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G O R E.

Mr. James Leach (per J. Holland), ... £0 10 0

MISSING NUMBERS OF "TABLET."

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

## The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MAY 30, 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.

## O B J E C T I O N S.



N another column will be found Bishop MORAN'S reply to the address presented to him on Sunday last by the congregation of St. Joseph's Cathedral. In this reply the Bishop shows the injustice done to Catholics by the system of public education prevailing in New Zealand. He points out that Catholics, whilst contributing their fair share of the funds devoted to this purpose, are shut out from all participation in their expenditure. But this was not his main point, and, therefore, he only referred to it incidentally. It was not then necessary to do more. On this point Bishop MORAN has discoursed and written for years, so that his attitude on the question, and his views and arguments are so well known that more than an incidental allusion to them was quite unnecessary. His main contention on Sunday was that whilst the aiding of Catholic schools out of public funds would lead to considerable economy, doing so would not, as is contended by some, lead to the destruction of our system of public education. These are two important points, and for

years the great obstacle to the concession of justice to Catholic schools has been the prejudice raised by their enemies, by the never-ceasing repetition of the statements that justice to Catholic schools meant extravagance, and the destruction of the public school system. Naturally, therefore, the Bishop, when an opportunity presented itself, as it did on the occasion of the presentation of this address, availed himself of it to combat this twofold objection, or, rather, these two objections. And we think that all who will be at the pains to read his reply will concede that he has successfully grappled with them. His arguments seem to be unanswerable. In the first place he shows that the aiding, from public funds, of Catholic and private schools on the scale proposed in the last session of Parliament must necessarily lead to very considerable saving of public funds. He made a supposition, on which he built up an argument which cannot be upset. Suppose, he said, the aiding of Catholic and other schools induced twenty thousand (20,000) children to be transferred from public to private schools, would not a saving to Government of £40,000 ensue? At present the Government is paying to the various School Boards £4 per head for the education of children—that is, paying £80,000 a year for the education of these 20,000 children. But if these 20,000 children were transferred to Catholic and other schools, the sum to be paid would be only £40,000, so that a saving of £40,000 a year would be effected. This is only an illustration, for a still greater saving might be effected. See what this would do for the country. It would then be possible to do a great deal for the development of the material resources of the Colony by the saving certain to result from doing an act of justice and giving Catholics a portion, at least, of what is due to them. There can be no doubt that what Catholics ask for would lead to enormous economy. This is a consideration that should be pressed upon public attention in season and out of season. The cause of justice, policy, and economy demands this.—In the second place, the Bishop proved that the concession asked for by Catholics would not lead to the destruction of the national system of education—or, at all events, that it need not do so. In England, Scotland, and Wales Catholic schools are subsidised by the State; nevertheless, this does not destroy the national system in these countries. In Ontario, and indeed throughout the entire Dominion of Canada, Catholic and all other denominational schools are on a footing of equality with public schools, and yet the public schools flourish. These facts at once dispose of the groundless assertion that what Catholics claim, if conceded, would destroy public schools. Experience in England proves such would not be the result. Experience in Canada establishes the same; and so thoroughly persuaded are the Canadians of the soundness and wisdom of their policy in this particular that they have embodied the principle of equality as to all schools, public and denominational, in their Constitution, so that no legislature, Dominion or Provincial, can make a law to repeal the School Act or interfere in any way with the system which treats all these schools on a footing of perfect equality. The assertion, therefore, that aid to Catholic schools would in any way help to undermine the public school system is groundless, and contrary to all our experience. People may rest assured that much greater danger threatens the system from a denial of justice than from such a concession as Catholics demand. In his reply, the Bishop stated that in the coming conflict between parties at the general election, Catholics should be careful not to vote for any candidate who refuses to pledge himself to support in Parliament their claim on this question, no matter who or what these candidates might otherwise be. We hope that Catholics will take the Bishop's words to heart, and in every instance follow his wise advice. To do otherwise would be to act foolishly and cowardly, would be a negation of principle, and the conduct of slaves, of men who had lost their manhood and qualified themselves for slavery. But we have no fear on this head. We know the Catholic body well, and are fully persuaded that Catholics throughout the entire country will do their duty to their children, themselves, and the State.

WE receive from Gore encouraging accounts of the progress the Sisters of Mercy are making there. Their school continues to be well attended, and their popularity among the children is very apparent. The little ones quite understand the interest taken in them by their devoted teachers, and show themselves grateful for it in a manner most creditable to them. In all the branches in which they are instructed by the nuns, who are in every respect qualified for the task