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~ DENTAL SURGEON, ~

(Ten Years' London experience.)

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Prince of the Asturias and I would not change my lot with the Queen of Spain!"

"You have lost your bet!" said the Marquesa, joyously clapping her hands. Mercedes, the senor laid a wager with me that we could not find complete and lasting happiness in this world. You have gained me the wager and I thank you for it."

"The senor did not bear in mind," answered the happy Mercedes whose heart overflowed with content and gratitude, "that there are those so fortunate as to have in this world an angel who takes charge of their happiness."

"It is true, I did not bear this in mind," answered the Conde, "and it is just that I pay the penalty by losing my wager; but in honour of the truth you will allow, Marquesa, that this is an exceptional case, and that you are the fortune of this family."

"Do not say so—do not say so," exclaimed the Marquess, laying her fan on her old friend's lips, "you frighten me. I am only a weak instrument that Providence makes use of for its high and adorable ends. What can poor human strength do against the order of things disposed from above for this world?"

They started to go away, when a distant noise was heard, which came nearer and louder, and they were stopped at the door by a crowd of people who collected round it. Two men were carrying a hand ladder, and on it the mangled corpse of Santiago. The unhappy man had fallen from a height of a hundred feet!

The purport of this narrative, the consequences that spring from it, need not be enlarged upon. It is narrated without comment. We only say with Gerbert, life is a sad mystery whose secret can only be explained by faith, which teaches us that it is *Cosa cumplida sola en la otra vida*—"Completed only in the other life."

Labour Notes.

We referred in a recent issue to an article in a Catholic periodical dealing with certain efforts that are being made among Catholics for the settlement of the labour question. The periodical was the *Catholic World* for September, and the article was one written by the Rev Joseph H. Mahon, and entitled "A People's University in Germany." The writer tells us that the institution, so named in mockery, but, as it has proved, correctly, is the outcome of a plan of the Catholic *Volksverein*, or People's Association. The plan was to organise in different parts of the German Empire periodical courses in social and economic science. The German Catholics, as we learn from the writer, see the necessity for giving the people such instructions, and have had many popular treatises written by competent authors, dealing with the various branches of the subject. Realising, however, that the Press, powerful though it was, must be less effectual than direct personal teaching, they formed the plan of establishing a course of conferences, whose aims were:—(1) To show the importance of social questions, and the part that should be taken in the solution of these problems by the leading classes, particularly by the clergy. To awaken a taste and love for sociological studies. (2) To indicate the connection between these different questions, and to render clear the principles that should guide the law-maker in the making of labour laws. (3) To treat thoroughly, as far as time allows, questions of theory and of practice; to open up new points of view to students, and, above all, to furnish them with bibliographical information by the aid of which they may easily complete their education." What was intended was deep and serious study, under the guidance of able scholars in social science, of practical politicians in the honourable sense, and of enthusiastic, unselfish defenders of faith and fatherland. Nor was the study to be limited to the time during which the conferences were held. Experienced scholars and legislators would indicate the best books for the students to read up the special questions dealt with.

The place chosen was a town in Rhenish Prussia called München-Gladbach whose population is principally Catholic and which is largely engaged in the cotton industry and the metal trade. "München-Gladbach is famous in Catholic Germany for the number, variety, and completeness of its institutions for the labouring classes, and its social works of every kind. Here, in 1880, Abbé Hitzze founded the powerful organisation known as the *Arbeiterwohl*, "The

Commonweal of Workmen," the name indicating its object. It busied itself with the formation, organisation, and direction of working men's associations; working men's institutions, such as savings-banks of all kinds; the internal arrangement of factories; their ventilation and heating; the separation of the sexes in mills; the question of the housing of labourers; the question of drunkenness; schools for housekeepers; legislation looking to the protection of workmen. Such questions as these are thoroughly ventilated in the organ of the union, appearing monthly under the same name. The *Arbeiterwohl* has instituted also a literary commission for the publication of popular works upon the household and life of the working-man. The authors of these practical treatises are priests. More than 500,000 copies of one of these books—*The Happiness of the Hearth* intended for married women, have been sold."

Nor is it only in theory that the labour question may be studied in this German town. "It is also the seat of the Catholic *Volksverein* or "People's Association," a powerful factor in the Catholic life of Germany. It contains, moreover, a specimen of almost all the institutions whose object is the amelioration of the condition of the working classes. The Catholics of this town have in advance demonstrated in reality all the reforms and improvements contemplated by recent labour legislation in Germany. Every family, for the most part, has a separate dwelling, kept with the greatest care. In most of the factories women are not allowed to work after marriage, in order that they may devote themselves to the care of their homes. The result is that labour troubles are unknown at München-Gladbach."

In this town, then, six hundred students, from Denmark, Austria, Switzerland, Holland, Belgium, France, and the United States, as well as from all parts of Germany, assembled in the September of last year. "To this audience distinguished for intellectual culture, acquaintance with life, many of them people of high station, all of them filled with the desire to be instructed, spoke a faculty of seventeen distinguished lecturers, whose names are well known throughout Germany and some throughout the world."

The proceedings are described as follows:—"On the evening of the 19th of September, 1892, more than three hundred students attended the first official re-union of the university, an inaugural reception, marked by the cordial hospitality for which the Germans are noted. Standing upon the platform Curator Brandts opened this remarkable educational experiment with the words *Gelobt sei Jesus Christus*—"Praised be Jesus Christ." In a fervent speech he dwelt upon the social question, its importance and difficulties, and the necessity of narrowing the chasm that separates the different classes of society. Other speakers applauded the undertaking, and finally Abbé Hitzze expressed thanks to the students for their presence. On the morrow, at eight o'clock, all assisted at a solemn Mass in honour of the Holy Ghost, after which they repaired to the large hall of the *Gesellenhaus* and work was begun. . . . The lectures began promptly each day at nine o'clock, and lasted without interruption until noon, and more frequently until one o'clock. There were three lectures each morning by three different professors. A syllabus of each lecture was furnished the students, and the majority occupied themselves busily with taking notes. . . . In the afternoon the instruction was resumed immediately after luncheon, but it assumed a different aspect. For it consisted of showing by means of the institutions of München-Gladbach the practical applications of the theories expounded. So under the guidance of the rector and curator of the university, the students visited the institutions for young boys and young girls, model factories, workmen's homes, economic kitchens, industrial and cooking schools, barracks, hospices, *Vereine* (unions), etc." The practical knowledge thus obtained gave an additional force to the theoretical knowledge derived from the lectures, and also prepared the way for an increased profit from the course of reading recommended. "At eight o'clock in the evening the formal session was resumed. One of the professors selected from the programme some mooted point, and, after indicating the scope of the question and its general outlines, he opened a discussion in which all were free to join. Thus, for example, one of the questions discussed was the duty on imports of grain. At ten o'clock the discussion ended, and the Abbé Hitzze, or some other of the faculty would sum up the argu-