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NOTICE.

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

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MAY 10, 1878.

THE COST OF GODLESSNESS.

OUR contemporary, the *Auckland Weekly News* gives, in its issue of the 27th ult., some figures which, though not surprising to us, may be somewhat startling to the public in general. The Provincial system of Government was abolished to save money; it was too expensive, its enemies said, and the state of the finances of the colony made it necessary to consult economy. Well the economists have succeeded wonderfully and mysteriously in consulting for economy. To the nine provinces have succeeded twelve Boards of Education, half a hundred, or thereabouts, of counties, and we know not how many other administrative bodies, all elected by the people to consult for economy. And the way these representatives do their work is, first of all, before any real business of a public character is transacted, to appoint as many officers as possible, vote these large salaries, and themselves liberal allowances for expenses. The result is that part of the work done by the old provincial executives costs more than the whole used to cost. This is how the new system works out the cause of economy. The cost of godlessness is a striking case in point. Take Auckland for example. The cost in salaries of the old provincial Council of Auckland used to be £2075; the cost of the

officers of the new Board of Education amounts to £2500. This is pretty well for a beginning, and from it the public may estimate the future in store for them. The people of New Zealand may look forward to grinding taxation under the heels of loafing politicians who have no visible means of support, and of a godless system of education which can only end in corrupting the hearts and stunting the intellects of the people.

THE "THAMES ADVERTISER."

An unfortunate woman once said, when her unhappy son had been hanged for forgery, that she bitterly regretted he had ever been taught to write. The best friends of the editor of the *Thames Advertiser* must now and then share in a somewhat similar feeling. And, indeed, it is most painful for any man of ordinary humanity to see a friend bent on reducing himself to ruin, or making himself the butt of ridicule.

According to the man who did the leader in our contemporary's issue of the 24th ult., we are eccentric. Eccentricity means outside of one's centre, or departing from one's centre. Now, what is our centre? Justice on the education question, and the punishment, come what may, of its enemies. This is our centre, and we never depart from it. We may be wrong, unwise, unpolitic, but eccentric never! The editor of the *Thames Advertiser* had better consult his dictionary the next time he writes on this subject.

The editor of the *Thames Advertiser* seems as incapable of appreciating a fact as he is of understanding a policy. We never said that at the late Wellington election Catholics voted *en masse* for one who boasts he is an Orangeman; but we stated that they voted for one who boasted that he was the son and grandson of Orangemen. There is a difference here, though the editor of the *Thames Advertiser* does not seem to see it. Accuracy as to facts is a thing very desirable in public writers. We ask the special attention of our contemporary to this point.

The editor of the *Thames Advertiser* is manifestly of opinion that it was exceedingly wrong of Catholics to vote for Mr. BARTON, and that their doing so affords evidence of an "unholy alliance." Who is the editor of the *Thames Advertiser* that he should undertake to lay down rules for the guidance of Catholic voters—a supporter of a certain Mr. WILLIAM ROWE who, to use a vulgar word, sold the Catholics of the Thames on the education question, and yet expects their support at the next election—is it? Probably. And as to the "unholy alliance" which has so scandalised our contemporary, we may add there are some Orangemen, men of honour and of principle, for whom we should far sooner vote, than for certain gentlemen who, to our shame, call themselves Catholics whilst disgracing the name.

But it is our policy of punishing our enemies, as was done recently in Wellington, that is the chief stone of offence. It is expected that we Catholics shall permit ourselves to be sold by certain unworthy children of our own, and trampled on by men who directly mean us harm, and then meekly turn round to fawn on our betrayers, the JUDASES amongst us, and lick the feet of the men who spurn us. This, however, is unlikely, and the editor of the *Thames Advertiser* may rest assured that a policy similar to that so successful at Wellington, and elsewhere, will be tried on the first favourable opportunity in the Thames itself.

We can hardly say whether the editor of the *Thames Advertiser* lays claim to loyalty. He is savage on us for our supposed want of loyalty, and from this it might be concluded that his own loyalty is above suspicion. It is not, however, a necessary consequence. Some men's loyalty is to be measured by their interests, or fancied interests, and goes not an inch further; and it will be found on examination such loyalists are loudest in asserting their claims to this virtue. The editor of the *Thames Advertiser* knows how it is with himself. But when we see a loyalist absurd, or run mad on this point, we begin to entertain strong suspicions of his sincerity.

Our contemporary calls it gross disloyalty to drink the Pope's health before the Queen's. Now there is no law, human or Divine, calling on any man to drink the Queen's health at all; neither is there a law, should he choose to drink her health, regulating the order in which that health should be drunk. A man might on a birth day festival, propose his own father's health before that of the Queen, without being in the least disloyal or disrespectful to Her Majesty. If there be no law broken there can be no disloyalty; and all the strong language of the editor of the *Thames Advertiser*, is, therefore, as ludicrous as it is untrue and slavish.