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 DENTAL SURGEON,  
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 Telephone ... 1807.

**RANFURLY CATHOLIC PRESBYTERY ART UNION.**

**THE GRAND DRAWING OF PRIZES**  
 In aid of the  
**RANFURLY CATHOLIC PRESBYTERY BUILDING FUND**  
 Will take place without fail in the  
**RANFURLY HALL ON ST. PATRICK'S DAY,**  
**MARCH 17, 1905.**  
 Holders of Books of Tickets are earnestly requested to forward  
 blocks and remittances as soon as possible to the  
 Rev. W. A. McMULLAN,  
 Ranfurly.

**THE PROVINCIAL ECCLESIASTICAL SEMINARY  
 OF NEW ZEALAND,  
 HOLY CROSS COLLEGE, MOSGIEL.**

**I**n conformity with arrangements made at the First Provincial Synod, held in Wellington in 1899, this Seminary has been established for the Education of Students from all parts of New Zealand who aspire to the Ecclesiastical State. Holy Cross College is situated at Mosgiel (ten miles from Dunedin) in a fine building hitherto known as Mosgiel House, which, with more than 11 acres of rich para land surrounding it, was purchased for use as a Seminary for the Ecclesiastical Province of New Zealand.

Students twelve years of age and upwards will be admitted. Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicine and Medical Attendance if required.

Students will provide their own wearing apparel, including the soutane, as well as Surplice for assistance in Choir.

The Annual Vacation begins on the 15th of December and ends on the 15th of February.

The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

The College RE-OPENED on WEDNESDAY, February 15.

The course of studies is arranged to enable students who enter the College to pass for Matriculation, and afterwards the various Examinations for degrees.

For further particulars apply to  
 THE RECTOR,  
 Holy Cross College, Mosgiel.

**EDITOR'S NOTICES.**

Send news WHILE IT IS FRESH. State reports will not be inserted.

Communications should reach this office BY TUESDAY MORNING. Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

Reports of MARRIAGES and DEATHS are not selected or compiled at this office. To secure insertion they must in every case be accompanied by the customary death or marriage advertisement, for which a charge of 2s 6d is made.

ADDRESS matter intended for publication 'Editor, "Tablet," Dunedin,' and not by name to any member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

Write legibly, ESPECIALLY NAMES of persons and places.

**MARRIAGE.**

**CARROLL-NELSON.**—On February 22, at St. Joseph's Cathedral, Dunedin, by the Rev. Father Murphy, John, third son of the late John Carroll, Dunedin, to Lily, eldest daughter of W. Nelson, Clinton.



*To promote the cause of Religion and Justice by the ways of Truth and Peace.*

LEG. XIII. to the N.Z. TABLET

THURSDAY, MARCH 16, 1905.

**THE MAORI RACE**



HERE is a deep pathos in the letter recently addressed to the Premier by the Maoris of Pomoano when word reached the dusky and stalwart tribesmen that the local Government village scheme was likely to be dropped. 'We are dying fast,' they pleaded, 'and want you to show us how to live and work, so that we may not all go down to the grave.'

In days not far gone by—days which living ancients might still remember—the Maori kept their numbers down by intertribal blood-lettings that were painful and frequent and free. In the wild days after gunpowder was introduced into their warfare, Hongi, Whero-where, Rauparaha, Te Waharoa, and other noted Toas, or great fighting men, turned many a peopled and cultivated district into uninhabited wastes. Captain Cook, in his day, saw no Maori with any external sign of disease. No doubt disease was present in the old Maori pas. But the vices and the long list of diseases introduced by the white man have, in the piping times of peace, been long doing for the hapless Maori what the spear, the mere, the patu, the toki, and other native weapons did in the days of the old tribal wars. The tendency towards extinction is still further encouraged by sundry changes that peace and civilisation have brought to the Maori. The vitality of our splendid native race is, for instance, impaired, and its numerical strength reduced, by the custom of eating putrid maize; by the lack of personal effort and industry—a result of their adhesion, under present-day conditions, to their olden principles of communism; and (as Mr. C. W. Grace pointed out a few days ago to the Wanganui 'Herald') by the fearful mortality among children, arising from the ignorance and uncleanly habits of mothers and nurses, and from residence in pestilential wharepunis 'devoid of ventilation and reeking with tobacco smoke.' 'Had a portion of the money devoted to education,' said Mr. Grace, 'been spent on bringing the natives out of paha and getting them to house themselves in well-ventilated dwellings, to attend to the paha's cleanliness, and to be constant and intelligent toilers, more real good work would have been done. The land is the place for the Maori, and intelligent activity, wholesome surroundings, and the ever-present knowledge that he is subject to a law that can reach and strike him are factors that alone will save him from rusting out.'

The efforts made to preserve the Maori race have never been thorough-going and not invariably according to wisdom. But New Zealand holds, nevertheless, the distinction of being the only country in the English-speaking world where a serious, well-meant, and sustained effort at preserving the native race has been the settled policy of successive Administrations. The last Tasmanian aboriginal died in 1876; the soul of its last half-caste survivor fitted a week or two ago. In Victoria the black man is almost extinct, and in the other