

to hear anything in defence of their creed outside the Church. They can read the columns or insulting insinuations against the Church and her ministers, from the Pope downwards, with which the Protestant newspapers are so plentifully garnished; but if the Catholic newspaper stands manfully forward to defend—oh! dear, no: this must not be. You will only breed ill-will and offend the religious feelings of Protestants! Such is the mode of reasoning with some "liberal" Catholics—with some who speak against the TABLET.

All newspapers are party papers, whatever they may pretend to the contrary. All the Protestant papers are daily laboring to run down the Catholic Church, and that often by foul and insidious means. They seldom boldly attack us in an open straightforward manly way. It would be well if they did, and not pretend to be impartial, non-sectarian, or "kindly secular." The TABLET does not make any such hypocritical pretensions. It boldly hoists the Catholic banner, let who may take offence, but does not overlook the temporal interests of civil society generally. Timid, tepid, or temporising and creaking Catholics may say what they please against your paper. I have reason to believe from what I hear that it is doing some good to the glorious cause of the Church in this Colony, and if only generously supported will do more good yet. You are but in your infancy—a somewhat critical period of life, it must be admitted.

Some may contend that the proper course for us when unjustly assailed is to remain silent, and "answer not a word" to your accusers—as our divine Lord himself did when falsely accused before the Roman governor, who condemned him to be put to death in order to gratify his enemies. It may also be said that slanderers of the Church are permitted by God to vent their enmity against her, whether through the Press or otherwise, in order to exercise the patience of her children; and that the best policy for us is to allow these slanders to pass unnoticed, and to confute them by a virtuous course of life. No one can object to all this. Yet (I speak as a layman) we are taught by our Catechism that we are not merely bound to speak the truth, but to do all in our power to defend it. Did not Christ himself speak in strong language against the opponents of truth and justice? and his Apostles did the same. Others, as well as ourselves, may suffer wrong when statements either entirely false or grossly garbled are circulated to the prejudice of our Holy Mother and her children. Hence the necessity of a Catholic paper such as the TABLET.

True, the Church does not absolutely need the aid of a newspaper or the printing press at all. She can live and triumph, and did live and triumph for centuries without these. Still the Press is being daily used against her by her enemies, as we see, and it is only right and fair that her friends should avail themselves of it for her defence and assistance.

Colonial Catholics who possess a really Catholic spirit, should be glad of an opportunity of supporting a Catholic paper in the Colony. A consistent Protestant would admire him the more for it. If there be one thing more than another which a good Protestant despises, and justly, it is a Catholic who, either from religious apathy or interested sordid money motives, is careless about the credit and the interests of his Church. There are many such Catholics to be seen. Our opponents in the Church and elsewhere could do little of any harm to the Church or any of its members, if only we were all true and loyal to her and to each other.

R. C.

MR BRADLAUGH ON IRELAND.

FROM Mr Charles Bradlaugh's admirable statement of the relation between England and Ireland, we take the following striking extract. It is entitled to the greater weight being the conscientious opinions of an Englishman:—"When England was in a shameful war, to which I need not further allude in this place; when England was weak; when there was no one to overawe the Irish in Ireland, two men sent a cry from Ireland in terms of fiery eloquence which Ireland's advocates from time to time used. One was Henry Flood, the other was Henry Grattan (applause). Their voices, like the touch of the magician's wand, sprang from part to part of Ireland, and these men organized in armed bands—at least 60,000 volunteers. Did they embrace that moment when we were weak to strike us, to repay us for all the wrong we had done to them? Did they use that moment to give us the meed of vengeance, which we could hardly have resisted? No! They only asked some rights for themselves, some freedom, some liberty. Then they only spoke the words of hope, the words of power; and it was to these 60,000 volunteers that George III. conceded the repeal of these statutes, which the Irish took as a boon rather than a right. The words of eloquent Grattan speaking out for Ireland's eternal freedom were uttered in Steven's Green, where I hope that Irishmen may have the opportunity again of legislating for their own wrongs and grievances (great applause). With the words of Henry Grattan they were content. There was no sort of threat, no sort of menace, no sort of violence. When we were weak they were loyal, and when we left our side exposed, instead of taking advantage of the weak place to strike a blow, the very Irishmen who had been trampled upon, guarded and shielded us with their arms. When we were again strong men we repaid them by breaking the bayonets which we had entrusted to them, and tried to take back from them the liberties which we had given and had always begrudged them (hisses). Ireland being an agricultural country, naturally the land question is the question meets one most especially; and Mr Mill, in a speech made by him in the House of Commons, on Mr Chichester Fortescue's Land Bill, said:

"People often ask, and it has been asked this evening, Why should that which works well in England not work well in Ireland? or why should anything be needed in Ireland that is not needed in England? whether Ireland was an exception to all the rest of mankind, that they cannot bear the institutions which reason and experience have taught are the best calculated to promote national prosperity. Sir, we were eloquently reminded the other night of that double ignorance against which a great philosopher warned his contemporaries—ignorant of our being ignorant—and when we insist on

applying the same rule with respect to Ireland and to England, we show another kind of double ignorance, and at the same time disregard the precept which was inscribed on the front of the temple at Delphi; not only we do not know what we undertake to govern, but we do not know ourselves. Irish circumstances and Irish ideas as to social and agricultural economy are the general ideas and the general circumstances of the human race. It is English circumstances and English ideas that are peculiar. Ireland is the main stream of human existence, and human feeling, and human opinion; it is England that is one of the lateral channels. If any honorable gentleman doubts this, I ask, is there any other country on the face of the earth in which, not merely as a national fact, but as a general rule, the land is owned in great estates by one class, and farmed by another class of capitalist farmers, and actually cultivated by laborers only detached from the soil, and receiving only day wages? Ireland is like the rest of the world; England is the exceptional country."

ST. PATRICK'S DAY AT THE CAPE.

THE following eloquent address, which we regret our space compels us to abridge, was delivered by the Lord Bishop of Grahamstown, on the occasion of the laying of the foundation stone of St. Patrick's Hall, Port Elizabeth, on the last anniversary of Ireland's patron Saint. After the ceremony had concluded, and the stone laid with square, level, and plumb, the Right Rev. Dr Richards stepped up to the elevation in the rear of the proposed building, where a canopy had been constructed, and from this position he addressed the large assembly in a clear, audible voice as follows:—

It is with no ordinary feelings of gratification that I see around me so large a concourse of ladies and gentlemen on this auspicious occasion. I take their presence here, and especially the presence of the kindred societies of Port Elizabeth, as a proof of the lively interest they feel in this beginning of a suitable hall for St. Patrick's Society.

I believe that everyone here present, capable of estimating the importance of the work commenced, is really gratified—nay, I will say, heartily rejoices—that an effort is being made at last to provide the working classes of this important town with the means of relaxation worthy of the dignity and claims of honest labor.

I suppose you are all aware that it is intended by the society to build on this foundation large and lofty rooms, well lighted and well ventilated and comfortable, where, amid books and papers and innocent amusements of every kind, the members may meet in friendly intercourse. And I am sure you will agree with me in thinking that this is eminently a great and good work, and likely to be productive of the best results as well to the members individually as to the whole community. Habits of self-respect and order, and that mutual forbearance and quietness of demeanour which marks the gentleman wherever his lot is cast, cannot fail to be acquired in such an institution as the one proposed.

It has been my privilege to have been invited years ago to lend a helping hand in a work of this tendency; and it is certainly one of my happiest recollections that, with the best of my ability, I labored hard, in the sphere allotted to me, to carry out the noble design of the promoters. The view I took of the matter was this: I pictured to myself a society of young men, by the use of reading rooms and a well furnished library—stimulated and encouraged thereto by popular lectures—soon acquiring an amount of general information and tastes which would not fail to raise them above the mists and darkness of debasing vice. I imagined the body thus becoming in time a nucleus, attracting around it the hopes and aspirations of untainted youth, and gradually gaining a healthy vigour and activity till it scattered blessings on every side in the formation of new societies, animated and glowing with the same spirit—itsself the parent sun—the soul and centre of a humanizing influence that might be widely felt, and last for generations.

The idea was a grand one, and worth struggling for; and so, I said before, we worked hard towards its accomplishment. We found, however, before many years had elapsed, that our resources were inadequate to anything like solid development. We felt the absolute want of material appliances to bind the mass together, and ere so long saw the elements scattered in all directions by the very energy and spirit to which the association had given birth. Experience has convinced me that, if we mean really and in earnest to save the sons of labor from debasing tendencies, and knit them together in firm bonds of ennobling friendship, we must approach the great work in the spirit of large-hearted generosity; we must banish from our minds all notions of parsimonious calculation, and, with a courage equal to the grandeur of the undertaking, nerve ourselves to every sacrifice within the bounds of prudence. I rejoice that the leading men of St. Patrick's Society prove by the magnitude of this work begun to-day that they share in my conviction. They have felt as I have, that working men are not to be treated as children. Men of this class are not to be coaxed and wheedled into pursuits foreign to their ordinary habits by any amount of petting or patronage. They may be carried away by the excitement of something new which strikes the imagination, and hail with enthusiasm projects set on foot for their improvement, but there will be no lasting co-operation unless the proposed good is something really tangible and enduring. You may discourse eloquently of the luxury of intellectual pursuits, and draw in charming colours the beauty and elevating tendencies of the fine arts, but men will find it hard to relate to themselves these visions of blissful enjoyment in cold, unfurnished, dim, and dingy apartments, where every sense protests against the truth of the picture. Call the place of meeting what you will—hall, club-room, or institute—if it be not calculated, in its whole construction and in all its fittings, to impart a feeling of self-respect to those who frequent it, it will, you may be well assured, never form a centre of attraction powerful enough to resist the force of temptations from without, and to establish that sound moral influence which is the real human power for good in societies like St. Patrick's.

The building about to be erected will, with the blessing of God, give the needful stability to the work of the society, and do more to infuse into it real life and vigor, and to raise its tone and character.