

the great forces of the world which have hitherto mingled together are now separated, and are marshalled against the Church. The great conflict of the material and moral powers is rapidly preparing for a final solution, and we know what the result will be. The present tone of exaltation and confidence with which those who are the fools of the world are perpetually deafening our ears is a sign that the material power—might without right—has attained its highest ascendancy. But it is also a sign that the words of the prophet will be fulfilled—that “the land of the giants shall be pulled down in ruins,” and his great material power is now nearest to its fall. (Applause.) The life of the Sovereign Pontiff has been wonderfully prolonged—not without a purpose, and you may rest assured that he will not pass away until he sees at least the beginning of the downfall of the powers arrayed against him. (Loud applause.)

The toast was drunk with the most loving and devoted enthusiasm, and the hymn “God Save the Pope” was sung.

His Grace next proposed the “Health of Queen Victoria.” Her Majesty, said his Grace, was a just Queen; she has reigned over a people greatly divided by various principles, beliefs, and antagonisms, and yet during this good Queen’s reign, for the first time in 300 years there is a perfect equality in the toleration of religious belief, and a peace founded on that equality is gained by Catholics. (Hear, hear.) There are some few, I am sorry to say, who, if it were in their power, would set fire to the four corners of Great Britain, in order to burn down the Catholic Church. They are the fire-brands and madmen who are to be found in all sections of civilisation. We bear them no ill-will; we wish them a better mind, and we are not afraid of them. (Applause.) I believe that in giving the “Health of her Majesty and the rest of the Royal Family” I shall be giving you an opportunity of expressing that affection and loyalty which is contained in all your hearts. (Loud applause.) With the most loyal and affectionate enthusiasm the toast was honored, all present joining in the National Anthem.

Sir Charles Clifford (formerly Speaker of the New Zealand House of Assembly) rose amidst applause to propose the health of the newly-consecrated Bishop of Wellington. He said: This is one of the greatest pleasures I have ever experienced. Outside of my own family there are none whom I have loved and respected more than the family of the Redwoods. The Bishop of Wellington and myself went out to New Zealand together in the same vessel, and, though we resided in different provinces on our arrival, we kept up a pleasant communication with each other. The family of the Redwoods had done wonders in New Zealand, and to that family the spread of the faith was much owing. It may surprise you to hear that I lay claim to be the first pastor of the diocese of Wellington. (Hear, hear, and laughter.) In the year 1842, when I landed in New Zealand, there was no priest there. Well, the Catholics were very numerous, and they agreed to assemble at my house on Sundays and other holidays, in order as much as possible to sanctify those days. So, through this, I claim to have been the first priest of the congregation of the Bishop of Wellington. (Hear, hear.) Shortly after there came out some zealous missionaries from Ireland, and to them succeeded the good Marist Fathers, who had been most zealous in the duties of their sacred ministry, and succeeded in spreading the faith rapidly. (Applause.) Sir Charles Clifford then proceeded to give a most interesting and entertaining account of the progress of the faith in the New Zealand Colonies. He said that that feeling known as the “No-Popery feeling” was scotched and killed in the early days of his Colonial experiences. In electing members for the House of Assembly the Colonial Government chose to raise the cry of “No Popery,” and to protest against such a cry he (Sir Charles Clifford) was elected a member for Wellington at the head of the poll. They would not stand any bigotry; and to show their great toleration they elected a Catholic to the House of Assembly at the head of the poll. At one time the Colonial Government were at a loss to know whether they would say prayers, and of what sort, at the opening of the discussions of the Assembly. At last, after much discussion as to the sort of prayers to

say, and what clergyman would say them, he (Sir C. Clifford) was nominated one of a committee to compose a prayer—(laughter, and hear, hear)—and they made a very devotional one, which was repeated by every member of the Assembly. Again, it was proposed to give a Protestant Bishop £600 a year, and the wisdom of the payment was much approved of, but when the same demand was made for clergymen of other denominations, Catholic included, it was not found to work so well. In course of time all these matters were satisfactorily managed, and now he was happy to state that in no country under the laws of Great Britain can Catholics exercise their religion with more freedom. (Loud applause.) In conclusion, Sir Charles Clifford dwelt on the great satisfaction which the consecration of the Right Rev. Dr. Redwood would afford to the inhabitants of the Colony.

Mr. Thompson (the only member present of the new Bishop of Wellington’s congregation) said that, on the part of the Catholics of New Zealand, he desired to tender to their new Bishop hearty congratulations and glad allegiance. The Catholics of New Zealand claimed Dr. Redwood as one of their own. He (Mr. Thompson) came from the grave of the late Bishop of Wellington, Dr. Viard, and it was, therefore, not unfitting that he should welcome as his successor the newly-consecrated Bishop. He had great pleasure in seconding the toast proposed by Sir Charles Clifford. (Loud applause.)

The Bishop of Wellington rose amidst the most cordial demonstrations of welcome. He said: It is difficult for me to find words to express the feelings of gratitude which I owe Sir Charles Clifford for the very kind words he has said with regard to my family and myself. I could not desire a greater happiness than to see Sir Charles here to-day. My parents—at least my mother—and friends who reside in New Zealand, when they learn all the circumstances their delight will be unbounded. It is impossible to describe the feeling which my family owe to the Cliffords—it brings back thoughts of former days, and pleasing intercommunion, in old England. I sincerely thank Sir Charles for all the kind things he has said; and let me say that Sir Charles Clifford and his family were instruments in the hands of Providence to help my predecessor in overcoming the difficulties of his New Zealand Mission. (Loud applause.) It is a great honor and gratification to me to have my health proposed by his Grace the Archbishop. I could not have coveted a greater favor and happiness than to receive consecration and the fulness of priesthood from so illustrious a prelate, who is, I make bold to say—for I am but the echo of the general voice—the light and pride of England, who has spread his celebrity and influence through the length and breadth of Christendom, and who may be justly called one of the brightest luminaries of the whole Catholic world. (Applause.) As an Englishman, I am sincerely proud of such a privilege and distinction; and I look upon it as a great encouragement to face manfully the difficulties of my extensive and arduous mission, and as an earnest of future usefulness in the Holy Church of God. Still more proud of it am I, as a Catholic Bishop; for the distinctive virtue, the mark and character of a Catholic Bishop, is a hearty devotion to the See of Rome, to the Vicar of Jesus Christ on earth. And I behold, in his Grace, the unwearied champion of Peter’s cause, one who is ever in the breach to defend the Popedom, whose eloquent voice and pen before and at the Vatican Council will never be forgotten, and who, so lately, in that most truly and powerful essay which some of you have had the privilege of hearing, has magnificently vindicated the cause of the Catholics of Germany, and dealt a heavy blow, nay, given the deathstroke, to Bismarckian Cæsarism in the public opinion of this realm. (Loud applause.) Again, as a friend to Ireland, I am particularly sensible to the favor of this day, for I see in his Grace a well-known and well-tried friend of Ireland. To Ireland, indeed, I am deeply indebted. I might say as much, and even more, for France; but let that be for another occasion—for there I received Holy Orders, priesthood included, from Irish prelates; there I spent some of the best years of my life; there I met with a kindness and indulgence which I shall ever gratefully remember;

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