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BIRTH.

LEFEVRE—On March 2nd, the wife of D. E. Lefevre, Hampden, of a son.

DEATH.

LEAMY.—At Dunedin on the 11th instant, John Leamy, late of Tinkers, formerly parish of Holy Cross, County Tipperary, Ireland, aged 82 years.—R.I.P.

The New Zealand Tablet.

FIAT JUSTITIA.

FRIDAY, MARCH 18, 1892.

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.

OLD TACTICS RENEWED.



HE patrons of godless education assume to know the doctrine and teaching of the Catholic Church better than one of its own bishops. A learned pundit, hailing from Southland, has written a long letter to one of the Invercargill newspapers to prove that the Catholic Church slls indulgences, although Bishop MORAN, who ought to know what he and his fellow bishops teach, declares that the charge is calumnious. And the fun of the thing is that our learned Southlander succeeds in proving that the Bishop is right. Well, as it is said, *de gustibus non disputandum*, but it would be fatuous to attempt to argue with a reasoner such as Dr HODGKINSON, who, in attempting to prove a position, succeeds in proving the very opposite. This grand success of Dr HODGKINSON has fired the ambition of another learned pundit, who, though equal in reasoning power with the learned Doctor, is far inferior to him in courage. Our second friend, retiring into obscurity, hides himself behind the anonymous name of "Historicus," and fires off his blunderbus from behind a hedge, and then bravely runs away. He, too, like the Southland Doctor, undertakes to prove that Bishop MORAN is quite ignorant of the teaching and history of his Church, and that he, the cowardly "Historicus," knows all about both, and can teach the Bishop the very rudiments of his profession. But why does he not give his name and put himself in line with the Bishop, who is always careful to speak openly and publicly what he has to say to the public? Some one of the name of WEAVER has been quoted by "Historicus." But who is this WEAVER? We have never heard of him, and on reading "Historicus'" letter in the *Star* on Tuesday evening, we consulted several biographies and encyclopædias, both Protestant and Catholic, and were unable to find his name or any notice whatever of him. So we conclude if he exists at all he must be very insignificant and unimportant, and not known in the world of scholars and literary or historical authorities. But be this as it may, we are curious to see the Latin text of the Bull of ALEXANDER the 6th. We are not prepared to accept the translation of this document given either by this man WEAVER, or "Historicus." We have a lively recollection of how calumniators of Catholics translate Catholic works. A controversy carried on in this city some years ago renders us very suspicious as to the ability of these gentry to translate a simple sentence of Latin. If "Historicus" will give the public the Latin text of the Bull referred to and sign his own proper name, we have no doubt the Bishop will answer him. But the Bishop cannot be expected to enter into a controversy with a cowardly anonymous writer.

We perceive by the *Daily Times* of Wednesday that the Wesleyan Conference is also on the war-path, determined, if it can, to continue to rob Catholics for the support of godless schools. This Conference has agreed to petition Parliament to refuse aid to denominational schools, and for the introduction of Bible-reading into public schools. The poor thing! What a chance it has of succeeding in these projects! The public are not going just yet, at all events, to pay for the religious teaching that will suit the sects, but they might, perhaps, do an act of justice to Catholics, and give them their own money, or an equivalent, for their own schools. It seems ridiculous for the Wesleyan Conference to resolve to present a petition on the subject of denominational schools at all. How have their people established their right to raise their voices in reference to education, and in opposition to denominational schools? By doing nothing, is it? by accepting in the past the present system of godless education? by never making even an effort to establish Wesleyan schools in which Bible-reading, of which they would persuade the public they are so exceedingly enamoured, should have a place in the curriculum? Is it because they have hitherto done nothing to provide schools for themselves that they claim a right to dictate to others—particularly Catholics—how their money should be spent? What sacrifices have the Wesleyans, or any other non-Catholic body, made in the cause of education? None that we have ever heard of. They all, apparently, are quite content to accept godless education, and seem to be solicitous to prevent Catholics from deriving any benefit whatever from their own money, forced from them to help to pay for the godless education of non-Catholic children. This is the only point in reference to education on which they dis-

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