

VOL. XXX1λ.---NO. 47.

MONTREAL, WEDNESDAY, JUNE 26, 1889.

Importance of Providing for Candidates.

Tecations Encouraged-Very Touching and Timely Appeal from Cardinal Banning.

The following pastoral letter from the Cardinal-Archbishop of Westminister was read in all the churches of his archdiocese on a recent Sunday :

Divine Institution of the Priesthood.

The Epistle to the Hebrews, by the inspiration of the Holy Ghest, teaches us to understand the divine institution of the Christian priesthood, and the sanctity it demands in the pricat. Strange to say, there have been, and still are, men who read this Epistie backwards, and contend that under the Old Law of Israel there was a real priesthood, but under the New Law there is none. They say that there are no pricate on earth, at the right hand of God in heaven. This is to invert the whole argument of the Epistle, which everywhere contrasts the shadows and which everywhere constants the anatows and types of the Old Law with the substance and realities of the Naw. The tabernacle, the saorifices, the priesthood, were transient, and figures of good things to come. The tabernaole, the sacrifice, the prissthood of Jesus Christ are the substance, and sternal. The mystical bady, the one sacrifice on the cross, the priesthood ordained by Jesus Christ, are divine realities, actions, and saoraments of perpetual power, both in heaven and on earth,

QUALIFICATIONS FOR THE PRIESTROOD.

There is only one body, of which we are all There is only one body, of which we are all members; one sacrifice, continued upon the altar in heaven, and on all altars upon earth; and case prisethood, into which all who are called by God enter, and are par-takers of the priesthood of our Divine Mas-ter, as we all are members of the body of which He is the band. This divine perpetual which He is the head. This divine, perpetual and world wide priestheod is the only and true priesthood of the Son of God; as His true prisethood of the Son of God; all His now are numbered of thousands. In this dis-Church, with all its members, is His only true and living body, which St. Augustus tails a Person, and St. Paul calls Christ Him solf. (1 Cor., xli., 12.) St. Paul says again : "Christ did not glorify Himself that He might be made a High Prisat; but He that demands a large increase of clorgy. You have been spiritually fed by the foresceling gener-ality of the solution of the solution of the solution of been spiritually fed by the foresceling gener-ality of the solution of the solution of the solution of the solution of been spiritually fed by the foresceling gener-ality of main of the solution of the solu might be made a high Friest; but no that said unto Him 'Thou art My Son, this day have I begotten Thee.' As He saith also in another place: 'Thou art a priest ferever, ac-cording to the order of Melohisedech.'' (Heb. v., 5, 6.) 'Neither doth any man take this hanne is himself but he that is called by God honor to himself, but he that is called by God as Aaron was." (Hev., v., 4.) If a divine call was necessary for the priesthood of Aaron, how much more for the priesthood of Melchiasdech ! If to offer sacrifice or to burn incense, or to lay a hand on the Ark was a sacrilege in those who were not called of God hew much more is it a sacrifice for any whom ask of you to help us in two ways. First, by God has not called to offer the Most Holy offering a sou to the service of the altar. Sacrifics of the Altar or to assume the twofold jurisdiction over the natural and the mystical body of Ohrist ? Our gravest and most anxious duty, therefore, is to examine and to decide who they are who God calls to His priesthood It needs a sure spiritual discornment, prolonged and tested by a watchful care of years.

apen the spirit of the man who receives your self-accusation and restores you by absolu-tion to the peace of Ged. A cure of souls, that is, the pastoral cars of a flock, is, as St. Gregory the Great says, the art of arts, the highest and most delicate office a man can bear. No civil government can be compared with it. More force can maintain the out-ward peace of States and oitles ; but to maintain the inward peace of a flock, to unite them in mind in the bond of charity one with another, to draw and hold them close to the one centre of plety, is a work no man can do who is not himself in a higher degree inflamed with the love of God and conformed to the

THE DUTY OF PROVIDING FOR THE PRIESTHOOD.

mind of the Good Shepherd.

Bernard's words are true to the letter: Flamma pastoris lux gregis. You all know how the peace, plety, and happiness, both public and private, of a flock depend upon the mind, spirit, and sympathy of the parish priest. It is not enough that he have a faith. ful mind ; he needs something higher ; that is, a spirit which elevates, prompts, and guides the mind in the deeper and larger counsels of plety and charity; and a human sympathy with all kinds of sorrow, suff-ring, and trial, even with the sinful, while be condemns and hates the sin. When, then, shall such priests and pastors be formed Not in the colleges or universities of States or nations, not even in the ordinary scheols of the Catholic Church ; but, as the Council of Trent, and as our own Councils of Westbecause there is only one High Priest, who is minator enjoin ne, in seminaries where the mind, spirit and sympathy of the Ohnroh reign and mold the youthe who one day shall stand to contious the one only sacrifice for the sin of the world. And by whom shall they be tested and tried, formed and matured, but by those who not only have had experience of the priestly and pastoral Hopeteun, and on his mother's of the Duke life, but are chosen out by reason of their of Buceleuch, he "called cousins" with all excellence in those qualities of which they have given proof? One more question we must ask : how can all this anxious and costly work of long years he done without your serious and proportionate help ? If our forefathers had not been more foresighted than some of us, we should not at this time have a sufficient number of priests to give the Holy Sacraments to our people.

BAPID GROWTH OF THE CHURCH IN ENGLAND.

The Church in England has grown by immigration and by conversion with a rapidity which has outstripped our means. In some places where, not long ago, the faithful were counted by hundreds, they now are thousands; where there were tens of thousands, they now are hundreds of thousands. In this diowhich we have lately given you many details. Green-not far from the scene of his five demands a large increase of clorgy. You have years' labor of love.

possess leave some part of what you can use no longer for the salvation of souls, and for a perpetual remembrance of your charity at the alter."

A ROMANCE OF THE PRIEST-HOOD. Labors and Self-Sacrifice of Father Hope

[From the London Daily Graphic.]

A young priest has just died in the northweat of London whese name may well be saved from oblivion. Under circumstances less sensational than these which have made Father Damien'sname ring through Ohristen-

dom, Father Douglas Hope has practised, in the unromantic monotony of the Harrow read, a self-surrender as complete as that of the here of the Leper Island. Close to that landmark of the 'bus man "The Prince of Wales," stands a Home for Boys, and in connection with it a bakery and printing works. The place was founded by Rev. Lord Archibald Douglas, a brother of the Marquis of Queensberry and of Lady Florence Dixie. He brought his fortune and the fervor of his newfound faith to his task. Even the Harrow road is not without its romance. Lord Archibald's sister, Ludy Gertrude Douglas, joined her brother, and identified herself with his renunciation of society, perhaps too completely; for during his absence in Canada, whither he had taken some of his waifs, she married the head baker and became Lady Gertrude Stock. Some five years ago Lord Archibald found his increasing cares too heavy for him. He retired to quiet mission life in Scotland, and his place in the Harrow road was taken by his cousin, Father Douglas Hope. A great-grandson, on his father's side, of Lord of Buceleuch, he "called cousins" with all the blue blood of Scotland. His father, Mr. Hope, of Luffness, was at one time member for Windsor, and his mother, a daughter of Lord Montagu, was an early bedchamber wo-man to the Queen. But Father Hope had obliterated the traditions of his family, and the memories of Eton and Christ's church, when he went to St. Vincent's home to be priest, teacher, father and nurse to seventy boys, mostly record from London streets. He shared their rough food, and lived their life in wohoolroom and playground. If he had ever thought of himself, he might have known that. In spite of his six feet of stature and his brilliant physique, he was not seasoned for the rough life he adopted. His entire devo-tion isolated him from his fellows in the out-er world; but those whe got glimpes of him were not astonished to hear that rheumato fever had carried him away last week. He was laid to rest in the cemetery at Kensal

CHRISTIAN MOTHERS. An Archconfraternity for Their

Ppiritual Benefit.

The Chief Establishment is in Pittsburg and is Directed by the Augustiniums -The Objects of the Association and the Means it Employs-A Beautiful Conceptien.

The pastor of souls has never found an ebject more worthy of his zeal and love, and solicitude, than the little ones of the flook entrusted to his care. To them he offers the epiritual food of Ged's grace, and protects them against the wolves in sheeps clothing that prowl about his fleck. Their spiritual, and in some measure also their temptrai. welfare has always engrossed his attention. Hence, the education and training which they receive at home, could not be a matter of indifference to him, but one of the ntmost im-portance, as the weal and wes of the parish depends to a great extent, on it. The home training of the child rests more in the hands of the mother, than of the father ; therefore the zealous pastor never permits an opportunity to escape of deeply impressing upon the mother's mind the sacredness of her important charge of training the little ones ac-cording to the principles of our Holy Mother Church, implanting into their youthful and susceptible innocent hearts, Christian princi ples, ere the poleonous breath of an infidel and godless world has infected and corrupted their hearts.

The zealous pastor sees the great task be fore him, the sublime and noble object he must attain, the difficulties he must surmount, and hence he will seek assistance, the more readily to accomplish his task. But who could offer him better assistance than

the truly Christian mother ? Confraternities of Christian mothers were accordingly established in France, Germany and America. The primary object of these confraternities is to educate truly Christian mothers by uniting them by the strong bend of mutual love and prayer, and by imparting to them at a certain time of the year suitable lostructions on their duties and oblig ations. This means will render the Chris tian mother competent and efficient of giving their little ones a truly Christian training and education, such as the condition of the present times requires. The godless state endeavors to deprive the parents of their natural right of educating and training the child scoording to their own principles and religious convictions by trying to compel them to send their children to schools from which God and religion have been banished. Think of Massachusetts. The baneful influence

of such a system of education is felt all over it must be con

PRICE FIVE CENTS - -

mother confraternities spread is truly aston-EARL isbing; they have gained a solid footing wherever established, and were productive of the greatest good in the various parishes. Five years ago the Archoonfraternity was comparatively little known; is was like a Answers Chamberlain tree without branches. As soon, however, as

it was made known that branch societies could be established and aggregated to the Archa of raternity, the apparently insignifi-cant tree began to reach out branches over many states. In less than five years over 100 parishes expressed their willingness to be affiliated to the Archoonfraternity. At the

present date eighty-air branches have been banonically established and aggregated in various parishes of the Union, and received the diploma. Over 8,000 Christian mothers, united by the bond of mutual love, work in aarmony and union to attain the sublimest end imaginable, in pointing out to their little ones the path which will surely lead them to God, and in training and educating them in a truly Christian manner. Over 8,000 Christian mothers belonging to the Archconfraternity are, at the present day, raising their bands and their hearts to the lover of the little ones and pouring forth, as out of one mouth and one heart, their sincerest prayers for their children. What a sublime spectacle to angels and to men ! Will God refuse to give ear to their humble applications ? Will be not reward their efforts ? Thanks to the Giver of every good and perfet gift for this great success and blessing ! Thanks to the zeal of the pastors who have established branches in beir parlahes.

Yet, when looking upon the large number of parishes and Catholic families scattered over the length and breadth of the land, and still springing up like the flowers in spring, very little so far has been done, and very much remains to be accomplished.

All Christian mothers ought to to be united in their prayers and good works, they ought to work hand in hand, in raising and rearing the little ones for God, thas ensuring not only their own salvation, but their children's also. There is a vast multitude of mothers, who through their gross neglect, carelessness and indifference in educating and raising their children, are in the imminent danger of incurring God's most terrible maledictions, and exposing their souls to hell's never dying fiames. The Archoonfraternity will attract them, arouse them from their spiritual leshargy, will preserve them sgainst their impending fate. It will be to them a bright star directing their course and their children's course towards the safe haven, where storms and tempests shall never arise and imperil their salvation, but where sternal rest and peace shall be their inheritance. "That is all very nice," says a Christian

mother, " but I am far away from Pittaburg, and therefore I cannot become a member of the Archeonfraternity, though it is my heart's wish."

Without going to Pittsburg every Ohristian

THERE IS NO ESCAPE THERE IS NO ESCAPE

SPENCER

Mr. Chamberlain spoke on the evening of Wednesday, May 28th, on the Irish question under the patronage of the Rossendale Liberal Unionist Association, at a place named, by a happy concidence, Bacup. His speech was characteristically disingenuous. Forgetting that he had been most active and ardent in the appointment of the Commission, he said of the Times' Forgeries' case :---

In passing he wished to say that when the Commission was proposed in the House of Commons he stated that he did not believe that Mr. Parnell had written those lotters ; and now he thought he was entitled to the sympathy even of every honest wan for the trouble and annuyance to which the charges had submitted him But now Mr. Parnell recorted on his accusers, and was almost as unjust to them as they had been to him. Although he had never believed that Mr. Parnell wrote those letters, he did believe that the agisation of which Mr. Parnell was the head went perilously near to the line which divided political agitation from violence and illegality and crime (cheers). Whether it overshot that line was a question which had to be decided. Until it had he should think it indecent to say a word, and he thought it a little unwise for the friends of Mr. Parnell to indulge in their present exultation until the whole of the charges had been disposed of (cheers). Now in the recent speech delive ered by Mr. Parnell-it was the speech apparently of a man preparing for defeat-reference was made to the hope that " Ireland would be led along the path of nationhood." There again was exactly the same idea-an idea which had been expressed in speeches by Mr. Hesly, Mr. John Redmond, Mr. Sheehy, Mr. Sallivan and Mr. Davitt, the last named being one of the purest figures in the present great controversy. Liberal Unionists were quite willing to accept self-government upon municipal lines. There were many already perfectly willing to discuss self-government based on provincial lines, but they would not recognize that Ireland, which had never had

bistorically or politically any claim to be conmother can become a member ; she will not sidered a separate nation, and whic encounter any difficulties ; it is a matter of an integral nart of the much great an integral nart of the much greater nation called the United Kingdom. They would not sllow its condition to be determined by a claim which is set up to be a separate nationality (cheers). Then, again, what were they going to do with Ulster? Ulster would never submit to be governed by a Dublin Parila-ment, and they would find themselves in this position, that they must compel Ulster by force of arms to aubmit to a Dublin Parlisment, or else they must come to the local government upon the provincial lines to which he had already called their attention."

THE TIME OF PREPARATION.

Sometime the unworthy seek to be priests sometimes also the worthy who are not called to it. It is easy to deceive ourselves, espeof a call from God. And yet desire and fitness without perseverance are not enough, nor are desire and fitness and perseverance enough without a long and careful cultivation of intellect, heart, and will in the sacred science of faith and the training and formation of the sacerdetal life. The mind and in-tention of the Catholio Church is that, from the sacred age of twelve to the maturity of enough for the priesthood. Interior spiritual able or less fit, much zeal and thought are at perfection is required before ordanation. A once quick and active. pricat is not ordained that he may attain that spiritual state ; ho is ordained that he may exercise this spiritual power already attained in making others perfect. What fidelity to grace and what wise and delibe-What Council of Trent teaches that faults which in ether men are light, in pricata are grave.

DIFICULTIES & PRIEST HAS TO CONTEND WITH.

A spot which is invisible upon the raiment of the world is glaring upon the alb of a pricat. We must go further still; a pricat to centent his flock. It is not only the sub-

Do not forget them in your abundance. If a scarolty of bread should come, you would give even with self denial. It is the bread of life that is scarce ; and you will not be selfish or heartless when you know your duty. We therefore call on you to help us. It is our privilege as your paster so to do. And we This is the most precious and acceptable oblation you can make to Him who offered Himself for you upon the Gross.

VOCATIONS SHOULD BE FOSTERED.

Worldly motives of ambition or interest in some parents destroy many a vocation. Vecations are not fewer now than before. God is not narrow-hearted, or less generous than in times past. It is we that are parrow and upen his every action, who prayed to her as ungenerous. When sons are called, parents though he was speaking to her face to face ; ungenerous. When sons are called, parents often come between them and God. It is not so, or at least less often, with your daughters; cially when what we desire is a good work. To desire it is one thing; to be fit for it is another. When the desire and fitness are interference of the self-devidence of the selfunited there is a full hope and presumption sacrifice of our English homes. Is it so with your sons? And what a power is buried in the ground, or eaten away by the rust of worldly and unwise affections, when voca-tions are lost. Be generous, therefore, and be glad when God calls your sons to His side. It is your honor and happiness now, and it will be your reward in heaven. The ether way you can help us is by educating, or uniting with others to educate, a youth for twenty-four, its priesthood should be trained | the priesthood, or by giving us the means to from boyhood to manhood, from the tonsure to the priesthood. Common geodness is not vacancy, or to replace one who is less accept-

ALL SHOULD HELP IN PROVIDING THE PRIEST-H00D,

Should not zeal and thought be equally fidelity to grace and what wise and delibe. quick and active in creating and sustaining a rate training is needed for such a work. The supply proportioned to our needs ? Is it well to be zealous only for our own need, and tame and inert for the needs of our neighbor, for the poor who cannot help themselves, and even for the rich, whose spiritual dangers are often even greater? In the last eighteen months no less than twelve priests, from prizet. We must go further still ; a priest various causes, but nearly all from failure of may be blameless, and yet fail to unite and bealth, have been withdrawn from work. Our needs, then, are very many and urgent. stance of charity that is required, but the We have gone to the utmost, almost to im-bloem, and the flavor, and the fragrance; pridence, in multiplying the number of our that is, the patience, generosity, and tender-that is, the patience, generosity, and tender-ness of love for souls, for friends and for stant assistance of our divine Mastar, who enemies, for the good and for the evil, for the pleasing and for the displeasing. Such a charity comes with "the unction from the Holy One"; and the priest on whom it rests becomes all things to all men by the power of a 'changeless love.' Buch must, of strict necessity, be at all times the character and becomes all the priest of Jasus Ohrist. Our work, therefore, is in the highest dagree a changeless love. Such muss, do strate hooselify, be st all 'time is the character and hooselify, be st all 'time is the character and hooselify, be st all 'time is the character and our assistant, who will go to send to us. 'Weigh the doubter and source assistant a contract of a pricest against source pleasure or antiones and difficult. Your weither, is at stake in all we de You need partors with the aprice with the aprice against source last will add them source in the source is buy contracting with the aprice is the state of a pricest of and de You need partors with the aprice and cast a the source is the source

Love of Mary.

The Most Blessed Virgin should be loved with that twofold love of esteem and tenderness. And she will never be thus loved as much as she deserves to be, because, on the one hand, ber merits and her perfection surpass all understanding ; and, on the other, the qualities that she possesses, and the ties which units us to her are more capable of exciting and infloring the sensible love. Let us exclaim, with St. Ignatius the Martyr, and ether children of Mary, "Love that amiable Mother as much as you will, she will always surpass you in tenderness." Love her, then, if it be possible, as much as St. Stanislaus Kotaka, who could not speak of his love for her without communicating to his hearers the arder of his own flame ; who invented new names to honor her ; who asked her blessing who was transported out of himself by the singing of the Salve Regins, and who, when asked how he loved mary, was wont to reply ; "She is my Mother, what can I say more ?" pronouncing these words with such emotion of both voice and contenance that he seemed not a mortal but angel that came down from heaven to preach the love of Mary. Let us love her as did the venerable Herman, who called her his spouse of love; as much as St. Bonaventure, who called her not only his Lady and his Mother, but his heart and his soul. "Hail," said he to her, in his sentiments of

love ! Let us love her as much as did St. Bernard, who, inflamed with love for her, said to her : "Ravisher of hearts, have you not ravished mine from me !" As much as did St. Bernardine, of Slenna, who went every day to visit her before a precious pic-ture, to express his love for her in tender oolloquies, answering those who asked him whither he thus went every day, "I go to visit my beloved." Let us love her as did St. Aloyalus Gonzaga, whose tender and lov-ing heart threbbed and whose checks glowed at the very name of Mary ; or, like St. Francls Solano, who, in a holy delirum of love seized a musical instrument and went to sing

before an image of Mary. Let us love her as a Father Diego Martinez, who, in reward of his tender love to her, merited on every feast of here to be carried to heaven by angels to be witness of the pomp with which those feativals are celebrated by the inhabitants of heaven, and who said, "Would that I had the hearts of all angels and saints that I might love her as they love her !" Finally, let us exhaust all the inventions of love, for

thoroughly Obristian system of education which must begin at home. Therefore, under the direction of the pastor. Christian mother societies were established almost everywhere. In one of the largest congregations of Pittsburg, the Rt. Rev. Ordinary created, in the year 1875, such a society of Christian mothere into a confraternity according to the canons of the church.

Seeing the manifold blessings which this seciety had brought upon the parish and the Catholic families and how religiousness had gained a strong foothold in families where heretofore it was unknown, the Rt., Kev. Bishop of the Diocere requested His Holiness, Leo XIII., to reward the confraternity's zeal by granting some plenary and partial indulgence. The Holy Father most cheerfully granted the request, and, at the same time gave it his heartiest approbation and apostolic blessing. Convinced of the great use fulness, yet, urgent necessity of such societies, another petition was presented to His Holiness, in 1881, humbly begging him to elevate the above named contraternity to the dignity and rank of an Archeonfraternity, with powers to affiliate all kindred societies. Our Holy Father ever solicitous about the welfare of the Catholic family, cheerfully and and graciously granted this request, and bestowed upon it many special favors and grades.

In virtue of its dignity of an Archconira nity all Christian mother societies and con-iraternities already established in a parish, or to be established in the future, can be aggregated to it, after having obtained the consent of the Rt. Rev. Bishop of the Diocese, in which such a society exists. Such a canonic-ally established branch-society becomes a sharer in all the graces and privileges of the dollar (\$1.00) to be sent to the Rev. Ru Aroboonfraternity of Pittsburg, P., just as if of the above named church. If she be they had been granted to them.

Among the many graces which a Christian mother can gain, by becoming a member of the Archconfraternity, the mention of a few should suffice to induce all Christian mothers te take the necessary steps of becoming enrolled at once;

I. They participate in the fruits and graces of the the many holy masses which are said tor its members.

2. They become sharers in the merits of all the good works performed by each and every member.

3. They can gain all the plenary and partial indulgences granted to the Archcen-

fraternity. Every Ohristian mother who has her ewn salvation and that of her little ones at heart, sees the great spiritual benefits offered to her by her membership. Where is the truly Catholic mother who is net fully convinced of

but a few minutes.

1. If a branch society of Christian mothers has been canonically established in a parish and aggregated to the Archconfraternity of Pittsburg, she need but ask admission into it at her earliest possible convenience and comply with the sacred obligations enjoined on her by her membership. The pastor will

gladly receive a new member. 2. If no branch society has been established in her own purish, she can be admitted as a full member into the branch established in the neighboring parish, if one has been canonically erected there. She must then fulfill with zeal the obligations of a Christian mother, and comply, as well as she can, with the statutes of the confraternity she has been admitted to. 3. If a branch society has not been es-

tablished in her own, or in the neighboring parish, nor any one is known to her, she can, nevertheless, become a member by sending her full name and address to the Rev. Rector of St. Augustine's Church Thirty-seventh and Butler streets, Pittsburg, Penn, A certifi-cate of admission will then be for-warded to her, containing the obli-gations, the prayers, indulgences, statutes etc., and whatever is necessary to be known. Thus she becomes and shall remain a member of the Archconfraternity of Pittaburg, and participate in all its favore

and graces, and become a sharer in the f of the many holy masses that are anni said for its members ; after her death s quiem High Mass will be said for the rea of her soul, as soon as the director is inf ed of her damise.

To defray all necessary expenses it i quired that she pays an annual fee of able to pay the annual fee of \$1, it will hinder her admission into the Archeon ternity. Any of the Rev. Pastors wishin: establish a brauch in his parish will rea the necessary information on request, -Oatholic Record.

There are three short and simple we the hardest of all to pronounce in any guage (and I suspect they were no easie) fore the confusion of tongues), but which man or nation that cannot utter can claim have arrived at manhood. These words "I was wrong."-Lowell,

In a railway carriage : An old solo In a railway carriage: An old solid: noticing that his pipe troubled a lady, sol-to her: "They don't smoke in your righ-ment, ma'am ?" "In my regiment, it is pr-sible," replied the lady, "but in my com-pany, never."

The Obristian is he where life-work givy and grows under his hand, who is consolen training not the richest inheritance the can of an increasing call for strennous activity bequesh to her children ? They will find the who takes for his watchword the great spestle's question, " Lord, what wilt you have

Earl Spencer's Powerful Answer.

"Judas" Chamberlain was answered most effectively, the following evening, by Earl Spencer, former Cosrcionist, Lord Lieuten-ans of Ireland, now a devoted advocate of Irish Home Rule. He spoke at Southpert, Eng., under the patronage of the Working-men or Liberal Association. His subject was " Ireland," on which he questioned if any one could say anything new. (A voice, "Except Chamberlain," and laughter.) Well, Mr. Chamberlain www.very.apt to bring forward many new arguments on that subject. Now, in the first place, they must look to see on what points they and their opponents were agreed. They were all agreed that the political and social condition of Ireland was eminently unsatisfactory, that in conse-quence the proper administration of our affairs might be rendered impossible, but when they came to the remedies for this state of things their difficulty could not be met by mere appellatives (cheers). They must change the whole system of Government there before they would really bring about a permanent. reform in the country, and what they were to look for was the permanent benefit of Ireland, and not a mere temporary improvement. The Conservative programme for dealing with the present condition of affairs was not sufficient. Experience and history were on the side of the Liberals, for the Conservatives. were only pursuing the polloy which has been pursued ever since we had governed Ireland, and that policy must fail now as It had done in the past (cheers). He was far from saying that there was not considerable improvement in the social and political: condition of Ireland within the last few vears. Constitutional action had been taking the place of revolution and violence, and every day they hoped that revolution and violence were falling back, to disappear for-ever from the face of Ireland (obsers). That was a change for which they all ought to be deeply thankful. It was a change of priceless value, and he believed that history would any that to two men in particular that change was due-to Mr. Parnell in the first Instance oheers), and to Mr. Gladstone in the next renewed cheers), for having courageously come forward to initiate this new policy for Iroland, which showed to the Irish that they had in the democracy of Scotland and Engand friends who would not allow them to be trampled under, and would see fustice done them. They were the men who would be