

of this as one of the things which strike them most. Tramways and bicycles have probably done more than any other things to break down the old order of things. Now, also, we have Sunday bands and concerts, a beginning in the opening of museums on Sunday, and engineering operations reserved for that day. The Dunoon Town Council has withdrawn its opposition to the calling of a Sunday steamer, which had led to fierce conflicts for two summers. The Paisley Town Council has just given formal leave to ice cream shops to be open for a number of hours on Sunday. Brakes full of pleasure-seekers traverse the streets of Edinburgh even while people are flocking to church in the forenoon. Scarcely a minister in the land raises his voice against these innovations, for the good (or bad) reason that ministers led the way in the matter by extensively using cabs on Sunday. In Edinburgh many of them now use the tramway cars, which are cheaper than cabs; though a few of them are still sufficiently shamefaced to use the cars only after dark. It is clear that an entire revolution of public sentiment is in progress, and is making way not only steadily but rapidly.

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Whatever may be said or thought of Scotland's present condition, there can be no doubt that in the past the Scotchman carried his regard for the 'Sabbath' to ridiculously extravagant lengths. We have all heard of the drunken Scotchman who when asked by a lady to oblige her by whistling for her dog that was some distance away, hiccoughed out, 'Wumman, do you no' ken this is the Sabbath.' Dean Ramsay, in his *Reminiscences of Scotch Life and Character*, gives many entertaining and at the same time authentic instances of the Scotchman's almost superstitious regard for his 'Sabbath.' We quote a couple of the shortest of these, which may be taken as fair specimens. An English artist travelling professionally through Scotland had occasion to remain over Sunday in a small town in the north. To while away the time, he walked out a short way in the environs, where the picturesque ruin of a castle met his eye. He asked a countryman who was passing to be so good as to tell him the name of the castle. The reply was somewhat startling—'It's no the day to be speering sic things!'

Still more entertaining is the following story supplied to the author by Lady Macneil. Her henwife had got some Dorking fowls, and on Lady M. asking if they were laying many eggs, she replied, with great earnestness, 'Indeed, my ddy, they lay every day, no' excepting the blessed Sabbath.'

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Absurd and ridiculous as are the ideas of Sunday observance implied in the foregoing no one who admires the strong moral fibre of the Scottish people can view with anything but regret the disappearance of their much-cherished 'Sabbath.' However grotesque their extreme Sabbatarian views may have been, their Sunday was at least a day of complete and genuine rest, and in these days of overwork and high pressure that is itself a great boon. Curious as it may at first sight appear, there can be little doubt that the tradition of strict Sunday observance has played an important part in moulding the Scottish national character, and it is every way likely that the change which is now taking place will in time have an appreciable effect on the moral and spiritual life of the people.

A Priest's Description of the 'Souffriere.'

The British island of St. Vincent, which, along with Martinique, has been the scene of the recent volcanic eruptions which have shocked and appalled the world, belongs ecclesiastically to the Archdiocese of Trinidad. Of late years Catholicity in the island has been handicapped by the great scarcity of priests, and has not made the progress which has marked some other parts of the archdiocese. In 1889, according to the *Missiones Catholicae*—the official Propaganda hand-book—the number of Catholics in St. Vincent was 3120, with six churches and chapels, four elementary schools, and 455 school children. The current issue of the hand-book does not give the statistics of the Catholic population of the island, but according to it the number of scholars has gone down to 320, whilst those in the other islands have greatly increased.

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Some interesting descriptions of the natural features of the island are given in a series of articles which appeared in the *Illustrated Catholic Missions* a few years ago: 'Among the islands of the West Indies,' says the writer, 'there are many larger, but none, I think, more beautiful than the island of St. Vincent, lying between those of Santa Lucia and Grenada. . . . I do not agree with those who think that Jamaica possesses more natural beauties than any of the West Indian islands. I have seen both, and more of Jamaica than of St. Vincent, and, in my opinion, the latter is far ahead of the former.'

After referring to his own visit to the Soufrière, 'the extinct volcano, which in days gone by worked terror in the hearts of the inhabitants,' the writer quotes the following vivid description by Father Cothonay:

'Picture to yourself,' says he, 'a large round opening sunk on the summit of the mountain to the depth of 400 feet, and of the same diameter, with a sulphurous lake at the bottom, and you will get a faint idea of the crater of St. Vincent. This gigantic cauldron is surrounded by great rocks which bear the marks of the flames.' There is a desolation reigning around which adds materially to the awfulness of the scene. This grand sight certainly made a greater and deeper impression on the good father than on a worthy English materfamilias, who could only exclaim as she beheld the crater: 'Why, it's nothing but a great big 'ole.' She might possibly have entertained a better opinion of the 'great big 'ole' had she lived at its base in the year 1812. Or, as everyone will involuntarily add, 'in the year 1902.'

The American Labor Market.

A few weeks ago we referred to the important resolutions adopted by the Irish Bishops in connection with the emigration question, and to the common-sense warning they gave as to the risk which Irish young men ran in rushing off to America, as times were at present in that country. Their Lordships' warning and advice has been officially endorsed by the Superintendent of the New York Labor Department, who has addressed to the *Irish Catholic* a weighty letter on the subject. We give one or two extracts from the letter, which is interesting as giving an official and authoritative account of the present condition of the labor market in America.

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'The recent proclamation,' writes the superintendent, 'issued by the standing committee of the Catholic Archbishops and Bishops of Ireland upon the question of emigration to America and the economic condition of Ireland is very timely. That part of the document dealing with the labor market in America is true to life, and is certainly not over-colored. Many a young man becomes a wreck here simply because he is too proud to return home and have to tell the people that he could not make out in America. It is to be regretted that the average Irishman coming to our shores has no commodity to place on the labor market save that of manual labor. Of this there is more than enough in our northern and eastern cities. People having such labor to place on the market to a great extent seldom leave New York. With reference to common labor, it is monopolised all through the east by Italians. They are willing to work for a lower rate than any other; they can actually live on the refuse of the average Irishman's table or on the scantiest kind of fare, and under social and economic surroundings repugnant to any other race. Starting from New York to work for a contractor, they carry on their backs, in their bags, a supply of bread which will last them perhaps for two weeks or a month; arriving at their destination they will sleep in huts hardly fit for beasts to dwell in. The fact of the matter is, no Irishman could compete with them at all in this line. Now, as for clerks and such like they are a drag on the market. At present you can get good clerks and book-keepers for actually less than laboring men earn. It is to be hoped that the people at home will be governed by the advice given them over the signatures of Cardinal Logue, that they will stay at home and build up industries in their own country by consuming products of home production.'

The Origin of the Liberty Cap.

WHEN the Phrygians from the shores of the Euxine conquered the east of Asia Minor, they distinguished themselves from the primitive inhabitants by wearing their national cap as a sign of their independence, and it was stamped on their coins. The Romans adopted it, and when a slave was freed, placed a small red cap, called a 'pileus,' on his head, proclaimed him a free man, and registered him as such. When Saturnus took the capital in 263 B.C., he hoisted a cap on a spear to show that all slaves who joined him should be free. When Cæsar was murdered, the conspirators raised a Phrygian cap on a spear as a symbol of liberty. In England the symbol of liberty is a blue cap with a white border; and Britannia is represented holding such a cap at the end of a spear. The American cap of liberty has been adopted from the British, and is blue with a white border, or bottom, on which are thirteen stars. It was adopted by the Philadelphia Light Horse Troop, in 1775, under whose escort Washington went to New York. It was the token of freedom, and was stamped on American coins in 1783.

Messrs Strange and Company, of Christchurch, proprietors of the largest business of its kind in New Zealand, and one of the largest in Australasia, announce on page 12 of this issue that their great annual stock-taking sale—their principal sale of the year—is now on, and that during the next 30 days, they will offer, at temptingly reduced prices, pretty nearly everything they make and sell, including a great quantity of high-class and most attractive furniture of their own famous manufacture, which will be submitted at such prices as ought to result in a rapid clearance of every line, and if unable to attend this really great sale in person our readers are recommended to procure a sale catalogue—Strange's will mail one post free to any address on application—and order what they require by post. By adopting this simple plan persons resident any distance from Christchurch may participate in all the advantages of the sale without trouble, inconvenience, or expense...