

Commercial.

MESSESS. DONALD REID AND CO. report for week ending August 13:—
Fat Cattle.—We yarded 79 head, and sold them for Messrs. W. Kirkland (Elm Grove), W. Thompson (Blacks), J. Oughton (Jane-field), A. Dalziel (Half-way Bush), H. Gibson, and D. McDonald, at, for bullocks, £2 17s 6d to £8 10s; cows, £3 7s 6d to £7 5s. We quote beef 17s 6d to 20s per 100lb.

Fat Calves.—Eleven in. These sold at 17s to 24s.

Fat Sheep.—Several lines were taken for freezing, causing a rise of 1s to 1s 6d a head on best pens. We sold drafts for Mr. Donald Cameron (Mataura), to 18s; for Mr. Robert Gibson (Keinton), at 16s 9d to 17s. We quote mutton 3½d.

Grain.—Oats: During the last few days a brisk demand has sprung up for shipment, all sorts having been largely dealt in. Good lines of heavy feed have been sold at 1s 11d to 2s 1d, and at our auction sale on Monday stout milling and any lots suitable for seed were sold at 2s 1½d to 2s 3d; inferior brought 1s 6d to 1s 10½d. Our week's sales are 25,564 bushels.

Potatoes.—Sound Derwents are in small supply, and saleable at 50s to 60s per ton, according to condition. Kidneys and other white potatoes are unsaleable, except for pig-feeding, at 20s to 30s per ton. Our week's sales are—100 tons at country stations, at 42s 6d (f.o.r.); 50 tons, delivered in town, 52s 6d to 60s; 24 tons kidney and white at 25s to 32s 6d per ton.

PRODUCE MARKET.—AUGUST 14.

MR. F. MERRAN, Great King street, reports:—Who'sa.e prices for the week are as follows, including bags: Oats, 1s 9d to 2s; milling wheat, 2s 9d to 3s 5d; fowls, 2s to 2s 10d; barley, mulling, 3s 6d to 4s 3d; milling, 2s 6d to 3s 6d; oaten hay, new, £3 5s to £3 6s; rye-grass, £3; chaff, £2 to 10s £3; straw, £2; bran, £4 5s; pollard, £4 10s; flour, £8 10s to £9; oatmeal, £11 10s; fresh butter, medium to prime, 10d to 1s 1d; eggs, 1s 3d; salt butter, 8d to 9d; cheese, 4½d; bacon, sides, 8d; hams, 10d; rolls, 8d; potatoes, £2 5s to £2 10s.

MESSESS. MERCER BROS., Princes street, report:—Fresh butter (in ½lb. and 1lb. prints), best quality, 1s 1d per lb.; ordinary butter, 11d per lb.; eggs, 1s 4d; roll bacon, 8d per lb.; good salt butter, in kegs, 8d per lb.; cheese, 4d per lb.

OLD MEXICO AS SEEN BY A NEW ENGLAND REPORTER.

WE have always insisted that the Mexicans have been outrageously misrepresented by ignorant, prejudiced, and unscrupulous writers, who have gone from the States with interested motives, and judged the people by the light of a false civilisation. Spite of all the unpropitious influences that have been in operation in that country for so many years, the influence of their Catholic civilisation is still felt among them, especially among the mass of the people, and the contrast between that and the Protestant civilisation of their more powerful Northern neighbours, with all their assumed superiority, it must be confessed, is decidedly in their favour.

We have been much pleased and interested in reading the letters of the correspondent of the Boston Herald, "F. R. G.," who accompanied the late expedition of the directors of the Mexican Central Railroad and their guests, during their delightful visit to the Aztec capital. The descriptions of scenery and of the mansions and customs of the people, by this writer, are graphic and interesting, and they bear the evidence of verisimilitude on their very face. He has, evidently, no special point to make, no prejudice to gratify, no covert design to accomplish. He simply describes things as he finds them, and we must confess that the picture he draws of the state of society in Mexico is not by any means an unpleasing one.

In reference to the police, he writes:—"The excellent police service of Mexico was much commended by the American visitors. The city is better policed than Boston. It is as safe by night as by day. . . . The police courts are honestly and impartially administered. Justice is dealt out promptly here, and the way of the violator of public order is hard, and his fate certain." Can the same be honestly said of the police of our Northern cities generally? In nothing is the contrast between the Catholic and Protestant civilisation more striking than in the matter of politeness and courtesy. "Mexican crowds," the Herald correspondent says, "afford a curiously interesting study for an American visitor. The first thing that strikes one is the absence of jostling, the regard for the rights of everyone by everyone. There is no loud or boisterous talk, no elbowing of the weak and poor by the rich and strong. Women may walk the most densely-crowded streets of this city with greater certainty of immunity from insult than is the case in Boston or New York. The rowdy, the rude 'masher,' the jeering loafer, are not seen. A deferential courtsey, such as characterises the populace of some of our extreme Southern cities, is the rule here. The commonest peons lift their hats to one another. The tone of voice is universally low, and you do not hear the nasal falsetto of our great Northern cities. Whatever infirmities of temper or character the Mexican people may possess, their street manners are a model for us."

Another very important characteristic of this misunderstood and misrepresented people is that of trustfulness, honesty. "It is commonly asserted," writes our correspondent, "that the lower classes of the Mexican people are not honest, that they will commit theft at every opportunity. But the Americans long resident here say that they find their peon servants faithful to their trust, and in my short stay here I have had returned to me by the servants in the house where we stopped, small sums of money and articles left carelessly on bureaus or dropped on the floor. That the peon of the street is

likely to walk off with any stray article which may come in his way, is true, but then remember that these poor people labour under extraordinary temptations. They are bitterly poor, and the smallest trifle looks large to men and women who subsist on ten cents a day. With a rise in wages and improved manner of living and general education, honesty will become the rule." The people will be as the children are educated. "The child is father of the man." The old Catholic civilisation understood this well, and acted accordingly, and the Mexicans have evidently inherited the good old customs of their Catholic ancestors. We commend the following extract from our correspondent's letter to the thoughtful consideration of the authorities of all our schools, public and private:—

"The good manners of the school children of Mexico merit deserved commendation. 'Urbanity' is a school study as much as arithmetic or spelling. There is a regular school-book which treats of such topics as respect to one's elders and superiors, the etiquette of the home and the street. Thus carefully trained at an age when discipline is most required, the Mexican youth grows up with good manners and courteous habits. I was much pleased with the exquisite manners of the smallest children in the primary schools of Guanajuato, where youngsters of four and five received foreign visitors, clad in a garb which, to them, must have appeared quite outlandish, without a murmur of laughter, and with all the aplomb of cosmopolites. Children in Mexico are kept in wholesome subjection to their elders. The universal spoiled child of the States, who makes life miserable for everyone, is quite unknown here. Corporal punishment is the rule here, but parental discipline is tempered by that kindly familiarity with the children of the household which seems to be a universal characteristic of Latin nations. It is seldom that one hears a child crying on the streets here. I have been interested in the street play among peon children, and the absence of rudeness, the kindness of the older children to the younger ones, struck me forcibly."—*Catholic Review*.

"THE GREAT CATHOLIC ACTRESS."

"THE appearance of the great Catholic actress, Miss Anderson, at the Alexandra Theatre, Liverpool, has caused a rush for seats never equalled in the history of that popular resort. The superiority of her acting certainly justifies the eagerness shown to secure tickets for the performance."—*Liverpool Catholic Times*.

Miss Anderson is one of those remarkable actresses who are an honour to the stage. No breadth of scowl has ever touched her name. And even those despicable specimens of the *genus* "dude," who lounge round theatre doors and talk of actresses by their Christian names, have been obliged to omit her name from their lying chronicles, because a scandalous lie about her character would be too preposterous.

But why is Miss Anderson a "great Catholic actress"? She is a Catholic, and we are reliably informed that she is strict in her attention to her duties as a Catholic. This does not make her a Catholic actress any more than it made Mrs. May Agnes Fleming, who used to write the thrilling novels in the *New York Weekly*, a great Catholic novelist.

Miss Anderson plays Parthenia, Galatea, and Juliet with much dramatic ability, and she will very probably assume the mantle of Charlotte Cushman with credit, if she continues to progress and to study. Parthenia, Galatea and Juliet are not particularly Catholic characters. "The Daughter of Roland," in which drama she appears as Bertha, was, we believe, once approved of by a French Bishop. Because she plays in that, are we to consider her a "Catholic actress"? If a "great Protestant actress" were to be advertised, we should think it rather silly. To be sure, Protestantism has always turned its face against art of any kind, and to connect Protestantism with art, poetry, or music, would be to talk of incompatibilities. But because a Catholic takes the part of Rosalind in "As You Like It," or Ophelia in "Hamlet," why should this be called Catholic acting and the actress a "Catholic actress"?

It is creditable to Miss Anderson that she has kept her name unstained among the temptations of the most dangerous profession in which any woman can engage. The union of practical piety and devotion to the theatre in this young actress is admirable. It is like an instance of one who touches pitch without becoming defiled; still there is no reason why she should be called a "Catholic actress."

The "eminent Catholic engineer," "the well-known Catholic grocer," "the talented Catholic plumber," which we see occasionally in certain local prints, have just as much warrant as "the great Catholic actress." The railroads of the engineer, the gas-pipes of the plumber, the tea and coffee of the grocer, are as Catholic as Miss Anderson's acting. Miss Anderson on the stage is as modest as theatrical traditions and the dramas in which she plays will let her be; and this modesty is preserved by the safeguards of her religion. If she acted as well as Sara Bernhardt, who is a great actress, although she is a reproach to any religion she may profess, it is hard to understand why the Church should receive honour from the fact. If she inaugurated a school of acting in which the subjects presented should be entirely Christian, with the intention of glorifying the Church, and showing the grandeur of Faith, then we might with propriety call her a "great Catholic actress." As it is, how is she more Catholic as an actress, say of the part of Parthenia, in "Ingomar," than a dozen others that have tried it? Or how more Catholic in Juliet than Madame Modjeska, who is not claimed as "a great Catholic actress," although she is a Catholic? This dragging of the title Catholic into everything is the attempt of people, who are afraid the Church can not stand alone, to prop it up by means of every celebrity who happens to be a Catholic.—*N. Y. Freeman*.

The Emperor of China recently authorised the destruction of 4,000,000 dollars' worth of opium, and emphatically refuses to accept any revenue from the odious traffic.—*N. Y. Australasian*.