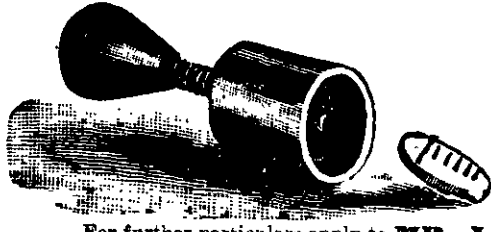


# THE DETECTIVE TATTOO EAR-MARKER OR BRAND (Patented.)



I BEG to call your attention to the above Invention :—(1.) It is simple, and can be applied either to the Ear or Body, thus enabling an Owner to identify his sheep at any time of their lives. (2.) As a Private Mark for distinguishing the progeny of Pure Bred or Pedigree Stock, it has no equal. (3.) It acts as a check to sheep stealing, the Tattoo Mark showing through the skin after the sheep have been slaughtered.

**PRICE, 15s; with enough Dye to mark 500 Sheep.**

Extra adjustable discs or brands (which can be screwed on or off at will, in place of the ordinary one used for usual marking purposes) can also be supplied, if required; price, 5s extra.

For further particulars apply to **MR. L. DAVIES** (Fisher's Buildings), 179 Hereford Street, Christchurch.

Tins of Dye supplied at 6s per tin (if posted, 7s) one tin containing sufficient quantity to mark 2000 sheep.

Postal Note or P.O. Order for amount will oblige when order is sent, the Brand being then sent by return of post.

**AGENTS:** Dunedin—Stronach Bros. & Morris; Invercargill—Walter Guthrie & Co.; Wellington—Wilkins & Field; Gisborne—Arthur Parnell & Co.

uneducated, but that can only be due to counteracting home influences or another kind of education obtained elsewhere. We have neither space nor inclination to follow the *Herald* through its vituperation of Catholics and Catholic schools, but it must be evident to any impartial observer that they are robbed by being compelled to contribute by taxation to the education fund, whilst they are denied the capitation allowance granted to public schools. We cannot maintain that the public schools are open to them, when we know how miserably inadequate is the school accommodation for those who do attend. There is not a school in the district which has proper accommodation for resident children of school age, apart from Roman Catholics. At every Board meeting there are applications for sanitary improvements and reforms which cannot be granted for want of funds.

## THE BISHOP OF AUCKLAND AT PANMURE AND HOWICK.

(Auckland Star, May 10.)

On Sunday last the Right Rev Dr Luck, Bishop of Auckland, made his usual pastoral visit to the districts of Panmure and Howick. The reception accorded to his Lordship at both these places was of a cordial and gratifying nature. Monsignor McDonald celebrated Mass at 9 a.m. at Howick, and a second at Panmure, in the presence of the Bishop and a large congregation, at 11. The holy sacrifice having concluded, his Lordship conferred the Sacrament of Confirmation on thirty-four candidates, addressing them before and after its reception in a most paternal manner. At the conclusion of the ceremony he gave to each a very pretty picture, which was gladly and thankfully accepted. The members of the choir, under the direction of Mrs J Fleming (organist), rendered the music of the Mass in a very devotional and effective manner, and received at the hands of his Lordship well-merited praise. The procession of the children to and from the Presbytery to the church was very pretty. As a compliment to the Bishop Father Walter's fife and drum band, under the conductorship of Mr J. Smith, discoursed some well-chosen selections on the pretty lawn in front of the Presbytery, to the great delight of his Lordship and numerous friends. In the afternoon at three the Bishop, accompanied by Monsignor McDonald, visited Howick, and confirmed thirty children and adults. The church there, as well as at Panmure, looked the very picture of neatness, and was quite filled with a most attentive congregation, many friends of other denominations being present. The Bishop addressed the assemblage in very feeling terms, and in the course of his remarks he referred particularly to the very great obligation imposed upon parents to send their children regularly to the excellent Catholic school established in their midst. His Lordship took his departure for Auckland at five, appearing very much pleased with the cordial reception accorded him, as well as with the gratifying result of the day's work. The church grounds, and especially the cemeteries in both places, were greatly admired, and formed the subject of much commendation by the numerous friends who came to witness the interesting and very impressive ceremonies in connection with the pretty and homely villages of Panmure and Howick on Sunday last.

## A RUDDY GLOW

on cheek and brow is evidence that the body is getting proper nourishment. When this glow of health is absent assimilation is wrong and health is going. Golden Bedy No 2 increases the appetite, it excites into healthy action both the nerves and muscles, by means of which digestion of the food taken is assisted and its perfect assimilation promoted. By taking Golden Bedy No 2 you will not only feel strong, but you will be strong and well. Send for circulars and cures.

News comes from Paris of the death of M. de Brécourt, who as Brother Anselm has spent the last few years filling the humble office of porter at the "Grande Chartreuse," near Grenoble. It will be remembered that M. de Brécourt, once a well-known member of Paris society, accidentally shot his daughter by discharging his gun in a hedge behind which the child happened to be standing. This tragic occurrence so filled him with remorse that he renounced all his worldly possessions, and retired to the monastery where he has just died.

## THE GOVERNMENT AND THE CHRISTIAN BROTHERS.

CARDINAL LOGUE, on Friday, March 24, visited the Christian schools, Dundalk, and in reply to an address from the community and the pupils, delivered a speech dealing with the position of the Christian Brothers in relation to State aid.

His Eminence in the course of his remarks said :—You boys and your predecessors have received a magnificent training here and you owe nothing to anyone in the whole world for that except to the charity and zeal for your welfare of the Catholics of Dundalk, and to the devotion of the Brothers, whose lives are wasted, as it were, for your benefit, and who are working without much reward in this world, and without even the reward which the State gives to those who take charge of the youth of the country. This is denied to them. It is unjustly denied (cries of "Hear, hear," and applause). It is denied to them simply because they will not sacrifice principle, simply because they will not consent to turn their schools into mere colourless schools; to turn their schools into establishments in which religion, if not banned, is to be very much in the background. The Christian Brothers have refused from the beginning to do that. They have borne with all the privations, with all the inconveniences which arise from the fact of their depending for their subsistence and the means of conducting education in their schools merely on the charity of the people. They have borne all that for the sake of principle, and I am perfectly sure that if it be necessary, as I trust it will not be, the Brothers are prepared to bear it still longer (loud applause). As I said a few days ago in another Christian school, it was that spirit of devotion on the part of the Christian Brothers, that spirit of devotion to the youth of Ireland that preserved the education of the country from lapsing into an education that was little better than that given to the pagan youths of old. The Christian Brothers kept before the people a method of Christian training and education; they showed them the advantage of having their children brought up under this system; and I trust that no matter what temptation may be put in their way—temptations of temporal advantage and otherwise—that the good Christian Brothers will stick to their principles to the end (applause). I have no doubt that if they do stick to their principles those principles will triumph, because injustice is sure to linger for a short time, but it cannot live, because justice is sure to have its way in the end. I say it is a crying injustice to see the Christian Brothers, who are doing such a splendid work for the education of the youth of Ireland, deprived of any assistance whatever from the public funds of the State. It is a crying injustice, which can be justified by no principle. Of course you will be told that if you would submit to the conditions imposed by the State you would be allowed to participate in these funds that are given for education, but those conditions imposed by the State are not always in accordance with the conscience of a Catholic people. There may be nothing precisely anti-Catholic in them, but they are colourless, and if the Christian Brothers submit, or had submitted to them from the beginning, it is very likely that our schools throughout the country would be now in a very much worse condition than they are. They stuck to their principles and showed by that an example to the clergy and the teachers throughout the country, and hence it is that by this public spirit and this spirit of self-sacrifice we are able to bring our schools into some kind of form that is not inconsistent with the work of Christian education. The only danger lies in the future. They will be asking the Brothers to make sacrifices, and will tempt them with the bait of temporal prosperity, which is a dangerous temptation, and it would require even the virtues of a Christian Brother to withstand, to waive some of their rights and some of the provisions made for the spiritual training of the children, made, and so wisely made, for the interweaving of religion with the secular education in which the Brothers excel. They will try, among other things that they have in contemplation, to ask the Brothers if admitted under the State system to make a sacrifice of their books. Now, of course, it is not my province to advise the Brothers on this question; it is a matter not for one bishop, but for all the bishops of Ireland to speak on an important question of this kind; but so far as my individual opinion is concerned, and so far as I can venture