

## PROVINCIAL COUNCIL.

THURSDAY, MAY 14.

**PETITIONS.**—A petition was received from residents of districts through which the Port Chalmers Railway passed, praying that trains might be run at hours to suit the working classes—say six o'clock in the evening from Dunedin, and seven o'clock in the morning from Port Chalmers.—From Mr Cooper, Arthur's Point, for compensation for a road passing through his property.—From residents in the Makarewa district, that they might be transferred to the Lindis road district.

**MOTIONS.**—Mr Reeves moved the desirability of securing a mining engineer for the Province; seconded by Mr Fish. Messrs R. Clark, McKellar, J. C. Brown, and Wood were in favor of the motion, which was opposed by Messrs Stout and Reid, but eventually carried.

**WANT OF CONFIDENCE.**—Mr Bastings moved: "That the composition of the present Executive; and the land policy enunciated by it, do not command the confidence of the Council." The hon. member, in bringing forward the motion, denied that he was actuated by personal pique or factious opposition, and if the motion were carried, —as he believed it would be—he was prepared to take the responsibility. He considered he had not been fairly treated by his colleagues, who now sat on the Government benches. He had been in dead opposition with the late Government in carrying out public works through the sale of large blocks of land. He denied that he had favored the goldfields during his administration, as had been asserted. He would state the difference existing between him and the Government in reference to the land policy. The Provincial Secretary thought the present deferred payment blocks were insufficient to support a family. To this he concurred, but the point on which he disagreed with him was in selling intervening blocks between those deferred payment blocks at £2 per acre, because it seemed an anomaly that colonists upon deferred payments could get land at £1 14s 10d an acre, and those who were willing to pay ready money must pay £2 per acre. It had been said of his late colleague (Mr Turnbull) that he desired to bury the hatchet, and it looked as if he would bury it in the heart of this country, and bleed it to death by selling large blocks of land. He was prepared to unsheath the sword and fight to the bitter end rather than do that.

The Provincial Secretary asserted that he had no more desire than the mover of the motion to sell large blocks of land. The hon. member then, in a speech of some length, defended the policy of the Executive from the aspersions of the mover, and replied to the hon. member for Dunedin's objections to the composition of the Government.

Messrs DeLatour and Clark spoke in favor of the motion, and on the House resuming, after refreshment,

Mr Fish continued the debate by stating that his objection to the composition of the Government was the fact of the member for Dunedin (Mr Turnbull) and the member for Oamaru (Dr Webster) being members of it. Mr Turnbull had stated that he had resigned his position on account of not having time to attend to the duties of the office, but it was a fact that the present head of the Government would have to be absent from the Province, for at least three months, at Wellington, during which time Mr Turnbull would have to attend to his duties in addition to his own. He (Mr Fish) indignantly denied that he had a hankering after place, and would challenge the hon. member lately at the head of the Government to say whether he had ever expressed a desire to have a seat in the Government.

The debate was an extremely warm and protracted one, in which Messrs Stout, Kinross, Henderson, McKellar, Turnbull and Haggitt defended the Government; and Messrs McKenzie, McGlashan, Sumpter and McDermid expressed an intention to vote for the motion.

At a quarter past two a.m. a division was taken, with the following result:—Ayes, 17; Noes, 24. The motion was therefore lost.

The following is the division list.—

**AYES, 17:** Messrs Bastings (teller), J. C. Brown, G. F. C. Browne, H. Clark, R. Clarke, De Latour, Fish (teller), Green, Hazlett, Ireland, McDermid, McGlashan, McKenzie, Oliver, Reeves, Sumpter, Turton.

**NOES, 24:** Messrs Allan, Daniel, Davie, Haggitt, Henderson, Kinross, Lumsden, Menzies, Mollison, McKellar, McLean, McNeil, Reid (teller), Reynolds, Roberts, Rogers, Shand, Stout (teller) Teschemaker, Tolmie, Turnbull, Webster, Wilson, Wood.

### CONSECRATION OF THE RIGHT REV. DR. REDWOOD, BISHOP OF WELLINGTON.

(‘European Mail,’ March 20.)

ONE of the most imposing of the ceremonies of the Roman Catholic Church was performed in the east end of London on March 17, before a considerable number of ecclesiastics and a large concourse of laity, including not a few Protestants. The Pope having appointed Dr Redwood, of the order of Marists, to the See of Wellington, New Zealand, Dr Manning fixed the Feast of St. Patrick as the day on which the bishop elect should be invested with all the privileges and insignia of the episcopacy. It was arranged at first that the Right Rev. Dr Ullathorne, Bishop of Birmingham, should be one of the assistant prelates, of which the Roman ritual requires two; but almost at the last moment word was received that he had been seized with illness. His place was taken by the Right Rev. Dr Weathers, Bishop of Amycla, the other assistant prelate being the Right Rev. Dr Danell, Bishop of Southwark. St. Anne's, Spicer street, Spitalfields, the principal church of the Marists in England, was the building selected for the ceremony, and soon after 9 o'clock in the morning a procession of priests, regular and secular, many of the former being in their monastic costume, came forth from the sacristy, and, preceded by acolytes, walked up the nave, and entering the choir, took up positions in the front and on either side of the altar. Immediately afterwards an episcopal procession advanced,

the Archbishop, the assistant Bishops, and the Bishop-elect, wearing their violet rochetts, surplices deeply edged with lace, pectoral crosses, and birettas. Arrived within the choir, Dr Manning was conducted to an archiepiscopal throne on the left side of the altar, and there he assumed the vestments in which he was to celebrate mass and perform the rite of consecration. Close to a small altar at the right side of the choir Dr Redwood also vested. He as yet assumed no mitre, but on the head of the Archbishop was placed a magnificent one, richly studded with precious stones. The two assistant Bishops wore, not their jewelled, but their plain white mitres. When all was ready for the commencement of the consecration, the Archbishop, bearing his pastoral staff in his right hand, took his seat on a fald stool, and with his back to the altar. The Bishop-elect was then conducted to the presence of his Grace by the assistant prelates, and Dr Redwood, uncovering, made a low bow to the Archbishop. Then the senior assistant Bishop, addressing Dr Manning, said, "Most reverend father, our holy mother, the Catholic Church, prays that you will raise this pious here present to the episcopal charge." This and everything else said or sung during the rite, with the exception of the *Kyrie eleison*, was uttered in Latin. The Archbishop having demanded the apostolic commission, and it having been read, the Bishop-elect knelt down and took the oath. The ceremony, as a whole, was a very long one, extending over two hours and a-half. By way of description it may be sufficient to say that the consecrating Prelate and the Bishop-elect each recited the entire mass, and that the consecration of the Bishop was effected in parts, and at different stages of the Divine Service, and did not become complete till towards the close of the mass itself. The Bishop-elect was put through an examination, after which he was anointed on the head with the hands. Subsequently the episcopal ring was put upon his finger, and, finally, a mitre of cloth of gold was placed on his head and a pastoral staff in his hand. Then, amid the jubilant strains of a "Te Deum," which, like the music of the mass, was beautifully sung by a choir in the organ loft, Dr. Redwood, with the assistant Bishops on his right and left, walked through the nave and aisles, giving his benediction to the congregation. His remarkably fine presence was a subject of general remark. He is one of the youngest, if not the youngest, Bishop in Christendom, being scarcely 35. He wears an abundance of light-brown hair, beard, and moustache, and his expression is indicative of the intellect, activity, and kindness of heart which are said to be the cause of his elevation to the episcopacy at such an unusually early age. After the consecration, the Marist Fathers entertained the Bishops and a number of other friends at an early dinner. Archbishop Manning presided "The Pope" was the first toast. In giving the next, that of "The Queen," the Archbishop spoke in the warmest terms of the benefits which the Catholics of this country had derived from legislation during Her Majesty's "just and beneficent reign." The toast was drunk with all the honours, and the National Anthem was sung by a number of the priests. In proposing the health of Dr. Redwood, the new Bishop of Wellington, Sir Charles Clifford mentioned that when he himself first went to New Zealand in 1842, there was not a priest in the colony. He might in a manner claim to be the first Catholic pastor there, for the Catholics used to assemble in his house to say prayers on the Sunday. Catholicity had made great strides in New Zealand, and he had no doubt that Dr Redwood had a great missionary career before him. It was mentioned in the course of the speaking that though the founder of the Marist Order is still in existence, it has spread itself to the utmost distant climes, and Dr. Redwood is the fourth member of it that has been raised to the Episcopate of the Roman Church.

### THE CHRISTCHURCH IRISH BANQUET AT THE FORESTERS' HALL.

THIS seems to have been what is usually called a great success, and we are led to hope for something even grander next year from certain hints thrown out by some of the speakers. In a civil banquet like this, why introduce St. Patrick at all? Is it in good taste, or does it show consistency? They who do public honor to St. Patrick, certainly do honor to the religion and principles he taught and bequeathed to his spiritual children. Can Protestants consistently do this? I cannot think so. St. Andrew appears to be in the background in this Colony among Scotchmen; they barely recognise him in a festival way. Then why should St. Patrick be allowed to fill so very prominent a position in the public eye, and be so honored even by Protestant and men of all creeds and nationalities in the Colony? I confess I cannot explain this; and can you or any of your readers do so? He is inserted even in the Dunedin calendars, and above St. Andrew, too.

*Apropos* to these remarks, the Auckland 'Cross' professes to be a secular and non-sectarian paper, and yet it admits the most rabid anti-Catholic quotations into its pages. Poor man! The publication of such things only bears testimony to the advance of Catholic principles, and to the terror which Catholic progress is now creating in the mind of "secularists," of whom the 'Cross' is one of the chiefs in this hemi-sphere. A quotation from the great Spurgeon appeared in the 'Cross' lately. It was characteristic of the man and the age we live in, and might have done credit to the magnanimous Luther himself. It seems an ungracious act thus to criticise the conduct of those who "toasted" St. Patrick at the Christchurch Foresters' banquet. It looks like an attempt to prevent future harmony and good fellowship prevailing between Catholics and Protestants. But that is not my purpose. I am merely discussing a general principle in a friendly way. It was to me rather amusing to see St. Patrick introduced at the Foresters' Hall as a "Coloniser" by the Deputy-Superintendent. He could not, being a Protestant, honor St. Patrick as a successful missionary to Ireland. He could not look upon him as a man of God, because he came from the Pope, and taught what Protestants deem an idolatrous religion. He therefore hit on the expedient of eulogising him as a coloniser—a kind of ancient immigration agent for Ireland, I suppose. St. Patrick still lives in his spiritual descendants, the Catholics of Ireland, and perhaps it was a compliment to the Irish Protestant immigrants of New Zealand to