

introduced, as the masses become educated, they would become refined. Alas! the contrary is the general experience. Any one having the misfortune to live near a Board School or to pass by one when the scholars are leaving, can testify to the habitual rowdiness of their behaviour and the filthiness of their language.' I do not know whether or how far the experience of other persons is similar to mine, but my contact with State-instructed children—of both sexes—leaving school is certainly not of a pleasant kind.

A CHANGE. A LONDON daily announces the unveiling at Winchester (Protestant Cathedral) of a window erected 'in the Chapel of the Blessed Virgin.' It used to be the 'Virgin Mary' (says the *Ceylon Catholic Messenger*). We are glad Protestants are getting civil to Our Lady. She will not be outdone in kindness.

TALL TALES. WE have all heard of the Caliph Haroun al Raschid, Gulliver's travels, Robinson Crusoe, and even the Pacha of many tales, but we never dreamed that a second opportunity of studying a champion relater of travellers' tales would occur in the present generation, for the unfortunate nobleman who languished in prison, Sir R. C. D. Tichborne must be regarded as one. Yet here he comes along. Monsieur Louis de Rougemont has worked two instalments of his wonderful adventures off his chest, thanks to an editor of a new magazine, the *Wide World*. For the sake of those who are fond of the marvellous in fiction a sketch of them may be useful. De Rougemont's adventures recall the callow new chum days when an orphaned 'Jackeroo' is 'stuffed' by unfeeling station-hands with all sorts of true adventures, which he preserves for future dispensing to his successors. Here is how de Rougemont breaks in on an awe-stricken public. He gets away to the South Seas pearl shelling with a white man and a crew of Malay divers. No human being is ever met with. His occupation was the simple one of opening oyster shells. This may have inspired the idea of making the world his oyster. This is what he is doing now. Of course everybody else is speedily drowned and de Rougemont is wrecked on a sand-spit about a hundred yards long by ten wide. Previous to that he had interviewed a sea serpent and watched the Malays drowning a shark, and seen a baby octopus take down a boat with her crew, all of which phenomena are quite new. He had a dog with him, and he learned to ride buck-jumping turtles in the water, making use of the beasts' eye holes as stirrups or bridle indiscriminately. He became a skilled acrobat, and, of course, built a boat which he could not get out of the water hole. He was the architect of his own castle, which was of oyster shells. He likewise grew a crop of wheat by sowing the seed in turtle shells containing a mixture of sea-sand and turtle soup—I beg pardon, turtle blood; but a flight of parrots came and ate it all up. Also he tamed pelicans and taught them to catch his fish. He got over to the mainland of Australia, near Cambridge Gull, became king of a race of cannibals, and married one of their princesses. Of course every body that could check his tale obligingly died off or was eaten or drowned—even two young English ladies who had been kept in captivity by the savages. De Rougemont never saw anything but plains of milk and honey, gold bearing country richer than anything ever heard of, commonly carried pots and pans of virgin gold in his swag, and finally, alone and friendless, came out after about a quarter of a century of exploration at Coolgardie. Having taken in the British Association, can you wonder that a syndicate is being formed to see all these wonders? The South Sea Bubble will be a trifle compared to it. Yet that is what is being done in London. All good Australians will hope to get a share of De Rougemont's pots and pans of solid gold, and of the endless square miles of country where lumps of gold strew the plains like great crops of stones, or like the precious stones in Sindbad's Valley of Diamonds. Freely translate his name and call the syndicate the 'Blazing Lamp.'

RITUALISM IN SYDNEY. THE anti-Ritualistic epidemic has broken out in Sydney as well as in New Zealand. A cable message says:—'In the Anglican Synod there was a long and warm debate on the question of growing Ritualistic irregularities. The Synod eventually adopted a resolution declaring that the right of ordaining, changing, and abolishing the ceremonies or rites of the Church is inherent in every particular national church, and does not rest exclusively with the ministry or any section thereof.' The resolution is somewhat 'mixed.' Nevertheless, our Anglican friends are beginning to realise in a practical manner the need of authority, as against the riot-running of private judgment, in religion. The great ground-work principle of the Reformation is getting gradually reformed out of existence.

OPENING OF ST. VINCENT DE PAUL'S ORPHANAGE, SOUTH DUNEDIN.

GENIAL sunny weather favoured the opening ceremonies in connection with the new Orphanage of St. Vincent de Paul, which is under the charge of the Sisters of Mercy, South Dunedin. A large congregation filled St. Patrick's Basilica at the Pontifical High Mass, and before and at its close surged around and through the Orphanage, which was thrown open by the Sisters for inspection.

THE BUILDING.

the contract for which was signed on April 21st. 1897. has been designed with the view of future enlargement; at the same time, as it now stands, it forms an almost complete institution.

When it is found necessary to add to the accommodation, the present building would form one wing, so that the additions could comprise a central administrative block, another wing, and a back service block in continuation of the present laundries; the whole forming a compact establishment enclosing a spacious quadrangle. The present building has its main entrance at the West end, where the door opens into a vestibule 8ft. by 10ft., communicating with the study-hall 50ft. by 20ft., opening on to which is the dining hall, 30ft. by 20ft., which communicates with the kitchen, 15ft. by 18ft., adjacent to which are two store-rooms 8ft. by 8ft., and the scullery 10ft. by 8ft. All these offices are filled up with complete arrangement of cooking range, hot and cold water supply, plate-rack and sink, together with a large 16 gal. gas copper. Ranging along with the above accommodation, and in communication with it, is a concreted verandah, 49ft. by 9ft. from which the main stair-way is attained: on the first floor are situated two cells each 10ft. by 8ft. for the nuns in charge of the dormitories. The principal dormitory is 50ft. by 20ft. 8in., the second dormitory 20ft. by 20ft. 8in. In communication with the large dormitory is the lavatory 20ft. 8in. by 10ft., which at present is only temporarily fitted up. Immediately adjacent to the small dormitory is an infirmary ward 15ft. by 15ft. with a bath-room etc., the whole completely isolated from the rest of the building. Immediately over the verandah of the ground floor, is a balcony 49ft. by 9ft. for the accommodation of the first floor. The whole of this portion of the establishment is substantially built of brick on concrete foundations and base, with half-timber gables; both floors with 16ft. ceilings, and an abundant provision of light and air by means of unstinted finistration.

The sanitary arrangements have received every attention; all the rooms are provided with fresh air inlets, and foul air extractors, the latter of which are in communication with a foul air case in the roof, which is cleared by means of six cowl extractors.

Attached to the building described above, is a complete establishment for carrying on the business of a laundry; the soiled linen being received in a room for the purpose, 11 x 14 feet, from whence it is transferred when necessary, to a fumigating room, which has its walls sealed and felted from thence it is received in the wash-house, 14 x 18 feet, which is fitted up with tubs, into which hot and cold water are laid, a 30 gal. copper, and provision for fixing a steaming apparatus in the future. Following on from the wash-house is the drying-room 10ft. by 14ft. which is fitted with a hot chamber in which are fixed eight screens, the fresh air being admitted by means of a number of flues, corresponding with which are zinc cowls for the extraction of the steam. Following from the drying-room is the ironing and mangling room, 14ft. by 16ft., fitted with furnace for heating irons, etc. Opening out of this is the sorting and packing room 14ft. square, which is amply provided with suelving and pigeon holes to facilitate the delivery of the wash. Every attention has been given to the providing proper means for carrying off all the drainage in a manner not likely to interfere with the general sanitation of the establishment. The buildings are built with substantial wood-framing, set upon a concrete base, and entirely covered in with iron; all the floors are laid with concrete, neatly finished in cement.

The main building was constructed by Mr. D. W. Woods, Dunedin, and the laundry buildings by Mr. James Small, Dunedin. To Mr. Blagdon, of Caversham, was entrusted the contract for the supply and fixing of gas, water, and drainage. Messrs. Falconer and Co. have the undertaking of fitting up the drying-room: the whole has been carried out from the plans, and under the supervision of Mr. F. W. Peete engineer and architect, Dunedin.

THE MASS.

The Pontifical High Mass was celebrated by his Lordship Bishop Verdon. Father Ryan acted as Deacon, Father Coffey as Sub-deacon, and Father Cleary Assistant Priest.

The music on the occasion was Gounod's *Messe Solennelle*, which was rendered by the choir of St. Joseph's Cathedral, assisted by a large orchestra. The French composer's great work was rendered in a most capable manner, and was a fitting accompaniment to the solemn ceremonies of the day. The solo parts were allotted to Miss Rose Blaney (soprano), Mr. P. Carolin (tenor) and Mr. J. McKenna (bass). Mr. O. Naumann was leader of the orchestra, and Mr. F. Stokes presided at the organ, while Mr. A. Vallis acted as conductor.

ARCHBISHOP REDWOOD'S SERMON.

His Grace the Archbishop, after the first Gospel, ascended the pulpit and preached an eloquent sermon on the Gospel of the day. In that portion of the Gospel, he said, they found that a Pharisee, a doctor of the law, came to our Blessed Saviour and asked: 'Master, which is the great commandment of the law?' and our Saviour answered: 'Thou shalt love the Lord thy God with thy whole soul and with thy whole mind.' This is the first and great commandment. And the second commandment is like unto this: 'Thou shalt love thy neighbour as thyself.' It was of the utmost importance, his Grace went on to say, that we should know how we stand in regard to the fulfilment of that commandment which God declares to be the first and greatest, because upon

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