," and have thereby in us the pledge of a resurrection in the substance of the body to eternal life. These truths, as I have said, are in series—they hang upon the same thread of the divine veracity; the substantial presence of Jesus in the Blessed Sacrament, the substantial regeneration of soul and body by the union of the members with their Head, the substantial resurrection of the flesh. Break this line anywhere, and all these truths, sooner or later, disappear into the world of shadows and unrealities, of words and figures, which, driven beyond the frontiers of the Church of God, hovers around the suburbs, but can never enter within its unity or endure its light.'

Belief in the Presence of Jesus in the Blessed Sacrament—and adoration consequent on this belief—is, continued Manning, 'the test by which faith is discerned from unbelief.' Professor Albert Von Ruyville—the latest eminent convert to the Church—had probably never heard of Manning's sermon; but in a striking passage of his very interesting and striking book he emphasises and develops precisely the same idea. We quote a portion of the passage: 'Francesco Pizarro, the Conqueror of Peru, fell into great distress on his way to the land of gold, so that all his companions despaired and demanded that they should return home. Then Pizarro stepped among the men, drew with his sword a line from east to west, and said: "To the north of this line a comfortable life awaits you, free from dangers, but with it poverty and lowliness. South of this line you are threatened by the most strenuous exertions, struggles, and misery; but in case of success, riches, power, and honor are yours. Now, choose your place." All thronged to the north side. Only twelve men stepped across to Pizarro. The thirteen sons of fame (*los trece di fama*) reached their goal. In a similar way Jesus also drew a line which separated his faithful ones from the opponents. This line was the Holy Eucharist. The man who did not dare to cross it He could not use for His great work; but he who, overcoming all doubts, had sufficient faith and confidence in Him to step valiantly across, he was one of His very own; he could help to establish the Church. Peter was the first who resolutely placed himself on the side of the Master, with the words: "Lord, whither shall we go, Thou hast the words of Eternal Life"; he was followed by the other disciples. . . . The fame which St. Peter won by stepping to Jesus's side in advance of the disciples and of all humanity will not fade in all eternity.'

Last week we referred in this column to the interesting developments that are taking place in the direction of the restoration of the Greek Church to Catholic unity. Apropos of the Blessed Sacrament as a source of grace, as well as a foundation for dogmatic truth, Manning uses words which, in the light of the present trend of events, would seem to have in them something of the prophetic. 'Even in the great Greek schism,' he says, in the great sermon from which we have already quoted, 'which has rent itself from obedience to the Vicar of Christ, and after its schism labored to justify it by errors which border upon heresy, even there all the conditions of truth and grace remain.

"Drunken at e'en, drouthy in the mornin'."—the best substitute for Glenlivet is Hondai-Lanka Tea,

"If ye brew weel, ye'll drink the better." Hondai-Lanka Tea well brewed is fit drink for princes.