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NOTICE.

MR. DOHERTY has been appointed Agent for the N. Z. TABLET
at Ashburton.

**SUBSCRIPTIONS TO TABLET FOR WEEK ENDING
MAY 2, 1878.**

	£	s.	d.
Mr. McPoland, Canterbury	1	0	0
.. Cosgrave, Arrow	1	5	0
.. Ryan, Lawrence	1	5	0
.. Claffey, Macraes	1	17	6
.. O'Connell, Hyde	1	11	6
.. Moore, Hokitika	0	12	6
.. Woulfe, Southbridge	0	12	6
.. Gleeson, Auckland	1	5	0
.. Fitzpatrick, Auckland	1	5	0
.. Keenan, Greymouth	0	13	0
.. Cleary, Dillmanstown	0	12	6
.. Bourke, Dillmanstown	0	12	6
.. Griffen, Ross	0	12	6
.. Callias, Kumara	0	12	6
.. McNeil, Kumara	0	12	6
.. O'Brien, Kumara	0	12	6
.. Jones, Hokitika	0	12	6
.. Clancy, Dillmanstown	0	12	6
.. Barke, Hokitika	0	12	6
.. Connelly, Kumara	0	12	6
Rev. Father Rolland	1	5	0
Mrs. Atkins, Hokitika	1	0	0

As our books are now being balanced, we shall be unable for a few weeks to give the dates to which payments have been made. We have received some post-office orders without the names of the senders, and therefore do not know to whose credit they are to be paid.

ART-UNION.

A LIFE-SIZED photograph of the Rev. Father Hennebery, executed by Messrs. Burton Brothers, will be disposed of by art-union in aid of the Dominican Convent Building Fund, Dunedin, in July next. Tickets may be had—price 2s. 6d.—on application to the Lady Superior, Dominican Convent, Dowling-street, Dunedin. The photograph, which is a striking and beautifully finished likeness, mounted and framed, is copyright, and copies of it cannot, therefore, be obtained.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MAY 3, 1878.

A PHILOSOPHER AND MORALIST.



LAST week it was our duty to call attention to a great ex-Professor and a great report. When doing this, we little thought it would soon fall to our lot to encounter similar greatness, though of another order. But so it is. Men are slow to realise the probability of the surprises that are in store for them, and settle down to every day work as if nothing very striking were to happen in their circle for an indefinite period. Greatness is not met with often, and people therefore, particularly newspaper people, are slow to think it very likely they shall often come across instances of it. To be sure, had we thought of our Attorney-General, we should not, after gazing in wonder on the great work of the ex-Professor, have fallen back so soon into an attitude of non-expectancy. For this hon. gentleman is a born genius, and learned too.

In fact our past experience ought to have taught us that he might explode at any time to the joy of admiring satellites and the amazement of the general public. And indeed such an explosion took place last week. The occasion was the meeting of the Educational Institute in Dunedin, and the mode was the elaborate, learned, and highly philosophical address by which he signalled his acceptance of the chair of the Institute. We are not quite certain that we are qualified to discuss this Address, or that it is very prudent on our part to wrestle in argument with this mighty intellectual athlete.

Nor shall we enter into controversy with him. We shall confine ourselves to calling the marked attention of our readers to some passages which strike us as rather extraordinary, and perhaps to asking a few questions. Mr. STOUT'S Address, as it appears in the *Otago Daily Times*, is headed—"Can Morals be taught in Secular Schools?" And his thesis is—Morals can be taught there. But as it is impossible to discuss a thesis satisfactorily without having a clear definition of its terms, so Mr. STOUT, after a few graceful preliminary remarks in reference to the position to which his fellow members had raised him, proceeds to define what he means by Morals. Unless, however, the reporters are to blame, he has not succeeded in making it clear that he entertains precise ideas on the subject himself. He asks the question—"What does one mean by Morals?" but he gives no definite answer, although he admits that—"oft disputes are occasioned by different meanings being given to the same word." He treats his friends to definitions by Mr. GEORGE GROTH and Professor BAIN, but there he leaves the matter, saying—"let us take morality as conduct in Society." But this is a lame definition of a thesis in which the question "Can Morals be taught in Secular Schools?" is discussed. In fact this definition presupposes, as he afterwards expressly says, that apart from society no such thing as Morals exist. Morals then, according to Mr. STOUT, is entirely something external, from the lips out, cannot exist without companionship, and has nothing whatever to do with internal acts, or such as are purely personal.

This is altogether an inadequate definition of morals, for the science which undertakes to regulate external acts, without paying any attention to internal, from which the external proceed, and by which they are informed, can not according to any principles of genuine philosophy, at least in our judgment, be said to be morals or ethics. We had always been under the impression that morals or ethics meant a rule of conduct for man as an individual, as a member of the family, and as a member of society. Mr. STOUT narrows down the meaning of the science to the rule of man's conduct in society. Well, he has a right to discuss the question in this narrow sense, but we do not think he has a right to call it morals or ethics. Such, however, as wish to argue with him must confine themselves to the terms of his definition, such as it is. We absolutely refuse to abide by this idea of morality, and shall not, therefore, argue with him. But, we may say in passing, that he has not proved that such morals, as he admits, can be taught in secular schools.