

versary of this their day of opening, the muster would be three times as many. He should have great pleasure in taking the first opportunity of reporting to the Wellington Branch the interesting proceedings of the day, and the kind hospitality with which he had been treated.—(Cheers).

Mr. L. Broad said he had been suddenly asked by the Chairman to propose a toast, and he was glad to comply with the request, although so short a notice prevented his doing justice to it. The toast was "The Educational System of Nelson," coupled with the name of Mr. Symmonds, the head-master of the Nelson College. All present knew in how high a position that institution stood amongst our educational establishments, but all were perhaps not aware that higher education throughout New Zealand generally was due to Mr. Symmonds, whose ideas had taken root and grown amazingly. The primary education given in the Nelson Government and aided schools was most satisfactory, and the master doing good work with ability and untiring zeal.—(Cheers).

Mr. Symmonds in a short speech responded.

Mr. McGrath proposed "Our Guests," coupled with the name of Mr. Broad. In doing so he said it was a pleasing duty to perform; he would not delay them with any lengthened remarks but had great pleasure in proposing the toast.

Mr. L. Broad said he had been asked to reply to this toast, and as a guest on the present occasion he had to thank them for the kindly sentiments expressed by their toasts, and the handsome way in which they had been entertained. He was not a member of this or any other Benefit Society, but he fully appreciated the great good this Society and other similar associations were doing. He was not a Good Templar but he had practical illustrations almost daily of the good work of that Society, and he wished them every success in their crusade against drunkenness. In the name of all the guests present he heartily thanked them for their friendly entertainment.

Mr. Richards proposed "The Ladies," and Mr. Seymour responded.

Mr. Houghton proposed "The Press," and Mr. Bannetin responded.

Throughout the evening there were songs and recitations.

THE POPE AND IRELAND.

HIS EMINENCE CARDINAL CULLEN having recently sent a sum of £2,600 to his Holiness the Pope, as the contribution of the Catholics of the archdiocese, his Holiness, in reply, sent to his Eminence the following letter, which was read on Sunday in the churches and chapels:—

Beloved Son, Health and Apostolic Benediction.—Although your sincere attachment and devotion, as well as that of your clergy and faithful people, to us and this Apostolic See, were already well-known and proved on many occasions; yet, dearly beloved son, the dutiful tribute of filial piety which, in your name and that of your flock, you have lately conveyed to us in your affectionate letter, with its accompanying offering, did not afford us the less pleasure and gratification. On the contrary, we received these repeated testimonies of your love with the greater good-will and gratitude, inasmuch as they clearly proceed from sincere faith and affection, and put in the strongest light the constant zeal with which you and your flock strive to help us in our tribulations. Besides, in receiving these new marks of your affectionate respect, our consolation was largely increased by the repeated assurances given in your letter of the fervor with which your Catholic people pour forth assiduous prayers for us and the Church, and of the zeal and alacrity with which, in their straitened circumstances, they abound in works of piety and charity, and contribute to erect and support good and useful institutions, thus showing forth the strength and ardour of a faith which actively worketh through charity.

From the bottom of our heart in all those things we thank God, the author of all good, who gives such strength to His children; and we earnestly beseech Him to fortify more and more every day their good resolutions, and also to bless with abundant fruits your own pastoral exertions and cares.

And here, dearly beloved son, we cannot but bestow the highest praise on you and your colleagues, the Bishops of Ireland, who, in order to provide for the salvation of your faithful people, unhesitatingly raised your voice in condemnation of the nefarious doctrines lately delivered to the public in your Catholic country, under the pretence of promoting science, by unbelieving men. We firmly trust that your pious flocks, listening with docility to the voice of their pastors, will ever keep aloof from such poisonous pastures, and imitate the steadfastness of their forefathers, who constantly and willingly submitted to the greatest and severest trials and affliction rather than consent to be stripped of their precious treasure of the faith by enemies, of whom St. Maximus of Turin says, "Nothing is to be dreaded so much as spiritual piracy, who make it a trade to despoil not merely the bodies but also the souls of men; who strive to make prey not so much of earthly gold as of the gold of faith; who plunder their victims not so much of worldly wealth as of the wisdom of Christ."

Hence, knowing the great dangers to which Catholic education among you is exposed, we earnestly beseech the Father of Mercy to look with a propitious eye on the youth of the country, and by His protection to preserve their faith safe from dangers and evils.

For the rest, imploring an abundance of all heavenly graces on you and your clergy, and all the faithful confided to your care, we bestow, most lovingly and with all our heart, upon you and them our Apostolic benediction, as a presage of those graces, and as a pledge of our special love and gratitude.

Given at Rome, at St. Peter's on the 11th November, 1874, in the Twenty-ninth year of our Pontificate.—'Dublin Freeman.'

MR. GLADSTONE AND IRELAND.

THE attack of Mr. Gladstone in his Expostulation has been directed against Ireland rather than England or Scotland, Ireland being a Catholic kingdom, more than three-fourths of the people of the old faith, and the political power of the country being still in their hands. Ireland greatly contributed to elevate Mr. Gladstone to the Premiership in 1868; and the same Catholic Ireland defeated him on the University Bill of 1873. All his peevishness and petulance have their origin in this source. The applause which the Irish Church Act and the Irish Land Act brought to him, imperfect though these measures are, dazzled his mind, and led him to suppose that he could deal with the subject of education in the same spirit of compromise. We have no doubt that he received ill advice, and probably from some Catholics who were not in a position to speak on behalf of their fellows. It is no longer questionable that Mr. Gladstone's defeat on that measure led to his resignation, to the disintegration and decadence of his Ministry and party, to the dissolution of Parliament, the return of the Conservatives to power, and the publication of the Expostulation against the Vatican Decrees. So that the Irish Catholics having defeated him, Mr. Gladstone avenges himself on the Catholics of the three Kingdoms, but concentrates his attack on those in England, proceeding on the analogous maxim in physics that no chain is stronger than its weakest link. The greater number of converts are in England, many of them of high rank; hence his charge that it is acres rather than souls that the Pope is gaining in this country. Mr. Gladstone accuses the Catholic Church of sterility in her mission, as regards the poor, while admitting her success, as regards the rich. In doing so, he forgets, however, that the mass of Catholics in England and Scotland are humble Irish, whose fervid devotion to their faith has led many a man of intellect to consider whether a religion that exercises such influence over human life and conduct must not be Divine.

The appeal of Mr. Gladstone regarding the civil allegiance of Catholics is, however, meant only for the consideration of Englishmen. His Grace the Archbishop of Westminster has frequently stated that the English people never willingly abandoned the faith, but that it was wrested from them. The Irish nation, however, never recognized the Tudor heresy, and rose again and again in just rebellion against it. We say just, because the enforcement of an alien and detested scheme of the sort was a violation of natural law and of the rights of conscience. Resistance was not merely a right; it was solemn duty. Land and life were freely spent by the Irish in opposition to the attempt to exterminate the Catholic faith. Hatred to England was thus traditionally imbibed; hence one of the chief sources of Irish disloyalty—a disloyalty sanctified by the highest duties. Mr. Gladstone took care not to appeal to the Irish Catholics, from whom he was assured of the answer he would receive. From no man of position in Ireland could he receive the answers given by Lords Acton and Camoys. The Irish Catholics, while justly proud of the eminent men that England, even in modern times, has given to the Church, cannot fail, in times of trial like this, to recall the veto assented to by the Actons and Camoys of a former time. The firmness of the Irish Bishops and of the people, led by O'Connell, saved the Catholics of these kingdoms from the infliction.

Some able Catholic writers, as Mgr. Capel, lower the strength of their claim by accepting the statement of our numbers given by our enemies. He says Catholics are a sixth of the population of the three kingdoms. The population of the three kingdoms, in 1871, was 31,628,338, while the Catholics of Ireland alone were 4,141,933; and assuming, as we have data for doing, the Catholics in England and Wales, there are clearly six millions of Catholics in the three kingdoms, a number below their true strength. But if Monsignor Capel's estimate hold good, which it does not, then indeed the Catholics in Great Britain would number only 1,129,290, an estimate which he would be last to defend. Catholics may, therefore, be fairly set down as one-fifth of the population of these countries.

The acceptance of the calculations of Protestants in relation to creed statistics is radically erroneous. Their intention is to deny that Ireland is a Catholic country and that it should be legislated for as such. Ireland is Catholic, Scotland Presbyterian, Wales, to a great extent, Methodist, and England largely Anglican; but it is the interest of the majority to declare that, in the aggregate, Catholics are a miserable minority, and that Protestants prevail in the ratio of six to one. Presbyterians in Scotland, Episcopalians in England, and Wesleyans in Wales, enjoy no such numerical superiority as Catholics do in Ireland. But when Catholics are taken thus as an element of the general population of the three kingdoms, and when their relative weight, in point of numbers, is seen to be only 19 or 20 per cent., persons appear to forget that if all the colonies and dependencies of Great Britain be considered, it must be admitted that an overwhelming majority of her Majesty's subjects are of sable color, and are Hindus or Pagans as regards creed.

Mr. Gladstone has so far up to this not levelled any of his shafts at Ireland, although his sole aim is obviously to humble the Irish Bishops in revenge for his defeat. It has been a fight chiefly in England, and where Catholic political and religious strength is weakest, in order to damage Catholicism, or, as it is alleged, Ultramontaniam, the more effectually. Ireland, while watching with deep interest the progress of the anti-Catholic, and especially anti-Irish movement, has not, though comparatively silent, been inattentive. No one can doubt that Ireland will speak, and promptly, and energetically, upon the question of the Expostulation, and the support that it has elicited.—'Tablet.'

Australia intends to send a rifle team to compete at Wimbledon next year.