Our Curbstone Observer

On Weather Prophets

HIS is a very interesting subject. For sometime back here has been considerable Stalk about the removal Probs. with it) from Toronto to Ot-Then it was said that the institution was to remain for another year in the Queen City, with chances that it might be retained ther permanently. As far as I am erned this does not affect me one way or the other. I am abso lutely independent of observatories-I am such an old-style and long-inuse one myself-and am not much affected by how the weather is foretold or reported. But if the fabrica tor of the probabilities does not change either his locality or his sys tem, or else if the weather does not cease its eccentricities, there is little reliance to be placed on the future prophetic utterances. Now, I out to talk about weather prophets and I find myself launched essay upon observatories. It is time to get back to the subject proper.

MY OBSERVATIONS .- I am as stand on the curbstone, somewhat like the man on the observatory. H uses an instrument, and that instrument indicates for him the changes that will probably take place in the he then reads them and notes them down for the instruction or the amusement of the public. So is it with myself. I stand on the curbstone, and my instrument is the great public, the vast barometer o humanity that fluctuates around nie instead of reading my instrument] simply listen to it and it tells me the whole story (and a very contradictory one it is at times); then] note it down and I subsequently publish it in this column for the benefit or the amusement of those who feel inclined to read it. Last Thursday for example, I had been taking spe cial observations, and if I report that day it will serve as a sample of all the other days.

A WEATHER WISE PUBLIC. -If the reader will recall that day it will be remembered that it was damp, cloudy, and quite close- and with all that chilly-in the morning. As I stood on the curbstone along came a merchant friend of mine. He carried an umbrella, and had mackintosh on his arm, his trouser were turned up at the bottom, and he appeared to be ready for kind of weather. The usual greeting -"Fine day;" "looks live rain;"
"quite damp." After we had gotten rid of these few conventional and totally unmeaning remarks, he took a good survey of the sky and informed that it would rain before ten o'clock, and keep it up for the balance of the day. I passed no special remark on that, for I knew that it was just quite possible that what he said would come true. He went his way rejoicing especially rejoicing that he had delivered himself of his prophetic message. The next man who came along was a book-keeper in a large departmental store. I am much acquainted with departmental store, so I cannot say what everything "from a needle to an anchor," but I am not aware whether they keep weather observations or whether their book-keepers are obliged to take a course in climatology or in any other "ology." But this gentleman surveyed the sky with the knowing glance of a connaisseur, or of an Indian, and he informed me, in most dogmatic terms that it was going to clear up at ten o'clock, and that we would e weather for a while after that. He, as well as his predecessor dicate the kind of weather that he wanted. It simply remained for m to have patience until ten o'clock then I might know how stakes would have been had I bet on either of these gentlemen's opinion this last one was dressed in white, and had no rain parapherna lia. So I concluded that he simply predicted the kind of weather that he that which would correspond with the outfit that he was carrying about

of salutation, the most absurd to my mind is that "Fine day." matter what kind of weather it may you are pretty sure that seven eight out of every ten you meet will inform you that it is a fine day. Quite possibly they may think so, but no person else does, and no person is going to take the trouble to contradict them. By exception, in the case of a terrible downpour of rain you may hear the remark that it is "wet weather"-a fact that is already so potent that the reminder becomes superfluous. The same of a fearful hurricane is blowing, some kind friend may let you know that it is windy. As a rule, you have no time to pay much attention to remark for you have your time taken up with your hat, or whatever you may be carrying. The absurdity of these remarks do not actually strike us, because it becomes a habit to use them, and it no person ever has time or inclination to analys them. The fact is that we drop into a custom by degrees, and its universality makes it acceptable with out comment.

UTILITY OF WEATHER TALK,

They say that all things in this world have their utility, and I suppose amongst them this habit talking about the weather and or bringing it in, to fill up the gaps when there is nothing else to If it be a token of respect to bow to a person whom you meet on the street, it is equally a sign of appreciation of that person's acquaintanceship to pass some remark, to address some word by way of salutation; and possibly the state of the weather is about the most neutral subject that can be touched upon, while it is the one only subject that is certain to claim the attention of almost every person. If this be not the explanation, then I am at a loss to give one. Then, it must be remembered that in every land certain customs peculiar to the people are to be found. That which to us may seem absurd may appear as to those people as our habits seem to them to be ridiculous. So there is no use in attempting to explain such manners unless it be the general explanation that long custom has effaced the absurdity. In connection with this subject, since I have now drifted so far afield from the point of departure I may as well take an other step in advance and illustrate the matter with a story that is told.

LOOKING FOR NEWS. - We all know how general is the question "Have you any news to-day?" - or "What's the news,"-and the corres ponding reply "no news at present, or some such remark affecting "news." A French gentleman had spend a month in London sightsee ing, and had made the acquaintance of a British member of Parliament who was kind enough to accompany Parisian from place to place giving him information that inter ested him. A year later the English M. P. went over to Paris, and he was received with open arms by the distinguished Frenchman, whom had treated so well Desirous letting his friends see how much he knew about London, the Frenchman made inquiries about every person and concerning every place that had seen. Finally, he astonished the Englishman by asking-"Tell did they ever find that NEWS that they have been looking for so long?" This gives an idea of the custom

of a people, and how they are often misunderstood by strangers

CARD OF THANKS.

The Sisters of Charity of St. Patrick's Orphan Asylum and St. Bridget's Home, wish to return their most sincere thanks to Mr. Bernard Tansey for the outing given the orphans and inmates of both institutions at the Shamrock Lacrosse Grounds on Wednesday, Aug. 5th. Thanks are also due Mr. P. A. Milloy, who so kindly furnished refresh ing beverages for the occasion. are deeply grateful to their good friends

SISTERS OF CHARITY.

IRISH EMIGRATION.

An Anti-Emigration Society has been organized in Ireland. putting a stop to the flow of gration. The Irish papers say there are work and opportunities enough now at home for all the young folk and that, therefore, there MEANINGLESS REMARKS. — Of all the meaningless remarks, by way

The Religion Of Governors.

(By An Occasional Contributor.)

For some time the Methodists of Australia and New Zealand had been working themselves into white heat over the alleged burning of Bibles, by Catholic missionaries in the Fiji Islands. It is now some time, we think in middle of last win ter, that we published the facts connected with this trouble and the result that these zealous Methodists would have done better had they awaited the facts before launching their baseless accusations. But this defeat and, at the same time, expo sition of their bigotry has only served to add fuel to the fire. The lates: news from that region tells us that, at a recent conference, they adopted resolutions remonstrating with the Imperial authorities for appointing a Catholic Governor to Fiji. Nor did they give Sir H. Jackson time to take possession of his new charge before launching the protests against him and his appointment.

But the illogical position taken by these people, who argued that the Fiji people are all Protestants, rather Methodists, at least the vast majority of them are, was clearly de monstrated by the secular press that they had hoped would support their cause. It was shown that if the British Government were to act upon any such principle it would be n cessary to apply it all around, and to invariably appoint a Catholic Lord Lieutenant of Ireland. A Catholic Governor of Malta, a Buddhist or Mohammedan Governor-General of India, and to give Canada alternately a Catholic and a Protestant Governor-General. This is something that would be absolutely impractic able.

Much was made of the fact that Methodists were the first missionaries in the Fiji Islands. But they for get that the native population is rapidly vanishing. The first mis-sionaries in India and in Canada were Catholic priests, but that is no reason why to-day the Viceroy of the former and the Governor-General of the latter should be Catholics and Catholics are not foolish enough to advance any such claims.

Now to take the expressions

these Methodists one would imagine that they were the sole religious body in Fiji. But according to statistics furnished by a New Zealand organ we find these facts:-

"Sixty years ago the population

was estimated by a Methodist missionary at 300,000. Fourteen years later the Methodists claimed they had 300,000 converts in that colony. This looked well on paper. After a similar time had elapsed ar estimate was again made, and Methodists could only count 200,000 adherents, which number a few years later had dwindled to 130 000 gainst 7,000 Catholics. To-day the native Methodists are set down at 90,000, while the Catholic population has arisen to close on 12,000 The Catholic missions are advancing steadily in Fiji, whilst the Methodist missions, according to their own re-turns, has dwindled in forty years from 300,000 to 90,000. This crease can only be accounted for in either two ways: The early misess, or if they did not the tives are dying off like flies in a blizzard. This decrease of native population after contact with British civilization is a phenomenon that is not confined to Fiji, and well worthy the attention of philanthropists and humanitarians. The red m of America and the Filipinos increased and multiplied under the condemned Spanish rule, whilst here origines are extinct in Tasmania, are dwindling fast on the continent Australia, and are rapidly disappearing in the islands of the Pacific New Zealand the decay has been arrested, and a paternal government is doing its best to save the remnant of the Maori race.'

This falling away of the native ele ment in the Fiji group does not speak very well for the kind of civilization that accompanied the mis sionary efforts of these people. W earn that the Catholics nuns are do the propagation of religion, they are teaching the natives domestic econ-omy, sanitation, and the care of the sick. Thus do they carry on a real work of civilization while at the

e time diffusing the knowledge of Christianity. These efforts on their part are assisting in arresting the national decay which has set in with

And yet these people, full of pre-judice and real bigotry, over in Aus-tralia and New Zealand have the hardihood to wage war upon such civilizing and Christianizing influences, and for no other reason than that they are Catholic and not of the same character as the Methodis methods that have produced such baneful results.

FALSE TEACHERS

From time to time a very new and very powerful thought is to be found in an ordinary sermon, and that which might pass unnoticed by thousands comes into the mind of one man, and he, having the fitting opportunity to give it expression, per forms a real act of apostolic in communicating the same to the world. These reflections arise from the perusal of a sermon preached at the Church of St. Peter-in-Chains, Strand Green, London; two ago, by Rev. Father White, C.R.L. subject was "False Teachers, and the text "Beware of false prophets." After telling how Our Lord warned the faithful against those who would seek to lead them astray ne quoted from the day's Gospei "Beware of false teachers that come to you." The portion of the sermon to which we especially draw attention is that which deals the distinctive mark of a false teacher. The preacher said:-

"Here was the first distinctive

mark of false teachers- they came they were not sent. They came by their own will; they were moved by their own ambition; they were carried along by their own light. It was not a question of being sent, and yet how all-important was that ques tion to the divine mission. Now, the Son of God Himself, who came into this world to be the Teacher of Divine Truth, who was the very Word of Wisdom, who came into the world incarnate to be the Truth and Light of the World-our Lord first of all proved His mission. He proved beyond cavil, proved beyond question that He came, that He was sent by God. Only when He proved that he was sent by God did He send others in the fulness of His power, having all power in Heaven and on earthonly then did he send others to propagate, to make known divine truth. He said, "As the Father hath sent Me, so also I send you." Just in the same way as He was sent by His Father to teach the world the way of salvation, so He sent His Apostles, and consequently the Apostles went forth strengthened in their mission; they were imbued with power from on high; they went forth with the mere impetuosity of their own nature, but they went forth carried by the Spirit of God, full of confidence in the knowledge that the spirit of God was with them, for He promised that He would be with them to the consummation of The Apostles did not go of their own accord, but they were sent.

This clear definition led naturally to an explanation of the fact that only those who have been sent to teach, and who can claim Apostolic succession have a right to The false prophet takes it on himself to teach, and is only guided by own light. He then indicated that even when false teaching was ciated with goodness of life. practice of virtue, and a great charity, it was still false and must not important point in this sermon that in which the preacher dealt with those who want to bring religion up to date. On this he asked:-

"Did they think the Son of God incapable of bringing into this world a religion not only strong in its divine truth, but also shaped and adthe needs of the human apted to mind and heart, and that should for ever satisfy the cravings of the human heart, and bring it comfort and consolation? In conclusion the rev. preacher urged on his hearers necessity of being well informed on their religion, in order that they might not only be well instructed mselves, but able to inform others of what they believed and why they believed it."

But the essential point of the sernon is that in which we are given a mark whereby we can know the false from the true teacher. When a man is "called" by the people to come and preach to them, or when he comes without being called, he may be consider a false teacher. In man is "called" may be consider a false teacher. In the Catholic Church a parish does not "call" a priest, the Bishop sends him; he does not go of his own ac-cord, he is sent by superior author-ity—as Christ sent the Apostles.

Notes From Australia.

THE CATHOLIC IRISH .- During the course of a recent lecture before West Perth Catholic Young Men's Society, Mgr. Bourke, V.G., gave the following interesting statistics of Catholic progress in that country.

If you have followed what has been aid about the humble and unpromising commen ements of our race and religion in W.A., you will better appreciate what most of you know by personal experience, that is-How stand to-day. When Brady in 1846 landed with the large party spoken of before there but 306 Catholics in all the land. To-day His Lordship Dr. Gibney rules over a Catholic population of 40,000. There are 42 priests in the and 30 religious brothers, not in either case including the community at New Norcia. A brave little army of 260 nuns and Sisters of Mercy are engaged, among other good works, in the noble task of training 5,300 children in Catho lic schoots. If we look further afield and take a general view of the situation we find in this year of grace 1903 that there are in all Australia, exclusive of New Zealand, 5 arch bishops, 15 bishops, 835 priests, 505 religious brothers, 4,103 Sisters of Mercy and other nuns. The children going to Catholic schools 103,189, and there is a Catholic population of 812,683 souls. grain of mustard seed has indeed become a great tree. We may look upon its wide spreading branches as a monument to the patience under trial, the toil in hard conditions and the perseverance for many years of those who have gone before us. Their merit may be set down in words of human estimation, but its full measforward any public work that can be ure can only be known to Him to put in hand without delay. whom all things are an open book.

Yet a word in conclusion - not withstanding all that has been done I beg you to remember that we are yet far indeed from the end of our labors. Quite otherwise; rather is it now that it is one's duty to set in earnest about buckling to for work ahead. And yours it will be young Catholic men and Irishmen in sympathy if not in fact, to keep a loft and carry forward the grand old banner-it is one, not twoand creed. In all action tending to that end will be found your truest and most jasting honor. Some of you will have read the story of the new and remarkable book, "Luke Delmege." It tells the story of a priest's life from youth to old age Luke was one of Maynooth's most exquisite products. First of first in all his studies. One of his friends, an ancient curate, had inveterate habit of summing up all he had to say in some pregnant phrase or wise saw of great expres From his death bed sent this message to the young priest:-"Now Luke, my boy, mind you keep your head high." the worst possible advice to poor Luke, the bane of whose life was the complaint, sometimes known am ongst us by the inelegant name of swelled head. I would not in the east wish to say a word that might induce even a tendency in that direction. Only this, I would say thatif you regard the past achievements of your people and their doings for Australia there is nothing for which you need hang your heads in shame either as Catholics or as Irishmen And if your look is towards the future and all that has to be done therein I would say:-"Brace up your thy successors of the pioneers who led the way. True, always and ever, to Faith and fatherland, prove you elves on all occasions factors for good in the building up of the great commonwealth of Australia which by birth or choice is now your home.

A VETERAN PRIEST DEAD. death of the Ven. Archdeacon Slattery occurred on a recent Sunday at the age of 76, is announced from Geelong, Victoria. The venerable deceased served for over 40 years on the mission in Victoria, and was noted for his zeal in the cause of religion. He took a leading part against the secularization of the schools, and a figurative expression used by him, with regard to drawing "a free and flashing sword," was soized on as a literal incitement to

ing availed itself of a more absurd of flimsy pretect.-R.I.P.

pondent of the W. A. Record writes

pondent of the w. A. Accord writes:
The memployed question has once
again been prominently brought before the "powers that be." A depu-

UNEMPLOYED. - A corres.

tation representing the unemployed on the Eastern Goldfields, waited on on the Eastern Tuesday week, and on Messrs. Gregory and Hopkins last week, to discuss the matter with them, and to try and find neans of employment for those unmeans of employment for those unfortunates out of toil. The number of unemployed on the goldfields is said to be over 1,000 strong, and relief was sought for them by the deputation. The case of the unemdeputation. The case of the three played was put clearly and strongly, ployed was put clearly and strongly, although it was met by Mr. James with much sympathy, he induiged in a great deal of plain speaking. It was stated by the deputation that the Government Labor Bureau was conducted in a very unsatisfactory manner, and alterations were suggested as to its future working, but to this and similar projects, as possible panaceas, Mr. James seemed to be opposed. The Premier, however, favored the proposals put forward regarding the working of abandoned or forfeited leases, the construction of public works, the erection of puddling machines, and equipment of prospectors, as relief works; the other Ministers also promised that, as to these, everything that could be done would done. It is a strange thing that wherever the unemployed trouble exists there is a tendency to turn from the private employer and demand that the State should provide work, but the reason advanced for this is that the State is better able to meet the demand than the private employer. It is a regrettable fact that there is such a large number of unemployed in the State, and it is hoped that something will be done, and done at once, to alleviate their sufferings. The Ministers interviewed have all promised to do everything that can be done, and there's some solace in that; it is admitted every help must be given the unemployed, and, in my opinion, the chief help can come from the Cabinet pressing

Notes for Farmers.

ARTESIAN WELLS. - In writing on artesian wells in New Orlando H. Baker, United States Consul at Sidney, says: "The first experiment made in boring artesian wells in New South Wales was in 1879 at Killara Station, in the western part of the State. Water was found at a depth of 140 feet, shoot-Thereafter, artesian wells multiplied, being bored both by the Government and by private persons. The water in the northwest was found in cretaceous rocks, but some of the best wells have pierced rocks of the Triassic age, as Coonamble, Moree, Gil Gil, and Eureka. The deepest is at Dolgelly (4,086 feet). The heat of the water is 130 degrees F. These wells, for the most part, are situated near travelled roads in districts destitute of streams. Water is furnished to stock at the following rates: Horses, cattle, and camels, 2 cents per head; goats and hogs, } cent per head; sheep, 25 cents per 100 head. Water is sold for domestic uses at 12 cents per 100 gallons. The water of artesian wells is used also for woo scouring, giving fine results. wells are leased to private parties, the highest bidder taking the pro-

"At some of the wells the water is used for experimental farm irrigation. Lucern, corn, wheat, tobacco, sugar cane, date palm, bananas, and other tropical products have been grown on land thus irrigated. Unfortunately, thus far, water cannot be obtained at will nor in quantities necessary for irrigation, except in limited areas. Sheep and cattle during the past year have died by thounds from lack of water and grass. Of 60,000,000 sheep it is estimated that only 20,000,000 have survived. A great deal of talk is heard as to methods of conserving the waste waters of rainy seasons that now become destructive floods rushing to the ocean, and plans have been tak-en to form extensive reservoirs in various parts of the State subject to drought. The deepest well (4,086 feet) is at Dolgelly and cost \$51,733; it yields 750,000 gallons daily. The lowest points at which water was found were at Tonngerina (164, est) and Tatabulla (209 feet). The ormer yielded 120,000 gallons daily nd cost \$3.714; the latter yielded

Passing Notes And

SATURDAY, AUGU

MR. KEATING'S MISS ish World" says:-

Gleanings

Mr. John T. Keating, ly went to Ireland osten the memory of Wolfe whom a monument is be but whose real purpose we perse the United Irish Le returned again to America ing or going of this gen not a startling thing in personality casts but a s dow. But in view of the which he and his c are playing his movement irely devoid of interest

OUR LITTLE ONES .ondent of the "Boston Heart Review" writes:

"This has been conventi Aunt Bride's town, and s ocidents she has witnessed ed her alternately with s dignation and sorrow. L hardly out of short dresse who ought to be at school, parading up and down th linked arms with half-dr gates. In most instances know nothing about these even their names. From a idea of fun they have sc maintance with them. Ar who respond or make the the less said about their ic sement the pleasanter."

This correspondent's ren doubtless be read by large the clergy and laity. But ongst them will enter into gle against such a sad sta fairs. In our city, cheap and dime shows, have wro havoc of young lives, yet inert. Scores of boys and our parishes, are seen up streets, even during the scl poorly clad, and yet we pas cold indifference. There is indifference. There is need for reform indeed, no Aunt Bride's town, but in m towns and cities on this co

THE MAGNANIMOUS "S Our local luminary, "The Daily Star," in an article

Pope Pius X., says:-"With the delicate politic his office, even the highest ies of his own church hesit terfere; and there is certain mand for the expression of ant opinion unless and unt litical activity should thre testant rights. Much misun ing of the situation would ed if it were always rememb the people of Italy and a proportion of the people of whom the Papacy see to be in some measure in are sincere and even enthus man Catholics.'

CHURCH ATTENDANCE become a fad with nor newspapers, in recent years timate the attendance at Recently the "Daily News," lish journal, made an estim the Catholic weekly of Lone ments upon some of the

ics have shown up. atively speaking, much bett members of other churches minations in the summary "Daily News" census. Of t population of London, just million are shown to be c ers, of whom 93,572 are hat is practically one-tent dering we can boast not mo one-twentieth or we fear Catholic total is excellent. even were London Catholic one-twentieth of the po of the Metropolis, the fig tainly show that religious shown best in our Church. eral occasions Catholic have shown the largest atte notably at St. Peter's, W St. Peter's Italian Church, Mary and St. Michael's, Co. Road, when thousands were ed in the congregation. Con the claim of the Established ists, their totals are meagre, mer having less than five to many attendants at service Catholics, and the latter of

FIRST PILGRIMS .- An