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ACCOUNTANT AND COMMISSION AGENT.

Office: Princes-st., Dunedin.

MR. HAWKINS is prepared to undertake all kinds of financial business; to negotiate Loans on freehold or leasehold properties, repayable by instalments if required; to make Advances on mercantile pastoral, agricultural, or other approved securities; and to act as Agent for absentees, trustees, or executors.

**M ' C O R M A C K & D A I L E Y,**

BOOTMAKERS,

Near Caledonian Hotel, Walker Street.

EVERY DESCRIPTION OF BOOTS MADE TO ORDER.

Fit and Workmanship guaranteed.

NOTICE.

**N O M O R E H E A D A C H E S.**—The Panama Hat is a certain cure for troubles in the head, brought on by profuse perspiration. The superior ventilating qualities of the Panama, and its lightness obviates all uneasiness in the upper storey.

Can only be had at V. ALMAO & CO's., Princes-st., Opposite Bank of New Zealand.

6 Doz., Brussels Leather Hat Cases.

YEEND'S SOUTHERN LINE OF COACHES.

**L**EAVING the Empire Hotel, High st., every Monday at 9 o'clock, for Tokomairiro, Balclutha, and Tuapeka. The comfort and safety of his Patrons will be the sole study of the Proprietor.

HENRY YEEND, Proprietor.

COMMERCIAL.

Messrs DELVER, STEWART & Co. report as follows, for the week ending 5th November:—

**Fat Cattle.**—Extreme rates of the season. Do not, however, anticipate that these higher rates will rule for any length of time. A shade over 30s per 100 lbs.

**Fat Sheep.**—Cross-bred and merino wethers, equal to 4d per lb in the wool; for forward delivery, shorn cross breeds 2½d per lb. Fat Lambs.—12s 3d each; for forward delivery, at 10s each. Store Cattle.—Active demand for good, well grown steers at from L4 10s to 5 guineas, and cows at from L3 to L4. Store Sheep.—Saleable in the wool at from 13s to 15s; shorn, 9s to 10s. Merino wethers are also wanted for immediate delivery for paddocks, at 10s to 10s 6d in the wool, or 5s shorn. Sheepskins.—At our usual weekly sale, dry station skins fetched—Merinos, 1s 10d to 4s 11d; cross-breeds, 5s 7d to 6s 10d. Butchers' green skins sold at up to 5s 6d for merinos, and 7s 3d for cross-breeds. Hides.—Good heavy hides, in shipping order, are in excellent demand at equal to from 4d to 4½d per lb. Tallow.—None offered. New Zealand Hemp.—An entire absence of demand. No sales to report. Tow is in good request at £7 to £7 10s per ton. Grain.—Wheat, prime samples command 5s 3d to 5s 6d, and for special orders several parcels of inferior have changed hands, and this quality is saleable at 4s 4d to 4s 6d. Oats are inquired for more freely. Quotations: Fine feed, 4s 3d; milling, 4s 4d to 4s 6d.

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 for the town, and Wednesday evening for the country edition.

Subscription to The TABLET:—Single copies, 6d.; Half yearly, by post, 12s. 6d., in advance. Remittances to be made payable to the Secretary to the Company.

The TABLET is delivered in Dunedin on payment of 12s 6d per half-year, in advance, to the Secretary.

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

BISHOP MORAN'S APPROVAL.

THE manner in which the NEW ZEALAND TABLET has been hitherto conducted is deserving of approval. I have no doubt the future management will be in accordance with the past, and that this journal will continue to be an excellent Catholic newspaper. Under these circumstances, I can have no hesitation in saying it deserves the generous support of all Catholics in this Colony. I beg to recommend it to them most earnestly.

Given at Dunedin, 15th July, 1873.

† P. MORAN,  
Bishop of Dunedin.

The Jesuit Fathers are making preparations to erect a magnificent new church in New York city.

At Florence a soldier is said to have been punished with a fortnight's imprisonment for being a canopy-bearer in one of the religious processions. King Victor Emmanuel himself has been seen to go on his knees in the Blessed Sacrament was passing; and yet this soldier was punished!

**New Zealand Tablet.**

FIAT JUSTITIA.

SATURDAY, NOVEMBER 8, 1873.

THE EDUCATION QUESTION IN OTAGO.

THERE is no doubt that Otago exercises considerable influence in the Colonial Legislature, particularly on the subject of education. This is our reason for discussing in this paper such a local question as is indicated by our heading. It has always been the boast of the people of this Province that they were ahead of all the other Provinces in the provision made for the instruction of youth—they call it education; but we abstain from the use of the word because the term is, under the circumstances, misapplied. Education, in the true sense of the term, means the training of man's powers and faculties, and cannot be said to exist in reality, when only mere instruction of the intellect is given, to the exclusion or neglect of the moral faculties, such as the will and affections. Education essentially means the training of a man. Men are not made carpenters, for example, by reading a book on carpentry, or listening to dissertations on operations to be gone through by a carpenter. Practice must accompany theory, or the result, if any, will be mischievous. And so it is in reference to education; without the careful training of the moral and religious faculties, there is no education; and for such training the Province of Otago has made no provision whatever.

It has, indeed, provided schools—common, grammar, High, and University—and endowed them liberally; but these are to teach literature and science, without reference to religion. At all events, they pretend to no more. And it is insanely imagined that such institutions are to turn out educated people. There are, of course, men who ignore religion altogether, and regard it as an obstacle rather than a help to education. But they are few—so few amidst the multitude of men who have acted on the contrary principle as to deserve to be viewed in the light of a *usus naturæ*. Amongst men of all times and places religion has always held the most important place in education. This is not denied; but when these men to whom we refer ignore religion, it is the Christian, particularly the Roman Catholic, religion they mean; and in order to do harm to this religion they undertake, in their fury, an impossibility—that is to educate a nation independently of religion of any sort.

They tell us of course they do not mean anything of the sort—that, on the contrary, they are, if not anxious, at least very willing that the rising generation should be instructed in the Christian doctrine. Their only object is, they say, to banish religious training from the school-room and confine it to the church and the parson and the poor mother's knee. The only justification for the interference of the State in the matter of education is the necessity, in order to the well-being of the State, of having moral, orderly subjects. But the expectation of obtaining such without religious training is a delusion; and yet this very State which pretends, at least amongst Christians, to set such a high value on religious training, and to regard its influence as so important in providing good citizens, sets itself to interpose obstacles to religious teaching. In one country it confiscates church property, in another it banishes religious teachers, in almost all by laws, by the ignoring of religious corporations, by heavy imposts, it renders it extremely difficult for religious people to provide and secure even sites for churches and schools, and in a thousand petty, teasing ways, endeavours to disgust men, and discourage them in their laudable and disinterested efforts to provide religious education. The vaunted anxiety for religious education is, then, a mere pretence, meant to mask a deadly assault on the Christian religion.

But if in Otago provision for religious education is wanting, there is also one other thing in reference to education wanting; and that to which we refer is worth attending to. Government, as has been said above, has made very generous provision for education. But thank it for nothing. It was enabled to do this without imposing sacrifices on itself or on the individuals who make up our Provincial community. It has charge of a noble Colonial landed estate, and out of this it has magnanimously helped its Province to a princely property for educational purposes. But where are the private endowments? Most men have done well here—very many from small beginnings have amassed large fortunes. How many of these have shown their gratitude to the Province in which they flourished, and their appreciation of education, by