

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.

It is particularly requested that any irregularity in the delivery of the TABLET be made known to the Secretary with as little delay as possible, in order that steps may be taken to prevent a recurrence of the annoyance.

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 Rev. Father Louihan, will say Mass at Tokomairiro, on Sunday week, the 14th inst.

New Zealand Tablet.

FIAT JUSTITIA.

SATURDAY, SEPTEMBER 6, 1873.

THE EDUCATION BILL.

This Bill has been read a third time in the Legislative Assembly; and it is, therefore, our duty to examine it somewhat in detail. This is the more necessary as, owing to its permissive character, it is likely to become law. The several Provinces are to be left at liberty to accept it in part, or altogether, or to reject it; and such a provision will recommend it to the acceptance of our legislators and disarm Provincial jealousies, prejudices, and conceit. Besides, in rejecting it in part as the majority of the Provinces are sure to do, they will be enabled to administer a snub to the General Legislature, and thus compensate in a measure for the subordinate part they are generally compelled to play.

There is, however, one provision of the Bill which the Provinces—that is, the Provincial Governments and Councils—will gladly accept: that is the clause enabling them to tax the people without asking the people's consent. The Education Boards are to be empowered to levy an Education tax on the chance vote of Provincial Councils. Such a vote may be passed at the end of a Session by surprise, by cabal, and in defiance of public opinion. The Members of some of the Provincial Councils are now afraid to vote for a law to raise an Education grant: they entertain a wholesome dread of their constituents, and they bear in mind that the day of reckoning is not far off. But if the General Legislature will be only good enough to pass this Bill, a great deal of difficulty and danger would be removed.

It appears to us that this taxing provision has been introduced to oblige the Otago supporters of the Vogel Ministry. The other Provinces do not seem to want any such provision. In Auckland, there is always an Education tax; such is the case also in Wellington, Nelson, Canterbury, but not in Otago. Last year an attempt was made in the last-named Province to carry a Bill authorising an Education tax, and there was a majority in its favor; but so strong was the opposition, and so determined the resolution not to submit to the tyranny that would impose a tax upon all for the exclusive benefit of a majority that the Bill was ultimately withdrawn. This year the attempt was not renewed, for obvious reasons. But Otago wants the tax to maintain her rotten system of Education, and is determined to uphold her bigoted national and religious ascendancy.

The Superintendent of Otago—the guardian genius of the Vogel administration, and his southern tail—might escape a great difficulty, and carry their point by a surprise next year, were this new Bill to become law. It is to be hoped, however, that there is honor, honesty, and

principle enough in the Legislative Council to defeat this conspiracy against justice and truth.

With the exception of this provision, the present Bill does not differ from that introduced the session before last by Mr Fox, and with which we had reason to be thoroughly dissatisfied. There is no attempt to do us justice, no security for us, no care, no tenderness, for our conscientious convictions and principles. We are to be handed over to the tender mercies of Boards, composed in almost every instance of the deadly enemies of our faith and race, and compelled to pay money to undermine the faith of our children, and destroy all the securities of civil society.

It will be said, however, the Bill empowers Provincial Councils to give aid to our schools; but a new clause has been introduced by Mr Vogel, empowering the Councils to throw out the "aided" clauses. The clause was passed by a miserable majority of 4. The Catholics have to thank Mr Vogel for depriving them of the last chance of justice. We expected as much. An optional power in Councils where Roman Catholics are concerned, is a mockery, a delusion. The experience of the past assures us that Councils would never exercise this power in favor of us. Nothing less than a clause compelling Education Boards to aid us out of our own monies will suffice; and we doubt if ever such a clause will be sufficient. So far as Otago is concerned, we are convinced it would not. In this Province, some means would be discovered to defeat a provision so just and equitable. We hope, therefore, Mr Vogel's Bill will not pass. It can do no good to any one, and its only effect would be to enable bigots to perpetuate injustice with greater facility than they otherwise could. Can we get no justice from the Legislative Council; or will they and the Governor approve of such tyrannical oppression?

THE 'SOUTHERN CROSS.'

THERE is in Auckland a newspaper called the 'Southern Cross,' and there is also there a church of England clergyman, whose name is Maunsell. This rev. gentleman, whose business it is, or at least ought to be, to preach and practice truth and justice, is now busily engaged in traducing catholicism, and parading before the eyes of an outraged community the long exploded calumnies of insensate and ignorant bigotry. His conduct is at once an outrage on decency, a wrong, and an insult to catholics, and an evidence of either malignity, or the most intense and criminal ignorance.

Imagine a man in the position of a scholar, a gentleman, and, above all, of a Christian Minister quoting at this period of the nineteenth century the ravings of Maria Monk, &c? His apology for his monstrous conduct is, that he wishes his catholic readers to purchase these books, that they may learn from them the secrets of the confessional. Every body sees this is a transparent fiction; and that the real object is to annoy, to insult, and to rouse the bad passions of dupes and bigots. Catholics do not stand in need of Mr Maunsell's aid or advice, for the purpose of learning the secrets of the confessional, or anything else: and if they did, they would never think of consulting the notorious and recognised fabrications of liars and apostates, who have been cast out of the Church for their infamies.

Catholics have had recourse to the confessional from their youth upwards. From experience they know all about it as to practice, whilst they believe it to be a Divine institution. From it they have derived strength, consolation, and hope; they know they owe to it much, very much, of whatever of goodness they possess; and that to it is to be mainly attributed the unequalled fidelity of their wives and the purity of their daughters, as also the grace and manliness of their sons. They know that such amongst them as regularly and faithfully comply with the holy ordinance of confession, are honest, upright, truthful, chaste, and laborious; whilst to the neglect of it is to be attributed whatever scandals are found amongst them. And we can assure Mr Maunsell, and such men, that were it not for the confessional, where patience, forbearance, and forgiveness are insisted on, he should soon find himself in the gutter, or the victim of rotten eggs.

The 'Southern Cross' refuses to publish these manifestoes of the Christian Minister, as letters or news, but admits them into its columns as advertisements. We think such a course is very wrong, and deserving of severe reprehension; and we are greatly surprised to find a respectable journal in this colony allowing motives of lucre to influence it, so far as to permit itself to be degraded to