

SPECIAL NOTICE.

ANY ONE becoming a SUBSCRIBER TO THE NEW ZEALAND TABLET for 12 MONTHS will be presented with a copy of the BEAUTIFUL CHROMO LITHOGRAPH PICTURE of the late MOST REV. DR. MORAN presented last week to our SUBSCRIBERS.

MARRIAGE.

WOOLF-BUCKLEY.—At Riverton (by special license) I with Woolf to Ellen Buckley by the Very Rev Father Walsh, Catholic Rector, Riverton.

DEATH.

MCINTYRE.—At his late residence, Jed street, Invercargill, on 25th June, 1895, John McIntyre; in his 80th year.—R I P.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, JUNE 28, 1895.

PROGRESS AND JUSTICE IN THE NINETEENTH CENTURY.

THE Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children!!! This is tyranny, oppression, and plunder.

WHAT DOES HE MEAN?



HE steps to which, in some instances, his Lordship resorted were of a more decisive character than found favour in any other colony, but for some reason—possibly from declining health—he did not persevere in them, and he had not, in his last hours, the satisfaction of seeing that his great efforts and sacrifices had been successful.

What does the writer in the Melbourne *Advocate* mean by these words, "He did not persevere in them." In the chorus of praise of Bishop MORAN from the colonial Press this is the only sentence we have met which insinuates that the late venerable Bishop of Dunedin was not true to the end to the active policy in agitating for justice to Catholic schools, which gained for him the name of the champion of religious education. We have placed the writer's ungenerous—no doubt unconsciously ungenerous—remarks immediately under our standing leader. Our readers are aware, and the writer in the *Advocate* should know, that this standing leader was placed in the N.Z. TABLET by Bishop MORAN himself, and kept in this journal by our late chief to the end of his life. *Defunctus adhuc loquitur.* In this prominent place the brief concise pointed statement so disliked by milk and water Catholics as well as secularists, will remain as a standing protest against injustice. Dr MORAN was decisive to the very end in his efforts to secure justice. As the Bishop of Christchurch remarked in his admirable panegyric last Wednesday, Bishop MORAN, a very short time before his death, took part with the bishops in a strong protest against the injustice of the Legislature. The very last public utterance of Dr MORAN, far on in the course of his illness, at the break-up of the Christian Brothers' school, was on the education question. The eloquent and fearless utterance at Lawrence just before his illness will never be forgotten by those who witnessed this effort of a very decisive character. The last and supreme effort of the Bishop—who had then been seriously ill for nearly two years, whose life had been many times despaired, and who when he spoke had more than

one foot in the grave—to solemnly remind his people of their sacred duty, and to denounce the injustice of the Legislature was of such a decisive character that the public believed the dying man had almost completely recovered his strength and was in his old form and vigour. Declining health did not make Bishop MORAN relax in his eagerness to secure justice for his people. The writer in the *Advocate* speaks of the last hours of Bishop MORAN, and says that he had not "the satisfaction of seeing that his great efforts and sacrifices had been successful." Dr MORAN had the satisfaction of seeing a great change in public opinion in his diocese. Partial success in the application for Board inspection of Catholic schools was obtained in other parts of New Zealand. The Boards of Otago—Otago, the chief scene of the efforts of a decisive character of our Bishop—acceded to the request which formerly was denied to him, and this concession gave much satisfaction to him who had fought so nobly for his people. The last administrative act of Bishop MORAN—the Sunday before he died—was to give instructions in reference to the opening of a new school and the erection of a building to be used for the advance in culture and knowledge by the people of his parish, and especially the young people, whom he had himself instructed in his own Catholic schools. Dr MORAN is dead, and in the matter of Catholic education nothing but what is good can be said of our late beloved chief, who true as the dial to the sun was the lover of his brethren, and the champion of the sacred cause of Catholic education.

DR. WALLIS AND "GLORIOUS" GODLESS SCHOOLS.

THE Wellington sessional correspondent of the Christchurch *Press* wired to his paper a report of a sermon preached by Dr WALLIS on Sunday last in the presence of the Governor, the leader of the Opposition and a number of prominent legislators. According to this special reporter, the Anglican Bishop "has a manly and straightforward manner and preached without notes of any kind." We respectfully advise his Lordship to make use of notes, and satisfy himself as to their accuracy when next he touches the Education Question. Dr WALLIS spoke of the tactics of some politicians in reference to the Government as "unchristian and unfair." It is just a matter for grave consideration whether the epithets "unchristian and unfair" may not, with much truth, be applied to the remarks, in reference to the education of youth, of a gentleman who calls himself a Christian bishop. Dr WALLIS regarded their glorious system of State education as "an honest attempt to give the people an opportunity of living as God intended them to live." A glorious system of State education! A system of instruction, defective in many respects, which attends solely to the cultivation of the intellect and neglects the training of the heart is called a system of education by one who should know that will-direction and mind-cultivation are both objects of any proper system of education. As to the glorious character of a system which banish CHRIST in the schools of the nation we leave our readers and all true professing Christians to judge. The spread of larrikinism and widespread lack of obedience and reverence in the youthhood of this Colony do not shed lustre on the glorious system which the episcopal newcomer lauds so highly. Dr WALLIS considers the New Zealand public school system an "honest attempt to give the people an opportunity of living as God intended them to live." So, my Lord? It certainly gives them an opportunity to acquire a certain knowledge of the things of this world, but we cannot say that its object is to train the heart and direct the child in the way in which he should walk before God and his CHRIST. God intended man to love and serve his Creator. The trend of a godless system is the ignoring of the Creator and the dedication of worldly success. Success in business, and consequently pleasure in life, seems unmistakably to be the goal of public school training. Religion, man's noblest duty, must shift for itself. Our system, unless neutralised by the intelligent effort of a model parent—a somewhat rare quantity—tends to make the dishonest more dishonest, the vicious more skilled in vice. And why not, if the heart be neglected? If I am a rogue, education, as secularists understand it, will not make me less so. It may indeed help a man to conceal his villainy, but surely hypocrisy is not a commendable vice at home or abroad. Dr WALLIS stated "that the pulpit was not the place to advocate the views of any particular party but to enforce the great principles of truth, right, and honesty, which should underlie all legislation."