

**Store Sheep**—The demand for these is about the same, only small lots changing hands.

**Sheepskins**—The demand for these is still good. Best green crossbreds are worth, 4s 11d to 5s 5d; medium to good, 3s 10d to 4s 11d; green merino, 2s 9d to 3s 10d; best country dry crossbreds, good, 3s 4d to 4s 6d; inferior to medium, 1s 9d to 3s 3d; full-woolled merino, good, 2s 3d to 3s 3d; best do, 3s 6d to 4s; pelts, 2d to 1s 3d each.

**Rabbitskins**—Prices on Monday were, if anything, a shade firmer and we sold all forward at satisfactory prices. We quote: Best winter bucks and does (mixed) 1s 2d to 1s 2½d; best does, 1s 3½d; extra good a shade more, spring skins, 1s to 1s 2d; medium sorts, 9d to 11d; inferior, 6d to 8d.

**Oats**—Prices are a shade easier, very little speculation going on at present. Prime milling, 2s to 2s 1d; best bright feed, 1s 11d to 2s; medium to good, 1s 10d to 1s 11d.

**Potatoes**—Market firm at up to £5 for best perwents.

**Chaff**—Best is worth 60s to 70s; medium to 55s; inferior 30; to 45s.

### DUNEDIN HORSE SALEYARDS.

MESSRS. WRIGHT, STEPHENSON AND Co. report as follows:—

The sale of the shipment of Wanganui horses drew a fairly large attendance at our Saturday's sale; but as these animals were only just handled they did not suit the bulk of the buyers, and in consequence the sale was not so successful as it would have been had the horses been quiet to ride and drive. The rest of the horses forward were a mixed lot, consisting of draughts, hacks, and harness horses, of which a fairly large portion changed hands at quotations. There is a strong demand for young, useful light harness horses. We quote—For first-class draughts (extra heavy), L25 to L30; good ordinary do (young), L18 to L22; medium do, L12 to L16; aged do, L6 to L10; good hacks and harness horses, L12 to L16, medium do, L7 to L9; light and inferior do, L2 10s to L5.

MR F. MEENAN, King street, reports:—Wholesale price—Oats: 1s 10d to 2s 0d (bags extra). Wheat (sacks included): Milling, 2s 9d to 3s 0d, demand fair; fowls, 2s 0d to 2s 7d. Chaff: Inferior to medium, good supply, demand dull, £1 10s 0d to £2 5s 0d; prime up to £3 10s 0d, good demand; hay, oaten, quality good, demand dull, £2 15s to £3 0s; ryegrass, £2 10s to £2 15s, of good quality. Potatoes, kidneys, £5 0s 0d; derwents, £4 15s to £5 0s 0d, market bare. Flour: Roller, £7 15s to £8 5s; stone, £6 15s to £7 5s, demand quiet. Oatmeal, bulk, £10 0s; 25lbs, £10 10s. Butter, fresh, 6d to 10d; potted, demand easier, 6d for prime eggs, 6d per dozen.

### WORKSHOP THEORIES ON EQUAL RIGHTS.

THE following is the report given by the *Liverpool Catholic Times* of a paper contributed by the Right Rev Abbot Snow, O.S.B., to the Conference of Catholic Young Men's Societies recently held at Carlisle.

In his paper the writer said that in workshop discussions certain maxims passed for current gold, whereas more light would expose them as pieces of battered silver. "Men are by nature equal;" "In the beginning all things were in common;" "All things are in common by the law of nature;" "All men should be made to work;" "Every man has a right to live on the fruits of the soil;" "What man can make man can own; what no man made, no man can claim as exclusively his;" "The land belongs to the nation; the State should be the only owner;" "Property in land differs wholly from property in manufactured goods." Such and similar axioms passed from mouth to mouth as golden maxims, beyond dispute, definitely settled, and taken as the foundation of all argument. The writer of the paper proceeded to show at some length wherein lay the danger of such maxims. Most of the wrongs under which the working classes of this or any other age had groaned had their origin in the weaknesses of human nature. Greed, ambition, love of power, self-interest, pride, were at the bottom of all the troubles between class and class. None of the proposed social reconstructions proposed any change in human nature. Theorists were fond of appealing to the state of nature—the law of nature before government and a privileged class meddled with it. But what was the fact? The state of nature gave rise to such confusion, uncertainty, and moral obliquity, that a special positive law—the Ten Commandments became necessary. The Ten Commandments did not change the nature of man; they only made the law known and definite. They continued to kill and to steal. Was it probable that a new code issued by the theorists would be more successful than the Ten Commandments, especially when the tenets of the new tables were of doubtful utility. Thou shalt be equal one with another; thou shalt not own land; thou shalt not heap up wealth; thou shalt not be poor, would fare worse than the Ten Commandments in contest with the passions and weaknesses of human nature. Suppose that any of the forms of universal equality obtained a fair start; suppose a social democracy established, all wealth equally distributed, the passions of men would immediately begin to work; men would still steal and over-reach each other; there would be a set who refused to work, a set to barter their birthright for a mess of pottage; there would be scheming for power and place, and it would inevitably end in inequality, in wealth and poverty. When all were reduced to the dead level, received a common wage, had no prospect of bettering themselves, how many, taking human nature as it was known, would care to slave and exert

themselves for the vague ideas of bettering the general community? Given a thousand people would any single individual by extra effort and labour care to earn £1,000, that all might have a pound a piece? Such a commonwealth, from repeated analogy in history would result in a one man rule, and reversion to despotism from the natural working of the passions, and weaknesses of human nature. Besides the general objections that applied to all socialistic theories, each one of the schemes had its fallacies and its innate weakness. Take the nationalisation of the land and the abolition of private property. It was assumed that land differed from property in manufactured goods; that what man made man could own; what no man made, no man could claim as exclusively his. If man only owned what he made he could not own a horse or a dog, a rose or an apple. In what did land differ from manufactured goods? The value of land consisted mainly in the labour that man had put into it. As soon as man's labour had made it productive it became valuable, and in this way did not differ from iron ore, coal, cotton, or the wood of the forest. Those were not made by man, and were of little use to man, until they acquired a value from man's labour. The nationalisation of the land implied that the State took over not only the original and uncultivated condition, but also the labour of man that had made it productive. The grievances and wrongs of private ownership in land would still continue in the ownership of the State, for they mainly arose from the labour (manufactured) value of the land, and the tenants' and labourers' interests. Having pointed out other difficulties in the way of the nationalisation of the land, it was asked—Is then the workman to regard his wrongs and his hard lot as inevitable? By no means. The remedy was to be sought in practical measures, and not in impracticable socialistic dreams. The legislation of the past half century, by attacking one point after the other, had proved that the greed of capitalists and their powers of oppression could be restrained. Factory Acts, Mines Regulation Acts, Truck Acts, Adulteration Acts, all pointed to substantial gains in the social condition of the workingman. If existing grievances were tellingly represented and practical remedies suggested, there was every disposition to redress them, and failing this, the working class had now a large share of political power, and could insist by their votes. To advocate the wholesale upset of society by fanciful socialistic schemes, which were impracticable, would alienate sympathy, provoke opposition, delay reforms, and must result in failure and probably in a worse state of things.

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HEADACHE,  
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Dr Robert Ambrose, the newly-elected Member for West Mayo, is a native of County Limerick. He was educated at Queen's College, Cork, and Galway, where he obtained his B.A. in 1876; and he is L.R.C.P., Edin, L.M., 1883, and L.R.C.S., Edin. He has been practising in London for over ten years, and he is now about forty-five years of age. He is a cousin of Dr D. Ambrose, the Member for South Louth. He has for many years been an active supporter of the Home Rule movement in London, and is a member of the metropolitan branch, and president of the Holborn branch of the Irish National League of Great Britain. He lives at 1, Mount Pleasant, Whitechapel road, London, E.

The clever cook and dish-washer will never require to "clean" her saucepans. The cook who is always "cleaning" her pans has simply allowed whatever has been cooked in them to get cold, and consequently incrustated—a most unwholesome habit. They should, directly they are done with, be filled with water, soap-suds and a little soda and allowed to boil for a few minutes. This is then turned out, the pot or pan well rinsed and then dried. If two rules are carefully adhered to—first, never under any circumstances to allow anything to get cold in a saucepan, and secondly, always to rinse out the pan as above—there will be neither danger nor dirt in connection with pots and pans of any kind, including copper and brass in constant use, which can thus be kept as bright as mirrors. The cardinal rule in a kitchen is to clean up as you go, and if attended to this saves half the labour and fatigue cooks suffer from who pursue the old method of having a grand and comprehensive "clean up."

**W. J. SULLIVAN** (late of Sydney) begs to announce that he has commenced **Tailor and Habitmaker Business** at 85 Colombo street (near Tuam street), **CHRISTCHURCH**. A trial respectfully solicited. Patterns on view from all the leading warehouses.