THE CAIHOLIC RECORD.

THE DAY OF THE MESSIAN

On.

THE PART OF THE MESSIAN

DOOK PHENT.

CHISPER VI.

THE OPEN ABANCE.

It is a specified of the waters will of the specified and the part of the specified part where it is the power than the power

Following the Hebrew system, the meeting of the wise men described in the preceding chapters took place in the after moon of the twenty fith day of the third month of the year; that is to say, on the twenty fif h day of December. The year was the second of the 193'd Olympiad, or the 747th of Rome; the sixty-seventh of Herod the Great, and the thirty fifth of his reign; the fourth before the beginning of the Christian era. The hours of the day, by Judean custom, begin with the sun, the first hour being the first after sunrise; so, to be precise, the market at the day stated was in full session, and very lively. The massive valves had been wide open since dawn. Business always and the day stated was a Business always and the day stated was a full session, and very lively. The massive valves had been wide open since dawn. Business always a full session was a full session. the day stated was in full session, and very lively. The massive valves had been wide open since dawn. Business, always aggressive, had pushed through the arched entrance into a narrow lane and court, which, passing by the walls of the great tower, conducted on into the city. As Jerusalem is in the hill country, the morning air on this coasion was not a little cuisp. The rays of the sun, with their required from Egypt, bringing its summer in thy blood."

And with the last word they di-appear promise of warmth lingues of propositions. ing air on this coasion was not a little cisp. The rays of the sun, with their promise of warmth, lingered provokingly far up on the battlements and turrets

far up on the battlements and turrers of the great piles about, down which fall the crooning of pigeons, and the whir of the ficks coming and going.

As a passing acquaintance with the people of the Holy City, strangers as well as residents, will be necessary to an under standing of some of the pages which follow, it will be we'l to stop at the gate and

dens and terraces of Galilee. When not engaged in serving customers, the master, in a voice which only the initiated can in a voice which only the initiated car understand, cries his stock. Nothing can be simpler than his costume—sandals, and an unbleached, undyed blanket, crossed over one shoulder and girt round the Near by, and far more imposing and grotesque, though scarcely as patient as the donkey, kneels a camel, raw-boned, as the doukey, kneels a camel, raw-boned, rough, and grey, with long shargy tufts of fox coloured hair under its throat, neck, and body, and a load of boxes and baskets curiously arranged upon an enormous saddle. The owner is an Egyptian small, lithe, and of a complexion which has borrowed a good deal from the dust of the roads and the sands of the desert. He seems a faded tarbooshe, a loose gowe, small, his and the sands of the desert. He scan a faded tarbooshe, a loose gowe, seems the seems to the faith was open to all the world except the Simaritans; they alone were absolutely and for ever shut out from communion with Jews. wears a faded tarboeshe, a loose gown, alseveless, unbelted, and dropping from the neck to the knee. His feet are bare.

The camel, restless under the load, groans with the camel, restless under the load, groans with the load, groans with the load of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arch of the gate, out come three men so arc and occasionally shows his teeth; but the man paces indifferently to and fre, holding the driving strap, and all the time advertising his fruits fresh from the orchards of the Kedron—grape, dates, figs,

apples and pomegranates.

At the corner where the lane opens out into the court, some women sit with their backs against the grey stones of the wall. Their dress is that common to the humbl-r classes of the country—a linen frock extending the full length of the person, loosely gathered at the waist; and a veil or wimple broad enough, after covering the head, to wrep the shoulders. Their merchandise is contained in a number of carthen jars, such as are still used in the East for bringing water from the wells, and some leathern bottles. Among the jurs and bottles, rolling upon the steny floor, regardless of the crowd and cold, often in darger but never hurt, play half a dezen half-naked children; their brown bodies, juty eyes, and thick black hair attesting the blood of Israel. Sometimes, from under the wimples, the mothers look up, and in the vernacular modestly bespeak their trade; in the bottles "honey of grapes," in the jurs "strong drink."

Their entreaties are usually lost in the general uproar, and they fare ill against the many competitors; brawny fellows with bare legs, dirty tunics, and long beards, going about with bottles lashed to their backs, and shouting. "Honey of wine Grapes of Eu Gedd!" When a custom, from the Gallic provinces, or the Slavic tribes on the Danube.

"By Bacchus!" says one of them, drawing his clenched hand to his shoulder, "their skulls are not thicker than egg shells."

The brutal look which goes with the bler classes of the country—a linen frock extending the full length of the person, leosely gathered at the waist; and a veil tomer halts one of them, round comes the bottle, and, upon lifting the thumb from

the nozzle, out into the ready cup gushes the deep red blood of the luscious berry.

Scarcely less blatant are the dealers in birde—doves, ducks, and frequently the singing bulbul, or nightingale, most frequently pigeons; and buyers, receiving the sum of the singular sum of the sum of

CHAPTER VII.

THE PEOPLE OF JERUSALEM.

Let us take our stand by the ga'e, just out of the edge of the currents—one flowing in, the other out—and use our eye, and ears awhile.

In good time! Here come two men of a most not arrange alars.

a most noteworthy class.

'G.de! How cold it is!" says one of them, a powerful figure in armour; on his head a brazen helmet, on his body a shining breastplate and skirts of mail. 'How cold it is! Dost thou remember, my Caius, that yoult in the Comitium at home which the flumes say is the entrance to the

through the entrance. Though they had been silent, the armour and the sturdy step would have published them Roman soldiers.

From the throng a Jew comes next,

the great piles about, down which lat he coroning of pigeons, and the whire obliers.

From the throng a Jew comes next, meyer of frame, round shouldered, and the people of the Holy City, strangers as well as residents, with be necessary to an under low, it will be well to stop at thought and, and the wind by a thong to the left arm; the bridges of the Holy City, strangers as well as residents, with be necessary to an under low, it will be well to stop at the gate and low, it will be well to stop at the gate and the words of the pages which seeds which devote itself by yows, and many the possess them.

The scene is a trivial go forward in a mood very different from that which now possesses them.

The scene is at first one of action, counds, colours, and count. The ground there is a commotion in the crowd, a parting quickly to the right and left, with now possesses them.

The scene is at first one of action, counds, colours, and count. The ground there is a commotion in the crowd, a parting quickly to the right and left, with now possesses them.

The scene is at first one of action, counds, colours, and count. The ground there is a commotion in the crowd, a parting quickly to the right and left, with the context of the mongrel—an Assyrian—whose touch of the robe is pollution; from whom, consequently, an Israelite, though dying, might not accept life. In fact, the feud is not of blood. When David set his throne here on Mount Z:on, with only Judah to support him, the ten tribes belook themselves to Shechem, a city much older, and, at that date, infinitely richer in holy memorics. The final union richer in holy memories. The final union of the tribes did not settle the dispute thus begun. The Samaritans after the Assyrian

As the Samaritan goes in under the arch of the gate, out come three men so unlike all whom we have yet seen that they fix our grea, whether we will or not. They are of unusual stature and immense brawn; their eyes are blue, and to fair is their complexion that the blood shines through the skin like blue pencilling; their hair is light and short; their heads small and round, rest squarely upon necks columnar as the trunks of trees. Woollen tunics, open at the breast, sleeveless and loosely girt, drape their bodies, leaving bare arms and legs of such development that they at once suggest the aren; and

The brutal look which goes with the

voices," the dealer answers in a querulous masal tone.

"A fig, but not one of thy best, for the singers of Autioch!" says the Greek.

"Thou art a worshipper of Aphrodite, and so am I, as the mystle I wear proves; therefore I tell thee their voices have the chill of a Caspian wind. Seeset thou this girdle I—a gift of the mighty Salome"—

"The king's si ter!" exclaims the Cypriote with another salaam.

"And of royal taste and divine judgment. And why not I She is more Greek

"The king's si ter!" exclaims the Cypriote with another salaam.

"And of royal taste and divine judgment. And why not? She is more Greek than the king. But—my breakfast! Here is thy money—rod coppers of Cyprus Give me grapes, and"—

"Wilt thou not take the dates also?"

"Nor, I am not an Arab."

"Nor figs?"

That would be to make me a Jew. No. See him, had by this time withdrawn the wimple enough to show the face of one but a short time put of girlhood. Thereupon the acquaint-

'Nor figs ?'
That would be to make me a Jew. No, tothing but the grapes: Never waters mixed so sweetly as the blood of the Greek and the blood of the grape.'
The singer in the grimed and seething merket, with all his airs of the court, is a vision not easily shut out of mind by such as see him; as if for the purpose, however, a person follows him challenging all our wonder. He comes up the road slowly, in the stops, crosses his hands upon his breast, lengthens his countenance, and turns his eyes towards heaven, as if about to break into prayer. No where, except in Jerusalem, can such a character be found. On his for-head, attached to the band which keeps the mantle in place, prejects a leathern case,

his neck, a large golden seal. Several str-vants attend him, some of them with short swords stuck through their sashes; when they address him, it was with the utmost deference. The rest of the party consists of two Arabs of the pure desert stock; thin, wiry men, deeply bronzed, and with hollow cheeks, and eyes of almost evil brightness; on their heads ned tar bookles; over their abas, and wrapping the left shoulder and the body so as to leave the right arm free, brown woollen haicks. the right arm free, brown woollen haicks, or blankets. There is a loud chafferor blankets. There is a loud chaffering; for the Arabs are leading horses and trying to sell them; and, in their eagerness, they speak in high, shrill voices. The courtly person leaves the talking mostly to his servants; occasionally he answers with much dignity; directly, seeing the Cypriote, he stops and buys some figs. And when the whole party has passed the portal, close after the Pharisee, we betake ourselves to the dealer in fruits, he will tell, with a wonderful salaam, that the stranger is a Jew, one of the princes of the stranger is a Jew, one of the princes of the city, who has travelled, and learned the differences between the common grapes of Syria and those of Cyprus, so urpassingly rich with the dews of the

And so, till towards noon, semetimes later, the steady-current of business habit-ually flow in and out of the Joppa Cate,

later, the steady-current of business habitually flow in and out of the Joppa Gate, carrying with them every variety of character; including representatives of all the tribes of Israel, all the sects among whom the ancient faith has been parcelled and reined away, all the religious and social divisions, all the adventurous rabble who, as children of art and ministers of pleasure, riot in the prodigalities of Herod, and all the peoples of note at any time compassed by the Cresars and their predecessors, especially those dwelling within the circuit of the Mediternanean.

In other words Jerusalem, rich in sacred history, richer in connection with sacred prephecies—the Jerusalem of Solomon, in which silver was as stones, and cedars as the sycamores of the vale—had come to be but a copy of Rome, a centre of unholy practices, aseat of pagan power. A Jewish king one day put on priestly garments, and went into the Holy of Holies of the first temple to offer incense, and he came out a leper; but in the time of which we are reading, Pompey entered Herod's temple and the same Holy of Holies, and came out without harm, finding but an empty chamber, and of God not a sign. of God not a sign.

The donkey ate leisurely from an arm ful of green grass, of which there was an abundance in the market. In its sleepy content, the brute did not admit of disturbance from the bustle and clamour about; no more was it mindful of the woman sitting upon its back in a cushioned pillion. Au out robe of dull wollen stuff completely covered her person, while a white wimple veiled her head and neck. Ouce in a while, impelled by curiosity to see or hear something passing, she drew the wimple aside, but so slightly that the face remain dinvisible.

At length the man was accosted.

"Are you not Joseph of N. zureth?"
The speaker was standing close by.

"I am so called," answered Joseph, turning gravely around. "And you—ah, peace be unto you! my friend, Rabbi Samue!!"

to show the face of one but a short time out of girlhood. Thereupon the acquaintances grasped right hands, as if to carry them to their lips; at the last moment, however, the clasp was let go, and each kissed his own hand, then put its palm upon his forhead.

"There is so litt'e dust upon your garments," the Rabbi said familiarly, "that I infer you passed the night in this city of our fathers."

"No," Joseph replied, "as we could only make Bethiny before the night came, we stayed in the khan there, and took the road again at day break."

"The journey before you is long, then—

earnestly. "You are a Jew, and of the line of David. It is not possible you can find pleasure in the payment of any tax except the shekel given by ancient custom to Jehovah."

Joseph held his peace.

"I do not complain," his friend continued, "of the amount of the tax—a denaius is a trifle. Oh no! The imposition of the tax is the offence. And, besides, what is paying it but submission to tyranny? Tell me, is it true that Judas claims to be the Messiah? You live in the midst of his f llowers."

"I have heard his followers say he was the Messiah," Joseph replied.

At this point the wimple was drawn aside, and for an instant the whole face of the woman was exposed. The eyes of the Rabbi wandered that way, and he had time to see a countenance of rare beauty, kindled by a look of intense interest; then a blush overspread her cheeks and brow, and the veil was returned to its place.

The politician forgot his subject.
"Your daughter is comely," he said, speaking lower.
"She is not my daughter," Joseph repeated.

The curiosity of the Rabbi was aroused; recurrence to the Nazarene hastened to say further, "She is the child of Joachim and Anna of Bethlehem, of whom you have at least heard; for they were of great

"Yes," remarked the Rabbi deferentially, "I knew them. They were lineally descended from David. I knew them well."
"Well, they are dead now," the Nazarne proceeded. "They died in Nazarne proceeded."

e-Well, they are dead now," the Nazarene proceeded. "They died in Nazareth. Joachim was not rich, yet he left a house and garden to be divided between his daughters Marian and Mary. This is one of them; and to save her portion of the property, the law required her to marry her next of kin. She is now my wife." "Yes, yes! And as you were both born in Bethlehem, the Roman compels you to take her there with you to be also counted."

counted."
The Rabbi clasped his bands, and looked indignantly to heaven, exclaiming, "The God of Israel still lives! The vergeance

is His!"
With that he turned and abruptly departed. A stranger near by, observing Joseph's amezement, said quietly, "Rabbi Samuel is a zealot. Judas himself is not

after which he leaned upon his stiff again, and wa ted.

In account hour the party passed out the fact that the party passed out the fact to Bathelsem. The decent into the valley of Hinnom was quite broken, gar. shich here and there with strengting wild olive-trees. Carefully, tenderly, the Nazuese will el by the woman's did leading steps in band. Of east round the right the steep prominence which form the western boundary of the valley.

Slowly they passed the Lower Pool of Gibno not of which the sun was fast diving the lesening shadow of the reging that the steep prominence which form the western boundary of the valley.

Slowly they passed the Lower Pool of Gibno not of which the sun was fast diving the lesening shadow of the reging the state of the famous locality, and under its life encountry house on what is now called the Hill of Evit C. unsel; there they began to account the plain off Phain. The sun streamed garishly over the story race of the famous locality, and under its life encountry house on what is now called the Hill of Evit C. unsel; there they began to account the plain off Phain. The sun streamed garishly over the story free the plain off Phain. The sun streamed garishly over the story of the Phillisines surprised in their camp there by David. He was telious in the parative, speaking with the solemn counters, and the story of the Phillisines surprised in their camp there have been some individual variations. Whose he was red, and the strength of the plain off Phain has the provinces were proverable less bring the strength of the provinces were proventially the description. Poetic licance has extended the preculiarities of the ancestor to his notable descendants. So all out the work of weeks or month; Roman idea of the thirt of gold in the sun. Sab. do do not be the story of the less than plain. The nose was failting. The provinces were proventially the description. Poetic licance has extended the preculiarities of the ancestor to his notable descendants. So all out the work of weeks or month;

In comes up the road slowly, it towards the ground; at intervals ops, crosses his hands upon his lengthens his countenance, and his eyes towards heaven, as bout to break into prayer. No, but to break into prayer. No re, except in Jerusalem, can such a facter be found. On his forchead ached to the band which keeps the antle in place, prijects a leathern case, hare in form, another similar case is tied y a thong to the left arm; the bridger is and by such signs—the phylacteries, the enlarged borders of the grament, and the savour of intense holiness pervading the about of intense holiness pervading the whole man—we know him to be a Pharisee, one of an organization (in religion a sect, in politics a part) whose bigotry is and power will shortly bring the world to grief.

The densest of the throng outside the thing makes the road leading off to Joppa.

The densest of the throng outside the manner of the state of the st

which was the siene of one of the marvellous exploits of David's strong men. The narrow space was crowded with people and animals. A fear came upon Joseph—a fear lest, if the town were so thronged, there might not be house room for the gentle Mary. Without delay, he hurried on, past the pillaf of stone marking the tomb of Rachel, up the gardened slope, saluting none of the many persons he met on the way, until he stopped before the portal of the khan that then stood out-de the village gates, near a junction of roads.

CHAPTER IX.

AT BETHLEHEM,

To understand thoroughy what happened the Nezarene at the khan, the reader To understand thorough what happened to the Nezarene at the kban, the reader must be reminded that Esstern inns were different from the inns of the Western world. They were called khans, from the Persian, and, in simplest form, were fenced enclosures, without house or shed, often without a gate or entrance. Their sites were chosen with reference to shade, defence, or water. Such were the inns sites were chosen with reference to shade, defence, or water. Such were the inns that sheltered Jacob when he went to seek a wife in Padan Aram. Their like may be seen at this day in the stopping-places of the desert. On the other hand, some of them, especially those on the roads between great cities, like Jerusalem and Alexandria, were princely establishments, monuments to the piety of the kings who built them. In ordinary, however, they were no more than the house or possession of a sheik, in which, as in headquarters, he swayed his tribe. Lodging the traveller was the least of their uses; they were markets, factories, forts; places of assemblage and residence for merchants and artisans quite as much as places of shelter for belated and wandering wayfarers. Within their walls, all the year round, Within their walls, all the year round occurred the multiplied daily transactions

of a town.

The singular management of these hostelries was a feature likely to strike a Western mind with most force. There was no host or hostess; no clerk, cook, or kitchen; a steward at the gate was all the assertion of government or proprietorship anywhere visible. Strangers arriving stayed at will without rendering account. A consequence of the system
was that wheever came had to bring his
food and culinary outfit with him, or buy
them of dealers in the khan. The same
rule held good as to his bed and bedding, Samuel is a zealot. Judas himself is not more fierce."

CHAPTER VIII.

JOSEPH AND MARY.

The reader is now besought to re urn

Chapter is now besought to re urn

CHAPTER VIII.

JOSEPH AND MARY.

The reader is now besought to re urn

Joseph's amezement, said quietly, "Rabbi and forage for his beat and bedding, and forage for his beats. Water, rest, shelter, and protection were all he looked himself gathering in a little heap the gratultous. The peace of synagogues was sometimes broken by brawling disputants, but that of the khans never. The

faintly reddening under the setting sun.
While she was thus looking, a man pushed his way out of the press, and, stopping close by the donkey, faced about with an angry brow. The Nizarene sp. ke to him.
"As I am what I take you to be, good

friend—a son of Judah—may I ask the cause of this multitude!"

The stranger turned fiercely; but, see-

The stranger turned hereely; but, seeing the solemn countenance of Joseph, so in keeping with his deep, slow voice and speech, he raised his hand in half-salutation, and replied:

"Peace be to you, Rabbi! I am a son of Judah, and will auswer you. I dwell in Beth Dagon, which, you know, is in what used to be the land of the tribe of Day."

Dan."
"On the road to Joppa from Modin,"

"On the road to Joppa from Modin," said Joseph.

"Ah, you have been in Beth Dagon," the man said, his face softening yet more.

"What wanderers we of Judah are! I have been away from the ridge—old Ephrath, as our father Jacob called it—for many years. When the proclamation went abroad requiring all Hebrews to be numbered at the cities of their birth—That is my business here, Rabbi."

Joseph's face remained stolid as a mask, while he remarked, "I have come for that also—I and my wife."

The stranger glanced at Mary and kept silence. She was looking up at the bald top of Godor. The sun touched her upturned face, and filled the violet depths of her eyes; and upon her parted lips trembled an aspiration which could not have been to a mortal. For the moment, all the humanity of her beauty seemed refined away: she was as we fancy they are who sit close by the gate in the transfiguring light of Heaven. The Beth-Dagonute saw the original of what, centuries after, came as a vision of genius to Sanzio the divine, and left him immortal.

"Of what was I speaking? Ah! I remember. I was about to say that when I heard of the order to c.me here, I was angry. Then I thought of the old hill, and the town, and the valley falling away into the depths of Codron; of the vines and orchards, and fields of grain, unfailing since the days of Boaz and Rutb; of the familiar mountains—Godor here, Gibeah yonder, Mar Elias there—which, when I was a

the days of Bosz and Ruth; of the familiar mountains—Gedor here, Gibeah yonder, Mar Elias there—which, when I was a boy, were the walls of the world to me; and I forgave the tyrants and came—I, and Rachel my wife, and Deborah and Michal, our roses of Sharon."

The man paused again, looking abruptly at Mary, who was now looking at him and listening. Then he said, "Rabbi, will not your wife go to mine? You may see her yonder with children, under the leaning olive tree at the bend of the road. I tell you"—he turned to Joseph and spoke positively—"I tell you the khan is full. It is useless to ask at the gate."

TO BE CONTINUED.

"That dire discase whose ruthless power Withers Beauty's transient flower." is often found lurking around the citadel of Life, in the disguise of a cold, like an unsuspected enemy in camp. For colds or coughs, weak or sore lungs, sore throat, bronchitis, asthma, and all diseases that lead to consumption, and for consumption itself, take Dr. Pierce's "Golden Medical Diseases"."

FREEMAN'S WORM POWDERS are safe in all cases. They destroy and remove

MR. J. MORLEY, M. P., ON THE place about I instead THE TURY TACTICS.

Dublin Freema .'s Journal. Leeds, Nov. 3. argum

Leeds, Nov. 3.

This evening a great meeting was held in the Coliseum, Cookridge street, to which not only the delegate who attended the meeting of the National Liberal Federation but a great body of the public were admitted. The proceedings commenced at half past seven o'clock, but when the doors were opened at half past in a few minutes all the available space was crammed, and the crowds who still pressed round the doors had to be diverted to an overflow meeting arranged for at the neighboring Victoria Hall. Between four and five thousand persons were present in the Coliseum.

The earlier part of the proceedings was greatly interrupted by the endeavors of the multitude outside to force themselves into the already overcrowded

mselves into the already overcrowded

hall.

Mr. J. Morley, M. P., on rising to open
the proceedings was received with loud
cheering and 'Kentish fire." He said—
Ladies and gentlemen, this is, I think,
the third time on which I have had the honor of addressing a great audience in Leeds. The first time was in connection with the Leeds Conference three years ago, and we know that that great gathering preceded the carrying of a great binal and immense reform. The second occasion, gentlemen, was the greatest public assembly that I have ever seen in York shire—that great gathering on Wood house Moor (cheers) Now, on the first occasion (interruption, caused by the overcrowded state of the hall)—on the first cover of the hall of the cover of the cover of the hall of the cover of the c overcrowded state of the hall—on the first occasion, gentlemen, we won our battle (hear, hear). On the second occasion, which was the occasion of the question whether the Lords or the Commons should decide the reconstitution of the Commons, on that, too, as on the first questior, we won (hear, hear.) Well, now, to-day we have begun a third great controversy and

and so far the omens are as favorable in this case as they were in either of the two cases to which I have already referred. We have had this afternoon, gentlemen, what I do not hesitate to pronounce as excessful, a gathering of proposentative. what I do not hesitate to pronounce as successful a gathering of representative Liberals as it was possible to have (cheers). It is impossible to deny that these gentlemen who met together to day in the Albert Hall represent the will, the intention, and the conviction of the Liberal party throughout the country (cheers). Though not a very "old Parliamentary hand," I have had some experience (renewed interruption). Well, gentlemen, I see that it has been said that the Federation has met in Leeds to day, and that we have come here to day in order to go through the process of "climbing down" (laughter). All I can say is that if I was obliged to go through the rather delicate performance Leeds is the very last place in the whole world I would choose to go through it (chee s and renewed interrupthrough it (chee s and renewed interrup-tion from one part of the hall, which was

mrough it case s and renewed in citaption from one part of the hall, which was densely crowded)

Mr. Morley was unable to continue his speech and had to sit down for a few minutes. After some delay in clearing the doorway order was again restored.

Mr. Morley continued—Well, gentlemen, I was saying that we have had to day a gathering which for its numbers, for its representative character, for the importance and weight of many of those who have attended it, is a gathering which I think is full of good omen for the future of our cause and our party (cheers). Gentlemen, they declare that the Liberal Party is destroyed by its divisions, Nothing has happened to day to give the least color of any hope or apprehension, as the case may be, of the kind. I see it stated that the Federation will, no doubt, prove an unruly montion will, no doubt, prove an unruly mon-ster—that it will break out of hand, and develop all sorts of monstrous and intol-erable articles of a political programme. I am very glad to assure you, it yo needed the assurance, that nothing of that kind has taken place, but that the Federation has shown itself, what the Federation has shown itself, what the Liberal Party is going fo show itself —reasonable, prudent, moderate, sober, although very, very frank and very resolute (cheers). Of course, you know that in the present state of our party we must have regard to many prudential considerations, which in happier times we perhaps would not take into account, and the Federation has shown itself perfectly reasonable. The resolutions that have been passed have introduced no single new article into the programme as it was accepted in May last programme as it was accepted in May last at the Westminster Palace Hotel. Instead

at the Westm'nster Palace Hotel. Instead of bringing forward, as our enemies hoped and prayed—instead of bringing forward chimerical schemes, we stand, so far as the reforms of the future go, we stand exactly where we did a year ago when we met in Leeds (cheers). There is one article, gentlemen, added since last year, and it is this—it is henceforth an article in the programme, and the first article in the programme of the Liberal Party, that there must be now a serious attempt to carry on the effort that was begun by Mc. Gladstone (cheers), to effect a DURABLE SETTLEMENT OF THE IRISH QUESTION.

We added to it, gentlemen, the expression of the conviction of the delegates who came to that most important gathering that such a settlement, to be durable, must meet the wishes and the voice of the Irish electors, as expressed by their representatives in the House of Commons (cheere), and we gave expression to a third article viz., that the only settlement that will comply with this condition is the creation of a legislative body for managing such affairs as Parliament shall determine to be distinctively, peculiarly, and exclube distinctively, peculiarly, and exclusively Irish affairs (chiers). Gentlemen, I gather that that article in our programme and the placing of that article first in our cheers); and I am perfectly sure that the resolution that we passed this afternoon before that is one which no less will command your approval. Gentlemen, I sometimes think that we are in for a long day of degraded politics (hear hear). We have of degraded politics (hear hear). We have had such periods in our history before, and we may be on the eve of one now.

By degraded politics I mean that state of
things in which generous controversy
about policy and about principles gives