

and there I have friends and benefactors. And as we are attached to persons and places, not so much on account of favors received as of services rendered and labors undergone for their welfare, so I shall leave a part of my heart in Ireland with the youth I have helped to educate for several very obscure and toilsome years. To not a few, also, I was employed to teach theology, and some of them will share my mission in New Zealand, while others, I trust, will preserve the fountain's head and keep up the stream of apostles which has set in towards that hopeful field. Speaking of education—that greatest of all the battle-fields of our day—I cannot forget that in nothing has my illustrious consecrator done more to deserve the blessings of heaven, the congratulations and rewards of the Church, and the gratitude of mankind, than in his unflagging exertions in promoting Catholic education, and in preserving thousands of dear Catholic children from schools of perdition. Here a bright example is set me in my future career; for the very same struggle against mixed education exists in New Zealand and Australia, and, I am sorry to say, with far less chance of victory for Catholics. As a fellow-soldier in this battle-field of religious education, I find matter for self-congratulation this day. I am also grateful as the Bishop of the capital of New Zealand, or, I might, perhaps, rather say, as a New Zealander, for I went there so young; and spent there so much of my childhood and youth, that I may well nigh claim to be a native of that distant land. As a New Zealander, then, I congratulate myself, since his Grace, as an Englishman, feels a deep interest in so hopeful an English colony, and, as a Catholic Prelate, feels immeasurably more interested in the spread of our Holy Faith throughout the wide British Empire. One day—I love to think—when far beyond the broad seas, when appalled perhaps at my solitariness and isolation, it will be grateful and consoling indeed to look back in thought to these days and this old land, and to remember the close ties which I have this day initiated with one whose example and counsels may be a great support to my inexperience and weakness. This morning, as your Grace knows, we entered into a spiritual relationship which is everlasting—you of paternity, I of sonship. May the son—I venture to hope—be worthy of the father. (He concluded amidst loud applause.)

The Archbishop said that the words of his friend, the Bishop of Wellington, had so far surpassed all he could expect that he had difficulty in replying. His generous and affectionate heart had made him say that which he thought, but much that was far from the reality. Thus far he had told the strict truth, when he said that he (the Archbishop) had the happiness—he might say the grace—to be permitted to do, to lend his hand, to put his finger, to two works: the one to promote the Definition of the supreme and infallible authority of the Vicar of Jesus Christ, in all matters of faith and morals; and the second, to labor and to fight for the maintenance, whole, inviolate, and entire, of the unbroken authority that directs a Christian and Catholic education. (Applause.) All this was perfectly true; he would invite everybody who heard him, priest or layman, to concentrate the whole of their energies on these two points; and if, through any cause, they depart from these two great lines of their progress, they will waste a great deal of their strength. (Hear, hear.) The infallible authority of the Vicar of Jesus Christ means this—nothing less, and nothing more—that Jesus Christ Himself speaks on earth at this hour by an organ of his own consecration. (Applause.) And this divine authorship pervaded the faith and the motive for which the faith was believed. He was ashamed to say that there were some within the Church who at one period thought it inopportune to define that which was essentially fundamental in Catholic doctrine. It was in the plenitude of their own self-confidence that they thought so; they were led away by the fumes of intellectual inflation of the nineteenth century. But he was glad to say that nothing of the sort exists now within the unity of the Church—that evil and erratic spirit was now confined amongst those who were called the “old Catholics” of Germany. He wished those so-called “old Catholics” well;

he wished them the grace of penance; he wished them a thorough and solid conversion. With regard to the other question—that of education—he thought it was one on which public opinion should be brought to bear as much as possible, in order to ensure just legislation in a matter of such vital importance. Education was the formation of human nature from the first moment of its existence; it was the sharpening of the intellect of man; and how could any person separate the knowledge of God and His faith from education? (Applause.) How could education be surrendered to legislators, princes, or statesmen? Yes, his friend and brother, the Bishop of Wellington, was right in what he said of education. (Applause.) He (the Archbishop) desired the prosperity of the Australian and New Zealand colonies more than many were aware of. His own father was intimately united with our great West Indian colonies, and from the earliest period of his life he remembered hearing the whole subject of their colonial relationship as a family topic. It might divert them to hear a circumstance of a most elaborate—a most portentous nature, which connected him with the colonies. He (the Archbishop) was charged with being the deadly enemy of the colonial relations of the British Empire. (Laughter.) He was not aware of entering into any conspiracy. He was not conscious of desiring the disintegration of the British Empire, on the contrary, it was always his opinion that the more intimate and solid was the Union between Great Britain and her colonies, the more firm was the basis of her strength—(loud applause)—the more firmly based were its industries, its commerce, its maritime prosperity, and its power of ruling the seas, for which England is pre-eminently remarkable. (Hear, hear.) On that day New Zealand was united closer to this country by the act which conferred the plenitude of the priesthood on Dr. Redwood. In conclusion, after alluding to the immovability of the Rock of Peter, and the everlasting basis on which the Church stood, his Grace proposed the “Health of the Clergy and Laity of New Zealand and Australia.”

The Bishop of Wellington returned thanks. He said that the deepest feelings of gratitude would animate the New Zealand and Australian Catholics when they heard all his Grace the Archbishop of Westminster had said and done for them. He (the Bishop) desired to convey in general terms the thanks of the people from these several countries. Before sitting down he would do himself the honor, as well as pleasure, of proposing the “Health of the Assistant Bishops of the Consecration,” coupling with their names the “Clergy and Laity of Great Britain and Ireland.” (Applause.)

The Right Rev. Dr. Danell, Bishop of Southwark, returned thanks.

The founder of the Marist Order was also toasted, and the health was replied to by the Rev. Father Chaurain, and another French priest, whose name escaped our reporter. Father Chaurain alluded to the great progress of the faith in the East end of London within the last twenty years, and greater success in future. For the benefit of the uninitiated, his Grace the Archbishop delivered, in English, the words of the French priest, who also alluded to the good deeds done by the Marist Order. We are indebted to the Rev. Father Chaurain for the following interesting description of the Marists:—

“The Society of Mary was founded early in the present century, and its venerable founder is still living. Its constitutions were finally approved of by his Holiness Pope Pius IX. Its object is chiefly—1st, the education of youth and the training of young men from the priesthood; 2nd, missions in Europe and in foreign parts. The Marists possess a number of colleges and seminaries in France. They also possess several educational and missionary establishments in Great Britain, Ireland, and America. The Order also has more than 100 missionaries in the South Sea Islands, New Zealand, and Australia. Since its foundation it has had eight bishops, four of whom are still living. Some of its members have been put to death by the savage tribes which they were evangelising, and have thus earned the palm of martyrdom.”

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