

was no record of such a contract either in history or in tradition. In the next, he proved that no man had power over his fellows given him by the natural law. All men in the natural state are perfectly equal, and therefore, even though it were granted that men, after combining themselves into a society, could confer upon one of their members full authority over them, it must still be certain that the consent by which they did so was universal. But as there must have been persons to object, some to one, some to another part of the social arrangement, and as these could not be forced to agree against their will, the thought of this universal consent becomes impossible. If one man has no power from nature over another, a number together cannot have it. But in any case, the generation that entered into this agreement could not bind those that succeeded, so that it was necessary for it to be constantly renewed. Finally, rulers have always exercised certain powers, such as that of life and death, which neither man nor society, but God alone, can confer.

The consequences of this doctrine are as plain as its adoption would be beneficial. If it is God confers authority on civil government, government must necessarily be respected and obeyed. To conspire against it or to attack it would not be considered, as it often is by only too many, an act of patriotism, but a crime as injurious to man as it is impious against God. Cases may occur, of course, in which it would be right to resist, but these cases must be extreme, and therefore must be rare. It is not for every case, even though it be grave and urgent, that the great God can be called upon to confer a new power and a new sanction when men have become dissatisfied with the old. There is irreverence in the very idea. If men could be brought to see this, things would soon return to their proper state. It was a forgetfulness of this doctrine which caused the calamities of the past and the dangers of the present; it is only a new adoption of it that can repair the one and prevent the other.

### TO ADVERTISERS.

Advertisements intended for insertion in The TABLET, should reach the Publishing Office, MILLS, DICK, and Co.'s, Stafford street, Dunedin, not later than 10 a.m., of each Friday.

Subscription to The TABLET:—Single copies, 6d.; Half-yearly, by post, 12s. 6d., in advance.

Mr Macedo, Bookseller, Princes street south, has been appointed an Advertising Agent for Dunedin to the TABLET.

Mr T. Bracken is authorised to sell Shares, collect Subscriptions and obtain Advertisements throughout the Province of Otago for the New Zealand TABLET.

### TO SUBSCRIBERS.

Persons wishing to Subscribe to The TABLET should cut the following Advertisement out, fill it up, enclose in an envelope with amount of subscription and address as follows:—

THE SECRETARY,  
TABLET Office, Dunedin.

#### FORM.

Please forward to (Name) .....

Address .....

I enclose Post Office Order for £ s. d.

### NOTICE.

IN our next issue we will give a list of our Agents, and of all subscriptions paid in advance.

### CALENDAR FOR THE WEEK.—MAY.

Sunday 11th—4 p.p., De. Ea  
Monday, 12th—St. Nereus and Comp.  
Tuesday, 13th—St. Conleth, B. C., Dup.  
Wednesday, 14th—St. Carthagus, B. C., Dup.  
Thursday, 15th—St. Dymna, V., Dup.  
Friday, 16th—St. John Nepomucene, C., Dup.  
Saturday, 17th—St. Pascal Baylon, C., Dup.

## New Zealand Tablet.

FIAT JUSTITIA.

SATURDAY, MAY 10, 1873.

### THE UNIVERSITIES.

HER MAJESTY has not been advised to grant charters incorporating two Universities in New Zealand, and no one is in the least surprised. Hardly any one expected Her Majesty's Ministers would act otherwise than they have. Indeed, it can scarcely be imagined that even our Colonial statesmen, who affixed their approbation to the two petitions sent by the councils of our two Universities, fancied for a moment the adoption of a different course. People felt that the twofold recommendation was nothing more than a temporary expedient to escape a pressing difficulty. Political combinations and party interests had to be considered, and Otago

could not be left in the sulks without endangering the very existence of the Ministry. Were it not for this, it is very probable that the twofold recommendation would never have been heard of.

But what about the future? What course ought the Legislature to adopt? Clearly such as is likely to be most conducive to the general interests, and best calculated to do justice to all classes and denominations. We, of course, naturally regard the question from the point of view of our own interests; and looking at it in this way, there can be no doubt whatever Catholics have a greater chance of obtaining fair play and justice from the New Zealand University than from that of Otago. The latter insists on attendance at lectures and tuition in Dunedin as a *sine qua non*, whereas the New Zealand University will affiliate colleges in the several Provinces, even Denominational Colleges. The honors, degrees, and emoluments of Otago are confined exclusively to students who attend at lectures given by the University Professors in Dunedin, no matter how objectionable the Professors and their lectures may be to students, or how opposed to their most cherished principles. It may, most probably will be, necessary for students in Dunedin to study moral philosophy and history under men not only hostile to Catholicity, but even to Christianity itself. Of one thing, however, we may be absolutely certain, that a kind, just, or generous word in reference to the Catholic Church will never be uttered in the halls of the Otago University. In this University, therefore, Catholics would be compelled to seek for degrees and honors at the sacrifice of self-respect and everything manly and independent, whilst running the risk of loss of faith and moral principle.

It is different, however, in the New Zealand University. Here our young men can graduate and compete for all honors and emoluments whilst remaining under the care and tuition of their own colleges. All that is required is—and it is a reasonable requirement—that these colleges shall have suitable buildings, a competent staff of professors, the necessary appliances of scientific teaching, and regular courses of lectures on prescribed subjects. On these conditions all the degrees, honors, and emoluments of the N.Z. University are open to Catholic students, whilst residing in their own colleges, or attending lectures in them, surrounded by all the safeguards necessary for the preservation of their faith and morals. As far, therefore, as we are concerned the New Zealand University possesses advantages not to be found in her rival of Otago.

Not only Catholics, however, but the entire colony beyond the limits of Otago will find greater and more easily available facilities of culture in the New Zealand University than in that of Otago. Each Province can have one or more University Colleges, instead of being compelled to send its alumni to reside amidst the dangers of a large busy commercial and manufacturing city, such as Dunedin promises to be within a very short period.

But this is not all. It appears to us that here there is danger of the true idea of University, as a place of culture, being lost sight of, and of the University itself being converted into a manufactory affording merely professional and technical teaching. Professional and Technical schools are very desirable, and even necessary, but a University is not to be confounded with such schools. Now, any one who has watched the controversy concerning the examination for N.Z. University scholarships last year, cannot fail to have perceived that the tendency here is to place more importance, and give greater weight, to physical science—chemistry for example, than to the high culture inseparable from a scholar-like knowledge of Latin and Greek—the two great humanizers of civilized nations. Men who are not themselves scholars, or who attend more to the acquisition of £ s. d., no doubt prefer chemistry, &c., &c.; but those who know how to appreciate the great advantages a community derives from a large number of highly cultivated citizens, will prefer a University whose aim it is to turn out scholars in the true sense of the word, to that whose chief object would seem to be to give us a few adepts in money grubbing.

### WELLINGTON EDUCATION BOARD.

Shrewd observers had long suspected that the aided school clause, which it had been so fashionable of late to introduce into all Education Bills, provincial and colonial, was in reality a sham, and only intended to throw dust in the eyes of the simple. This suspicion has lately received a very striking illustration in Wellington. The Catholics of that