

WEDNESDAY AND THURSDAY,
14th and 15th May,
At 11 o'clock each day.

IMMENSE SALE BY AUCTION
Of the
NEW ZEALAND AND SOUTH SEAS EXHIBITION
BUILDINGS, CONCERT HALL, FLAGS
AND POLES, IRON FENCING, FURNITURE
AND FURNISHINGS, MIRRORS,
GARDEN SEATS, GASALIBERS, GAS
GLOBES, GAS PIPING and FITTINGS,
And MISCELLANEOUS GOODS.

For Removal:

JAMES A. PARK AND CO.,
E. C. REYNOLDS AND CO.,
And
JAMES SAMSON AND CO.

Have received instructions from the Directors of the New Zealand Exhibition Company and the Commissioners of the New Zealand and South Seas Exhibition to offer for sale, at auction, at the Exhibition, Dunedin, on Wednesday and Thursday, 14th and 15th May, at 11 o'clock each day,

The whole of the immense block of buildings known as the
NEW ZEALAND AND SOUTH SEAS EXHIBITION,
Consisting of—

Lot 1. Anderson's Bay Fencing. 2. Quartz Crushing House. 3. Lavatories. 4. Cowsheds. 5. Avenue from Mineral Court to Public Works Court. 6. Public Works Court to Victorian Court. 7. Mineral Court to Woollen Octagon. 8. Woollen Octagon to Auckland Court. 9. Victorian Octagon to Maori Court. 10. British and Foreign Annexes in four sections—the passage in one separate. 11. Fishery Court, Machinery and Implement Court—in two lots. 12. Railway Avenue. 13. Dining Room and Kitchen. 14. Bar and Shed. 15. Concert Hall. 16. Cloak Rooms and Lavatories, with passages. 17. Dais and Fittings. 18. Fine Art Gallery. 19. Covered Ways (two sides). 20. Verandahs in Gardens. 21. Bird Cages (Aviary). 22. Lavatories. 23. Photo. Gallery. 24. Main Building, in three lots—(a) Main Hall and Offices, (b) Armoury Court, (c) Maori Court. 25. Mineral Octagon. 26. Woollen Octagon. 27. Victorian Octagon. 28. Public Works Octagon. 29. Engine Shed. 30. Watchman's Cottage and Outbuildings.

Show Cases, Water Pipes, Hydrants, Hose, Fire Buckets, Tools, Trestles, Shafting, Belting, Garden Seats, Matting.

EXHIBITION AND OFFICE FURNITURE.

PLANT,

Consisting of Shields, Flags, Gas-piping, Globes, Rings, Brackets, etc

Terms at Sale.

ARTHUR McDONALD AND CO.,

BOND AND CRAWFORD STREETS,

DUNEDIN.

Buyers of

RABBITSKINS, SHEEPSKINS, ETC,

At Highest Prices.

NET CASH.

SUBSCRIPTIONS TO THE N.Z. TABLET.

Subscriptions by post only are acknowledged in this list.

	£	s	d.
Mr J M, Mamototo, paid to December 15, 1889	1	5	0
„ J C, Waitabuna, paid to February 8, 1890	1	5	0
„ J L, Okiawa, paid to May 24, 1890	1	17	6
„ J O'B, Wellington, paid to December 8, 1889	1	5	0
„ P G, Kennington, paid to March 30, 1890	1	5	0
„ M K, Milton, paid to January 15, 1890	1	5	0
„ J M, Christchurch, paid to March 1, 1890	1	10	0
„ M C, Sydenham	1	0	0
„ J G, Cronadon, paid to May 8, 1889	2	0	0
„ J H, Upper Hutt, paid to March 30, 1890	1	5	0
„ J C, South Bangitata	3	0	0
„ J L, Waverly, paid to March 24, 1890	1	0	0
„ T McC, Baton, paid to January 8, 1890	1	5	0
Mrs C, Greymouth	0	6	6
Mr P S G, Patea, paid to March 30, 1890	1	5	0
„ W O'G, Patea, paid to April 30, 1890	1	5	0
„ P S, Riversdale, paid to March 15, 1890	2	16	6
„ A McD, Waikanae, paid to May 24, 1890	1	5	0

MISSING NUMBERS OF "TABLET."

SUBSCRIBERS holding copies of the undermentioned dates, will oblige by forwarding same to this office.—No. 34, December 16, 1887; No. 38, January 13, 1888; No. 15, August 3, 1888; No. 33, December 7, 1888; No. 35, December 21, 1888; No. 39, January 18, 1889; No. 46, March 8, 1889; No. 17, August 16, 1889.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MAY 9, 1890.

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 ARE THE OBJECTIONS?



HAT are the objections to concede justice to Catholic schools, and what are their force? It appears to be granted on all sides that Catholic schools have on principle a claim to aid from the funds annually devoted by Government to the purposes of education, and that they have proved themselves deserving of such aid. One should think that this settled the question, and that no delay would be interposed to the concession of the claims of Catholics on this point. Such, however, is not the case, and we now propose to examine the reasons given by the opponents of the granting of justice to our schools, and to inquire whether these reasons are valid or not. Though we have used the word reasons, it would have been more accurate to have said reason, for in reality there is only one reason, such as it is, though, indeed, it does not deserve the name of reason. The old stupid bigotry and folly that would deny justice to Catholics on the score that they are Catholics are things of the past, so far, at least, as all men of brains and information are concerned. Some stupid idiots there are who are not ashamed to say that Catholics, because they are Catholics, should be refused justice and equality in the State. But these are fossils, objects of curiosity and wonder, and nothing else. But, though most men would be ashamed of being considered capable of entertaining such ridiculous sentiments, there are, nevertheless, some who are in reality actuated by them, and who, whilst being so, endeavour to find out some sort of arguments to justify to their own consciences and to the public their action in actually refusing justice and fair play to Catholics. Thus, for example, the men who refuse our schools aid from the public funds, to which, nevertheless, we contribute our fair share, declare they cannot consent to aid us from our own money, because to do so would result in a break-up of their excellent public school system. This is their only avowed reason, but, in truth, it is a reason meant only to throw dust into the eyes of the public. To any man who knows anything about the question this reason is transparent folly. For how does it come to pass that aiding Catholic schools in England and Scotland does not break up the public school system in those countries? And again, how does it come to pass that in Ontario the placing of Catholic schools on a footing of perfect equality with all other schools, public and denominational, does not break up the public school system there? In there anything peculiar either in the atmosphere or social and political condition of New Zealand that renders that impossible here which is not only possible, but in actual existence, in England, Scotland, and Canada? It would be folly to argue this point any further. No; it is the will to do justice that is wanting here and nothing else. When we ask for justice and fair play on the education question, we are