

immigrants from all countries, the Germans preponderating, was 739,818; the whole number for last year being 483,116. But it is evident that a country capable of receiving annually so great an increase of population from without must possess immense resources. This is a fact, moreover, on which the friends of protection may found strong arguments in support of their theories.

The party that goes by the name of the "American party," or would go by such a name if it were worth a name at all, held a convention the other day in Washington for the purpose of nominating a President of its own, and doing away altogether with the great parties hitherto existing in the Republic. One of the chief planks in the platform of the party, unworthy of a name, is the exclusion of foreigners from the country, and, as amongst its members are to be found the "British American Association," the class of foreigners proposed for special exclusion may be easily divined. The fact, moreover, that Mayor Hewitt of New York was identified with the party and looked upon as its favourite candidate, speaks volumes in itself. The result of the convention, however, was a row, the hall being packed with the members of another party instructed to vote for one Mr. J. L. Curtis, also of New York but unknown to fame, and who was actually placed above Mayor Hewitt by a majority of 30. The conclusion therefore has been to make Mayor Hewitt a little more contemptible, if possible, than before, and to prove completely the non-existence of a party deserving of the name of the "American Party."

The outbreak of yellow fever at Jacksonville, Florida, is causing a scare all through the South. The fever as yet is of a comparatively mild type, but, as the weather is unfavourable, an increase in its malignity is feared. Great complaints are made of the management of the camp of refuge formed outside the town, and, if one half of the reports of exposure to rain, bad food, and rough usage are true, the means taken to escape the illness must be nearly as painful and hardly less dangerous than the illness itself. The amusing details given of disinfecting the prisoners in the county gaol by obliging them to wash themselves with a certain solution, do not speak very creditably of prison discipline—the stories told relating to the condition of dirt in which the prisoners were and their unwillingness to change it for a more cleanly one. The nuns, meantime, are as usual to the fore.—The Sisters of St. Joseph have been brought in from St. Augustine and are in close attendance on the sick, from whose bed-sides they do not even withdraw to say their prayers. The November frosts are anxiously looked for as the only thing likely to check the pestilence.

CHRISTCHURCH.

(From our own Correspondent.)

The weather here has been bitterly cold during the past week. Slight showers have fallen almost every day. These, however, were welcome enough. They have made the trees, the dust-laden hedges, and lawns look fresh and bright. People are congratulating themselves that the cold south winds and spring showers came last week, and did not, as usual, wait for the holidays. This is crying safe before being out of the wood. The clerk of the weather may have a sufficient supply of moisture and chilliness in stock to be able to distribute his unpleasant wares over next week. It is to be hoped, however, that the weather will keep fine for the coming week. The faces of tradespeople, especially the drapers, grow very long indeed, if the days preceding show day and cup day happen to be wet. Carnival week is the one time in the year to which the drapers look forward to, to recoup themselves for the losses caused by other seasons of dullness. The farmers and their feminine belongings muster in great force in Christchurch during show week. Show day is their great festival. In order to put in an attractive appearance upon the grounds that day ladies, young and old, are prepared to spend some money. Cup day and the Riccarton lawn are the time and the place chosen by our aristocratic belles to make the great "hit" of the year in regard to showing off elaborate costumes, but to the hearts of our country cousins show day is infinitely dearer, as the *fête* at which to exhibit their new toilettes to their lady friends and make conquests of the other sex. I think it may be taken as an indication of the returning tide of prosperity, that it is generally anticipated that business will be pretty brisk during the coming week. The drapers' shops are as busy as they can be, and the hotels are making great preparations to meet the requirements of the influx of holiday makers. I must say I like to see all the fuss and bustle, and eager anticipation which people exhibit in Christchurch in regard to the first week in November, and I hope that the weather will keep fine, so that everybody's aspirations of happiness, whether in reference to pecuniary gain or pleasure may be realised. Already numbers of country people are in town; Saturday's trains brought advance contingents from all parts of Canterbury.

In order to give *relat* to the gaieties of the week Sir William Jervois is to visit Christchurch. He has promised his patronage to goodness knows how many things, he is to go to the show and inspect the abnormally fat cattle and sheep and agricultural exhibits, he is of course, to witness the cup race and give tone to the assemblage upon the lawn. Then he has promised to be present at the performance of the "Mikado," and to go to Lancaster Park to see the Fire Brigade's pyrotechnic display on Thursday week. In fact, there is every indication that this week Sir William will be a very hard worked Governor indeed. In addition to all this, I believe he is to be banquetted. Probably at the end of the week he will come to the conclusion, that a Governor's life is by no means a happy one. Most people in Christchurch regret very much indeed that this is likely to be the last "great occasion," to quote Sir George Grey, upon which we shall have the genial Sir William amongst us. He is popular here, as elsewhere in the Colony, and everyone is sorry to lose him. He has always been most courteous and obliging in bestowing his patronage, and has also been most impartial. It did not matter whether the object for which his patronage was asked was Catholic

or Protestant; he was just as ready to attend one as the other. His successor may boast the possession of higher rank, but he will scarcely be able to claim to be a more genial gentleman than Sir William Jervois.

I have heard the much-renowned and well-puffed Miss Lydia Von Finkelstein, and I cannot say that I think a great deal of her. In the first place, I dislike to see a woman upon the platform; in the second place she is not nearly such a clever and brilliant woman as I had supposed her to be. Her lectures are somewhat shallow, and are disfigured by more slangy expressions and comic by-play than one would expect to find in the address of a learned Arabic scholar such as Miss Von Finkelstein professes to be. She is a good actress, and has great dramatic power. When representing the manners of the people of Palestine and giving some scene from their daily life she is at her best. Her explanation of some of the customs of the people as bearing upon texts of Scripture were very interesting. She explained the parable of the eager search of the woman after the lost piece of silver and the rejoicing of her neighbours over its discovery, by pointing out that the lost piece of silver referred to in the Gospel was evidently one from a chain which the married women of Palestine wear to this day. This chain contains ten pieces of silver like coins. It is the marriage gift of the husband to the wife, and has something the same signification which the wedding-ring has in European lands. The loss of one of these coins from this precious chain, the preservation of which signifies fidelity to her marriage bond, is regarded by a woman of Palestine as the greatest misfortune and disgrace which could befall her. Hence the diligent search for the lost piece of silver. This view of the matter was challenged by a writer in one of the daily papers. He states that the reason why the piece of silver was of such importance to the Palestine housewife, was that it represented a sum of money, which, in those days, would have been of considerable importance to poor people in Palestine in the station of life of those from among whom our Lord took his illustrations. For myself, I think I prefer Miss Von Finkelstein's explanation. In her first lecture another incident which I liked was that among the samples which she was showing of the various articles of dress worn by the men and women of Palestine, there was a garment "without seam, woven from the top throughout," such as was the coat our Saviour wore, and for which the soldiers cast lots, not wishing to rend the costly vesture. A handsome border was woven all round the coat, and this border, Miss Von Finkelstein said was the hem upon our Saviour's robe, to which allusion is made in the Bible. This species of garment is worn by the rich men of Palestine to this day. It is made of the finest camel's hair and is very costly owing to its being woven "without seam." Her explanation of how our Saviour, during His poverty on earth, came to wear so costly a garment, was that the "women ministered to Him," and to show their love for Him wove for his use a costly coat of this kind. Some how, I thought that the exhibition of this article of Eastern raiment carried one's thoughts back to the earthly sojourn of our Lord and its tragic close, more than any other incident in Miss Von Finkelstein's lectures upon "The Haunts and Homes of Jesus."

The past has been a very busy week at the pro-Cathedral. On All Saints Day there were Masses at 6, 8, and 10 o'clock, the last being Pontifical High Mass. Father Halbwachs was deacon, Father Marnane sub-deacon, Father Cummings assistant priest, and Father Briand master of ceremonies. His Lordship the Bishop preached a short sermon from the throne upon the festival of the day, concluding with an appeal to the charity of the faithful on behalf of the souls in purgatory. At the termination of the ten o'clock service, a large number of school children were received into the Holy League of the Apostleship of Prayer and Living Rosary by Father Cummings who invested them with the badges of the sodality. Previously to the investiture Father Cummings addressed a few words to the children upon the advantages to be derived from joining the League, and pointing out the slight obligation which membership entailed. In the evening there was solemn Benediction by his Lordship, followed by Vespers, after which the altar was adorned of its ornamentation and the clergy, vested in black copes and dalmatics, solemnly chanted the Vespers for the dead.

On Friday there was commemoration of All Souls. It being the first Friday in the month, a large number of the members of the Apostleship of Prayer approached Holy Communion at the early Masses. At ten o'clock there was solemn *requiem* Mass, *coram episcopo*. Father Cummings was celebrant and Fathers Halbwachs and Marnane, deacon and sub-deacon respectively. The choir rendered the Gregorian *Missa Defunctorum*. Brother Joseph was in the choir and his fine voice added considerably to the effect of the musical portion of the ceremonies. Father Briand also rendered assistance in a similar manner. His Lordship pronounced the absolution at the catafalque. In the evening the usual meeting of the Apostleship of Prayer took place. The Bishop occupied the throne and all the local clergy, including the new priest, Father Laverty, occupied seats in the sanctuary. The congregation was not large. The Rev. Father Cummings preached a short discourse, exhorting members to do all in their power to assist the holy souls in purgatory. He pointed out to his hearers the practical means by which this could be done.

In passing, I may say that it is always pleasant to listen to Father Cummings' sermons. He has a strong, clear voice, and always uses the very best English. He is never florid, but is a forcible speaker. He does not use a string of words for the sake of producing sound, or for the purpose of "padding" his sermon. In short, his discourses are characterised by three points which are very good in a preacher—he is concise, brief, and practical.

On Friday night Father Cummings paid a well-deserved tribute of respect to the memory of the late Father Reigner, who died lately at Napier, after a missionary career of nearly 47 years. Father Cummings related a little instance of Father Reigner's life. This incident, which was recorded by a Protestant journalist, goes to show how self-denying Father Reigner was. A few years ago he was on a visit to Waitoa. He had just returned to his lodgings after a weary day's toil in the discharge of the duties of his sacred calling. After