

KANGAROO ISLAND EMU.

A Valuable Discovery.

World's Fourth Skeleton.

By a Special Reporter.

When passing through the medical school next week visitors to the Adelaide University jubilee celebrations will be enabled to inspect exhibits of great interest and scientific value in the fine Australian museum-in-the-making in that building. The student of anthropology will find there an extensive gallery of portraits of splendid specimens of the rapidly disappearing Australian aborigine of both sexes, and also a wide range of ape and native skulls and bones. But these are not all. Assembled in glass cases is a collection of bones of extinct animals and birds from Kangaroo Island, the finding of which by Professor F. Wood Jones, of the Adelaide University, and Dr. A. M. Morgan, will command world-wide attention. When the announcement was made recently that a cave containing bones had been discovered on Kangaroo Island the professor—who has been energetically ubiquitous in his search for mammal and other remains which are distinctly Australian—observed at the time that every care should be taken to safeguard the cave against injudicious invasion and depredation, for it was quite likely that in it would be found things of great scientific import. The professor's surmise proved correct, and following upon representations made by the Fauna and Flora Board, it is understood that the Government has wisely proclaimed the cave a part of the Flinders Chase reserve.

Scientific "Treasure Island."

To the scientist the picturesque land at the entrance to St. Vincent's Gulf has proved a veritable Treasure Island. Practically a complete skeleton of the extinct Kangaroo Island emu has been found, and the remains of more than a dozen birds in beautiful condition have been brought to Adelaide. When the localities have been systematically explored the board expect to unearth more of these bones, and there will be a demand for specimens from every museum of repute in the world. Telling emphasis can be placed upon Professor Wood Jones's apt remarks when he said to a representative of The Register on Friday, "We really now have a 'corner' in emu, for although it lived in Kangaroo Island, until this recent find South Australia only had one or two fragments of bones." The professor observed that one interesting thing about the remains is that they belong to the one period. Probably the birds had taken refuge from bush fires in the cave, and had been exterminated there. In addition, there have come to hand fine specimens of hairy animals, including two small species of native cats, two species of the extinct kangaroo rats, extinct bandicoot, wombat, the gigantic kangaroo, and, above all, the diprotodon, tusks of which were unearthed on the reserve at Rocky River. "No one ever thought of finding it there," the professor said, with reference to the last named. "Kangaroo Island was connected with the mainland when this old fellow was waddling about."

Previous History.

No previous discovery has approximated in importance the recent one, and it is interesting to study the informative references to the literature concerning the extinct emu of Kangaroo Island. This was reviewed before the Royal Society by Professor Walter Howchin. Capt. Flinders stated that his party from the Investigator saw emus on Kangaroo Island in April, 1802. In the last days of 1802 and the beginning of 1803 Capt. Baudin, in command of the French ships Geographe and Naturaliste, with F. Peron on board as zoologist and historian to the expedition, followed closely on the track of Flinders around Kangaroo Island, and obtained living specimens of the emu of the island. "Of all the birds with which Nature has endowed Kangaroo Island," Peron wrote, "the most useful to man are the emus. These large birds seem to live on the islands in numerous flocks, but as they are fleet of foot, and we did not waste our time in hunting them, we only managed to secure three living ones." Professor Howchin explained the fate of late of Peron's three living specimens by noting a communication in Nature—May 11, 1900—from Senator H. H. Giglioli (director of the Royal Zoological Museum, Florence), as follows:—"In January, 1803, a French scientific expedition, under Baudin, visited the coast of South Australia, and explored Kangaroo Island, called by them 'Ile Decres.' One of the naturalists attached to the expedition was the well-known F. Peron, who wrote an interesting narrative thereof. He noticed that Decres Island was uninhabited by man, but although poor in water was rich in kangaroos and emus (coarses, he calls the latter), which in troops came down to the shore at sunset to drink. Three of

these emus were caught alive, and safely reached Paris. We learn from the archives du Musée that one was placed in the Jardin des Plantes, and two were sent to La Malmaison, then the residence of the Empress Josephine. We learn later that two of these birds lived to 1822, when one was mounted entire, and placed in the ornithological galleries of the museum. The other was prepared as a skeleton, and placed in the comparative anatomy collections. No mention is made of the ultimate fate of the third specimen. Peron was unaware that the emu he had found on the Kangaroo Island was peculiar, and specifically quite distinct, from the New Holland bird. This was found out much later, and too late; for after Peron and his colleagues no naturalist evermore set eyes on the pigmy emu of Kangaroo Island in its wild condition! It appears that, when South Australia was first colonized, a settler squatted on Kangaroo Island, and systematically destroyed the small emu and the kangaroos. When the interesting fact was ascertained that Peron's emu was a very distinct species, quite peculiar to Kangaroo Island, and found nowhere else it had ceased to exist, and the only known specimens preserved in any museum were the two mentioned above—in Paris.

Third Skeleton Found.

"For some years past," Senator Giglioli proceeded (writing in 1900), "my attention has been drawn to a small skeleton of a ratite in the old didactic collection of the Royal Zoological Museum, under my direction. It was labelled 'cassowary,' but was in many ways different from a cassowary. Other work kept me from the proposed closer investigation, and it was only quite recently, during a visit of the Hon. Walter Rothschild, on his telling me that he was working out the cassowary, that I remembered the enigmatical skeleton. A better inspection showed us that it is, without the least doubt, a specimen of the lost Dromaius ater (Kangaroo Island emu). I afterwards ascertained that it had been first catalogued in this museum in 1833, that most of the bones bore written on them in a bold, round hand, very characteristic of the first quarter of the nineteenth century, the words 'cassowary,' and lastly, that during the latter part of Cuvier's life—about 1825 to 1830—an exchange of specimens had taken place between the Paris and Florence Museums. I have thus very little doubt that our specimen is the missing third one brought alive to Paris by Peron in 1804 or 1805. This highly interesting ornithological relic is now on loan at the Tring Museum, and can be seen there by an ornithologist in England, who may wish to examine it." During the new year of 1903 Professor Howchin said that, while examining the southern coast of Kangaroo Island he discovered some remains of the extinct emu in the extensive sandhills. The bones were handed to Professor Stirling, who in turn sent them to Professor Baldwin Spencer for determination. The latter expressed the opinion that they were bones of the extinct emu. This, Professor Howchin added, was the first instance of a discovery of this kind since Peron's time.

Support for Flinders Chase.

What an enhanced assessment can, therefore, be placed upon the latest specimens unearthed! Splendid practical support it being accorded the Fauna and Flora Board to assist that body in its important and useful activities. With spontaneous generosity the Royal Society has presented £100, Mr. Walter Gurner has given 10 guineas, and the Wattle Day League five guineas, and other private citizens have expressed a desire to tender financial aid, which naturally has been gratefully accepted.

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INDUSTRIAL DISPUTES.

THE FUNCTION OF THE CHURCH.

ADDRESSES AT ST. PETER'S CATHEDRAL.

In connection with the course of lectures arranged by the Bishop of Adelaide (Right Rev. Dr. Thomas), two addresses were delivered at St. Peter's Cathedral on Sunday night upon industrial disputes and the church's function in regard to them.

Mr. A. L. G. McKay, M.A., M.L.C., in his address on "The function of the Church in the settlement of industrial disputes," said Aristotle had pointed out that true tragedy consisted not in the conflict of good with evil, but, on the contrary, in the conflict of good with good. That conflict led often to the victory, so-called, of one over the other, or, more often, in the destruction of both of the goods. The idea of the conflict of the good with the good was the kernel of his contribution to the problem of industrial disputes.

Let them turn to history for information about the relation of the Church to industrialism. Apart from the belief of the Christian that God had always been, and always would be, it was quite possible to account for the rise of modern Christianity on three grounds:—(a) As a revolt against the cruelties of paganism;

(b) as a successor to the teaching of Zarathustra; (c) it came to be realized that ignorance and fear could not produce a civilisation sufficiently informed to meet the growing economic needs of a growing world, hence one based on knowledge and trust became necessary. What attitude had the Church in the past adopted towards the rival forces in industry? To this there were several answers. The Church had always claimed that it was only concerned with spiritual matters, not with industrial matters. That view was well supported by some employers and some employees. Some employers said privately that the Church was specious. It criticised commercialism, but ran to commerce when it wanted money, and that it supported Socialism in many cases. How many leaders of thought in the world of labor were originally clergymen? Mr. Baldwin had recently enlightened them on that point in one of his illuminating speeches. Some labor leaders asserted that the Church was on the side of the employer. The Church might make small concessions in unimportant matters to labor, but in what labor leaders called the fundamental struggle between capital and labor, the Church always sided with capitalism. They could sum up by saying that the Church in its time had played many parts. Up till the 14th century it was in a position to hold the balance between the warring elements. From the fourteenth century until to-day it followed in the wake of industrial forces. To-day the Church was in a curious position. It was finance, rather than employer of employe, which dominated industry. Labor and capital were at loggerheads because of the faulty operation of modern financial mechanism, which neither employer nor employed understood. The whole of modern finance centred on the word "credit." That word meant "trust," and it had a spiritual as well as a commercial meaning. A careful examination of the word and of its functions revealed to enquire the surprising fact that there was no fundamental difference between the financial term "credit" and the Christian concept, "Love or trust." That fact might account for the wide interest which the Church was taking in the financial as distinct from the industrial, side of the so-called class war. That brought them to a consideration of the true work of the Church in industry—that of fostering the transcendental function. By that was meant the denial of the claim that progress rested with the struggle of conflicting parties; a denial of the claim that progress lay with the welding into one of unanalysed and unpurged forces of opposed economic interests; but an acceptance of the claim that if spiritual motives actuate the conflicting parties it was possible to abstract the essentials of both sides and to weld them into a higher synthesis which would rally to its support those forces which gave allegiance to things which were of good report. That transcendental function could be called the Holy Spirit, so that its meaning might appear clear to religious people, but it must be understood that it was not the spirit of compromise. The fostering of the transcendental function (the Holy Spirit) was the special work of the Church. That task required men of high purpose and of economic, in addition to humanistic, education. The spiritual aspect of credit or trust carried with it a material side. There could be no spiritual independence for the Church until it had economic and financial independence. As long as it did not possess property and investments of its own, so long would it be tempted to barter its spiritual birthright for a mess of pottage. As long as it possessed economic independence it could foster the transcendental function, which alone could enable employer, employe, and financier to say, "Yea, though we walk through the Valley of the Shadow of Death, we shall fear no evil, for Thou art with us; Thy rod and Thy staff they comfort us." To foster the spirit of the rod and the staff required a Church free from economic dependence on men or institutions, and spiritually capable of finding spiritual similarity amid material difference.

"Community of Purpose in Industry."

The other address was delivered by the Rev. A. Depledge Sykes, who took for his text, "For their sakes I sanctify myself" (St. John 17, 19), his subject being entitled "Community of Purpose in Industry," or "Service rather than profit the true end of Industry." They approached this subject, he said, from the standpoint of Christian ethics. The text expressed the Christian doctrine of social service. The real problem was the old problem of human nature—the selfishness of mankind, set against something better and higher of which they were also conscious. They only knew the lower because of the higher which made its appeal. It set up tension, conflict within them. And that conflict was the major conflict of life—the big conflict within which all their lesser conflicts lay. If money might destroy manhood it might also build manhood. To make money, to make profits, yet at the same time to make those service the "good life," was the central problem, purpose, and task of industry. And the task was not always simple under their present economic system. It involved a conflict often between two "goods." And it was only through the conflict that a better system could evolve. Gains were just only as they were aligned to corresponding service. An industry existed legitimately only as it supplied society with things essential, useful, or beautiful. Its justification lay in its subordination to the community in those directions, and in its appeal therefore to the enlightened consciences of men. Failing that an industry was parasitical; it

was a form of exploitation; it was selfishness cunningly organized for its own ends. Society depended upon the individual. A few inventors had revolutionised business. One man with a spinal column was worth a million men minus spinal columns. If a man created or gained anything it was by his own will. Potencies became powers only as they were harnessed to the will. Man's moral and intellectual possessions were not gifts; they were conquests. If, then, the individual was nothing apart from society, society was less than nothing apart from the individual. The state was the individual written large. The individual was the state epitomised. Pure individualism and pure Socialism were figments of the imagination. Community of purpose was essential in industry. Far-seeing business men like Cadbury and Reckitt and others were quick to recognise that, and, what was more to act upon it, to experiment. The day had passed when the worker would suffer being dragged at the heels of his master. And the day was passing when the master would suffer being dragged at the heels of iconoclastic groups of workers who substituted class selfishness for personal selfishness. Both attitudes were irrational and useless and menaced the community. The interests of both were mutual. Profits waited on considerations which were higher than profits. What was that higher? They might speak of it as service, altruism, virtue, or they might more deeply translate these terms into the Christian hypothesis of life. The point was that industry raised those questions. Economics had its basis in ethics. What was morally wrong could never be economically sound or right. What was economically wrong could never be morally or spiritually right. There was an egoism that was true. There was an egoism that was false. In every man there was a higher self and a lower self—a true self love and a false selfishness. It was a true self love which identified itself with the man's higher self. But that true self love was not only personal; it was social. It was not only true egoism; it was also true altruism. It not only made a man reverence himself; it made him reverence others. Christian ethics did not over either an exclusive egoism or an exclusive altruism. It raised egoism to its true dimensions. It put the higher self on the side of others. Only a worthy, disciplined moral personality could evoke the worthy moral self in others. It meant that only in the high service of others could the self come to its natural terminus. "For their sakes I sanctify myself." That was the great law of service. Social relations were moral relations. Industrial relations were moral. Where true service was given its true place, there they saw an industry whose basis was secure, whose reward was sure. "Christ said a great thinker does not stand in history as the great organizer or reformer of the social world. He stands primarily as the witness of the capacity for social service offered to each human soul." That was true if they remembered its tremendous implications. Life was set within the context of moral conflict. All progress was conditioned by the acceptance of that conflict. And always in the background there lay moral breakdown, sin, guilt. Sin, moral breakdown, took many forms, but always they were anti-social; always they were selfish. And that was the real conflict within all their problems. He knew no way through, apart from that of accepting Christ's interpretation and valuation of life, the forgiveness of God which He offered and which they all needed, and the resources of strength, which came to those who lived in the presence of that Best which the world had known through self-identification with His spirit and His purpose. "For their sakes I sanctify myself."

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AT THE UNIVERSITY.

Just one brief, inasmuch as deep into University work has given one much to think about. At the jubilee conversations (like a page from the past, that funny old word) on Saturday evening, one went from vast building to vast building, and heard and saw scraps of scientific doings that left one dazed by the brilliancy of them. Brain-bewildering beyond words was the lecture demonstration of liquid air by Professor Rennie (one of the most universally beloved of our University professors). Professor Kerr Grant, manufacturing lightning as it were, and Sir Douglas Mawson showing by film that 300 million years ago South Australia must have been under ice. (One shivered, and thanked a beneficent Providence that the gift of life had been bestowed in an age when the shade temperature could—and did—at times achieve 110). But it was not so much the work of the professors that fired one's enthusiasm and imagination as the sight of young men and girls with the confidence of knowledge, giving demonstrations in chemistry, engineering, and other equally wonderful sections. One wondered if these young people fully realize the great privilege of being able to participate in the learning of all the wonderful science congregated under those roofs. How fortunate is the young generation of to-day, and yet again, how fortunate is the young generation of tomorrow who will enjoy the result of the work now being done.