

MONDAY, 17th APRIL.

Christchurch depart 9.0 p.m., arriving Dunedin 7.5 a.m. on Tuesday.

Dunedin depart 8.50 p.m., Christchurch arrive 7.10 a.m. on Tuesday.

Dunedin depart 9.40 p.m., Balclutha 12.10 a.m., arriving Invercargill 4.30 a.m. on Tuesday.

Invercargill depart 10.15 p.m., Balclutha 2.25 a.m., arriving Dunedin 4.50 a.m. on Tuesday.

The Goods Sheds at DUNEDIN, PORT CHALMERS, and OAMARU will be closed on Good Friday and Easter Monday, 14th and 17th April.

For further particulars see posters.

BY ORDER.

A Significant Resolution

The full significance of the meeting at which Lord Dunraven advanced so far along the road to Home Rule has hardly been made clear (writes the London correspondent of the *Freeman's Journal*). It was at a gathering of a city society called the Delphian Coterie, which is mainly composed of Conservatives, who meet once a month to discuss some political, social, or economic problem of the day. The Delphian Coterie includes Mr. Balfour, Lord Curzon, Lord Milner as honorary members, though they were not present on February 20. On that occasion Mr. John E. Yerbury, of the Society of Statisticians, read a paper in favor of Home Rule, and proposed the following resolution: 'That it is wise and expedient to give to Ireland the most generous measure of Home Rule consistent with the maintenance of the supremacy of the Imperial Parliament.' Mr. Yerbury, in support of his resolution, advocated Home Rule on historical, constitutional, economic and Imperial grounds, giving a very effective summary of the misgovernment from which Ireland has suffered and showing up vividly the gross extravagance of her administration. He maintained that Ireland was not a poor country, inhabited by won't-works, but a rich country badly managed. It was in winding up the debate that Lord Dunraven spoke, and then, as has been stated, the Home Rule resolution was carried unanimously. This is the first time that a Home Rule resolution has been adopted by a meeting of this kind in the city of London, composed as it was of 95 per cent. of Conservatives. But this is only symptomatic of the change of feeling that has overspread the whole country on the subject of Home Rule.

Easter Eggs

The custom of giving and receiving eggs at Easter is of very ancient origin (says a writer in the *Ave Maria*). This *pasche*, *pasc*, or *pask* egg, as it was called, from the Latin *ovum paschale*, was used by Christians as a symbol of the Resurrection. That the Church sanctioned the idea that eggs are emblematical of the rising of Christ from the dead is proved from the following prayer, to be found in an extract from the Ritual of Pope Paul V., for the use of England, Ireland, and Scotland: 'Bless, O Lord, we beseech Thee, this Thy creature of eggs, that it may become a wholesome sustenance to Thy faithful servants, eating it in thankfulness to Thee, on account of the Resurrection.' Furthermore, we find an old writer quaintly describing the *pasc* egg as 'an emblem of the rising up out of the grave, in the same manner as the chick, entombed as it were in the egg, is in due time brought to life.'

The custom of giving and receiving Easter eggs was undoubtedly in vogue in England as early as the reign of King Edward I.: in a 'roll of the expenses' of his household is this item in the accounts of Easter Sunday: 'Four

hundred and a half of eggs, eighteen pence.' This record is interesting, not only because it gives evidence of the custom being a usual one at that period, but also because of the extreme smallness of the sum paid for the eggs, and because we learn from it the purpose for which so large a quantity was procured on this particular day—namely, in order to have them stained in boiling, or covered with gold-leaf, 'and to be afterwards distributed to the royal household.'

It is interesting, too, to note that amongst the Persians this custom of giving eggs prevails at the time of the solar new year, which is celebrated at the vernal equinox; and regarded not only as the renewal of all things, but as the triumph of the sun of nature; whilst, among Christians, Easter is the solemn commemoration of the rising of the Sun of Justice from the tomb—the triumph of the Saviour of the world over death by His glorious Resurrection.

Father Carmeli, in his *History of Customs*, tells us that, during Easter and the following days, 'hard eggs, painted in various colors, but principally red, are the ordinary food of the season.' And Hyde, in his *Oriental Sports*, mentions the fact that, amongst the Christians of Mesopotamia, on Easter Day and for forty days after, the children buy themselves as many eggs as they can, and stain them with a red color, in memory of the Precious Blood shed by our Divine Redeemer on the cross; 'though some persons,' he adds, 'tinge theirs with green and yellow.'

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