The Charlottetown Herald.

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THE HERALD.

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Advertisements inserted at reasonable rates.
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Items and general news of interest, in a condensed form, solicited.
Remittances can be made by registered letter.
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RICHARD WALSH, Publisher.

CALENDAR FOR MARCH, 1883.

MOON'S CHANGES.

Last Quarter 2nd day, 1h. 13.6m., a. m.
New Moon 9th day, 10.9m., a. m.
First Quarter 15th day, 4h. 18.9m., p. m.
Full Moon 23rd day, 1h. 32.9m., p. m.
Last Quarter 31st day, 4h. 8.8m., p. m.

Day of Month	Day of Week	Sun Rises	Sun Sets	Moon Rises	Moon Sets	High Water
		h.m.	h.m.	morn	morn	aft'n
1	Thur.	6 42	5 42	0 34	10 11	3 10
2	Friday	41	43	1 29	10 56	4 15
3	Satur.	40	45	2 24	11 45	5 27
4	Sunday	38	46	3 18	aft. 43	6 37
5	Monday	36	47	3 58	1 47	8 6
6	Tuesday	34	49	4 37	2 57	9 58
7	Wed.	32	50	5 18	4 11	9 44
8	Thur.	30	52	5 46	5 28	10 29
9	Friday	28	54	6 16	6 46	11 8
10	Satur.	26	55	6 50	8 5	11 30
11	Sunday	24	56	7 24	9 23	morn
12	Monday	22	57	8 2	10 40	0 31
13	Tuesday	21	58	8 44	11 52	1 15
14	Wed.	19	6 0	9 32	morn	2 4
15	Thur.	17	1	10 25	0 59	3 0
16	Friday	15	3	11 22	1 66	4 11
17	Satur.	13	4	aft. 23	2 45	5 34
18	Sunday	11	5	1 25	3 28	6 58
19	Monday	9	7	2 26	4 1	7 54
20	Tuesday	7	8	3 28	4 32	9 2
21	Wed.	5	9	4 28	4 58	9 21
22	Thur.	3	11	5 29	5 23	9 57
23	Friday	1	12	6 28	5 47	10 29
24	Satur.	h 59	13	7 24	6 12	11 0
25	Sunday	57	15	8 24	6 38	11 31
26	Monday	55	16	9 27	7 5	aft. 3
27	Tuesday	53	17	10 26	7 36	0 37
28	Wed.	51	19	11 22	8 10	1 14
29	Thur.	49	20	morn	8 52	1 54
30	Friday	46	21	0 17	8 38	2 41
31	Satur.	46	22	1 5	10 32	3 42

DR. CONROY

Has Removed his Office and Residence to MUTON'S BUILDING,

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Charlottetown, Nov. 15, 1882—6m

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jan17

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" MASON, Treasurer.

Mrs. Connolly. Mrs. J. Longworth,
" Caven, Miss Hensley,
" D. O'M. Reddin, " M. Macleod,
" Heaton, Mrs. C. C. Gardiner,
" M. Blake, " Bagnall,
" Sullivan, " J. Peake,
" Hobkirk, " R. B. Peake,
" L. H. Davies, " Strickland,
" Geo. Davies, Miss M. Palmer,
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jan10—3m pd

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Roman Intelligence.

On Thursday, the 22nd ult., at 3.30 p. m., the solemn translation of the *pre cordi* (the heart, &c.) of the late Pius IX. took place. The urn containing these remains of the late Pontiff had temporarily been placed in what are known as the "new grottoes" under the Gregorian chapel, and were now transferred to their final resting-place in the old crypt between the Guilia and Clementina, not far from the Stuart monument. The ceremony was performed by Mgr. Sanminiatelli, private Almoner to the Pope, assisted by all the Canons and Minor Canons of the Basilica, who carried lighted tapers. After the verification of the seals, which was done by Mgrs. Negrotto, Casali, De Bisogno and Della Volpe, formerly Camerieri to the late Pope, the urn was placed on a car draped in black, and the procession moved to the altar, when the absolutions were given as in *præsente cadavere*. The procession, to the chanting of the *Benedictus*, then moved to the old cript, where the urn was bound by a violet ribbon, and sealed by the Secretary of the Chapter, Mgr. Della Volpe, and the final absolutions given.

Among the most interesting of the churches where the Lenten "Stations" have been held are Sta Maria in Dominica, and also known as *della Navicella*, on account of a marble ship which Pope Leo X. placed in front of it. This church is built on the site of the house of Sta. Ciriaca, where St. Lawrence took refuge, and in front of which he gave alms to the poor; between this church and St. Stephen Rotouda were the barracks of the foreign soldiers *Castra Peregrina*, which were known to exist towards the end of the fourth century. The High Mass was sung according to the Greek rite on this occasion. The next "Station" is the Basilica of St. Clement, one of the most ancient and venerable in Rome, which probably succeeded to a private Oratory of the Palace Acilii Glabrioni, where St. Clement, third successor of St. Peter, was in the habit of assembling the faithful of the early times. It is certain that in the reign of Constantiné this very ancient title was transformed into a grand Basilica, which, by the testimony of St. Jerome, preserved the *Memoria nominis ejus*. The primitive Basilicas were always built over the tombs of the martyrs, or on a place consecrated by their presence. Still we know that St. Clement died as a martyr in Chersonese, and that his body was brought to Rome only in the eleventh century. It is thus seen that the church takes its name from the relations that it had with the Pontificate of the Holy Pope, and it is most likely that it was founded by him. In fact some ancient inscriptions recal the *Dominicum Clementio*—that is to say, the title instituted by St. Clement. There is no longer any remains of the old oratory, but one can still see, in the part recently excavated, some ornamented rooms in stucco of the early Imperial times, rooms that belonged to the palace where stood the oratory, and that were preserved, without doubt, as an object of veneration when the Basilica Constantine was erected in the fourteenth century. The remains of this Basilica, placed on the level of the soil of ancient Rome, can still be seen in the subterranean church, found and described by the late Rev Father P. Mulhooly, Prior of the Irish Dominicans, who serve this church. Up to this time, it was always thought that the upper church was the edifice of the IVth. century, and it has always been said that St. Clement's was the oldest Christian temple in Rome. There, indeed, one admires the precious columns of verde antique, which divides the three naves; the *narthex*, or vestibule, well preserved; the primitive apse, and the rest of the choir enclosure. In the ninth century the church was enriched with the relics of its sainted founder, St. Clement, which were brought from Chersonese, and a short time afterwards by those of St. Cyril, the Apostle of the Slavs, who had brought to Rome the precious treasure; and the tomb still exists at the end of the left nave, as well as an ancient frescoe recalling his name. Unhappily the church was falling into ruins for want of restorations, and later, that is to say, in the tenth and eleventh centuries, its ruin became so imminent that sustaining walls between the columns of the central nave were built, walls which were ornamented with large pictures, which form an object of curiosity for those who visit St. Clement. These paintings represent certain episodes borrowed from the acts of St. Clement, such as the miracle of the widow at his sepulchre; the blindness of the Prefect of Rome, Sisinius, who had tried to penetrate into the assembly of the Christians; the principal acts in the life of St. Alexis; and the solemn translation of the body of St. Cyril. Here can also be seen the ancient picture of the Crucifixion and other Gospel scenes executed in the Pontificate of Leo IV., who is represented with the *nimbus* (square), a sign that he still lived when these pictures were painted. The restored church existed until the end of the eleventh century, when Robert Guiscard (1084) sacked Rome, and it became a heap of ruins, and was abandoned. At the commencement of the following century Paschal II., who, before his elevation to the pontificate, was titular Cardinal of St. Clement, rebuilt the primitive Basilica (which became the subterranean Basilica) on the level of Rome). He ornamented it also in a splendid manner with the beautiful mosaics, in the centre being the Crucifixion, with twelve white symbolical doves; placed under the altar the relics of the ancient sanctuary, and removed there the *pluter* of marble of the sixth century, which formed the *presbyterium* of the Basilica of Constantine. Up to quite lately it was filled with earth, but has now become one of the most precious monuments of Christian Rome. Then comes the Church of Sta. Maria in Trastavere, which was the first church dedicated to Our Lady. It occupies the site of the *Taberna Meritoria*, an asylum for old soldiers, where, according to an old legend, a fountain of pure oil sprang up at the time of Christ's birth, and flowed away in one day to the Tiber.

Holy Week.

The seven days immediately preceding the solemnity of Easter, are set apart in a special manner for the consideration of the suffering of Christ. The church retraces it with powerful effect to the mind of her children, by the beautiful variety and impressive character of her ceremonial, every feature of which would furnish matter for a most instructive essay, but at which we can only glance within the limits of a brief article. The designation of Holy Week has been given to it, on account of the stupendous mysteries which it commemorates, combining within itself more of solemn and impressive ceremony, and a larger share of holy grief and mourning, than is embraced in any other week of the ecclesiastical year. The first day is known by the name of Palm Sunday, so called from the rite of blessing and distributing palm or olive branches, which are carried in procession, in memory of the joyful demonstrations amid which the Son of God entered the city of Jerusalem, a few days before the sacrifice on Calvary, to awaken in us sentiments of grateful exultation at the victory which He has achieved over sin and hell, and to inspire us with a disposition to walk in His footsteps, that we may participate in the blessing of His redemption. With this view also, the history of His sacred passion, as narrated by St. Matthew, is chanted in the office. During the two following days there is nothing in service of the church peculiarly attractive, except the narrative of Our Saviour's passion as recorded by St. Mark, which is read at the Mass of Tuesday; but there is a vein of deep religious pathos running through her liturgy, and the canonical office which she requires to be recited by the clergy. This office is composed chiefly of passages from the Old and New Testaments. At the Mass of Wednesday is read the passion from the gospel of St. Luke. The matins and lauds of the last three days in Holy Week are chanted on the vigils of those days, so that the office for Thursday is performed on the evening of Wednesday, that of Friday on the evening of Thursday, &c. This is the office known by the name of *tenebræ*, or darkness, because towards the end of it all the lights in the sanctuary except one are extinguished. Besides the six large candles on the altar, there are fifteen candles placed on a triangular stand, which are gradually extinguished, producing a darkness emblematic of that which covered the earth at Our Lord's crucifixion, and of the profound grief with which the church recalls the sufferings of her Divine Spouse. During the *miserere*, the white candle at the top of the stand is concealed behind the altar, and at the end of the psalm is produced again, to represent the death of Christ, who is the light of the world, and His subsequent resurrection to a state of glory and immortality. To understand the origin of this office, we must go back to the earliest period of the Christian era. For three centuries, the followers of Christ were objects of persecution, and lived in concealment, which led naturally to the selection of the night as the fittest time for the celebration of their sacred rites. The office of *tenebræ* is nothing more than a part of the nocturnal prayer of that primitive age. The selections from Scripture which it contains are full of appropriate and touching sentiment, particularly the lamentations of Jeremiah, in which the prophet pours forth, in a most eloquent and feeling strain, his profound affliction and heartfelt sympathy at the calamities of the unfortunate Jerusalem. What more forcible expression could the church employ for the effusion of her grief at the sufferings of her heavenly spouse! How could she better awaken in her children a spirit of true compunction, than by giving vent, in the pathetic accents of the prophet, to her deep condolence at the passion of Christ, and to the affliction with which she beholds so many of them insensible to His mercies.

On the morning of Thursday, called Maundy Thursday, from the word *Mandatum* (mandate) with which the ceremony of washing the feet commences, the church recalls, by the solemn celebration of the mysteries, the institution of the Holy Eucharist, which took place on the eve of Our Saviour's death. The special commemoration, however, of this great event, is deferred to another time. During the Mass of this day priests as well as laics all receive the holy communion at the hands of the celebrant, in order to represent more faithfully the occasion on which Our Divine Saviour administered to His apostles His adorable body and blood. The holy oils, used in conferring three of the sacraments, and in various rites of the church, are likewise consecrated by the bishop during the morning service on Thursday, this time having been selected not only for the sake of convenience, that the oils may be distributed for the blessing of the baptismal water on Holy Saturday, but also because on this day Christ gave to his church, in the institution of the eucharistic sacrifice and sacrament, the most tender place of his love, the kindling and cherishing of which, in the heart of man, is the effect of the sacraments and other observances of religion. At the termination of the Mass, a consecrated host is carried in solemn procession to a throne or repository, where it remains until the service of Good Friday, at which it is consumed by the celebrant, the holy sacrifice not being offered on that day. If the magnificence and splendor which adorn these repositories are justly expressive of the honor due to the Son of God whom we there adore, they are symbolic also of the pure and fervent homage that we should present to Him, endeavoring to compensate in some measure by the tribute of our constant praise, gratitude and love, for the outrages heaped upon Him by His enemies, and the indignities so often committed by unworthy Christians at the foot of His altar. With the exception of the rites just mentioned, the ceremonial of Thursday relates entirely to the passion of Our Lord. From the *Gloria in excelsis* on that day to the same part of the Mass on Holy Saturday, the bells of the churches are silent, in imitation of the silent grief of the apostles at the sufferings of their Divine Master. The Blessed Sacrament being removed after Mass, the altars are stripped of their ornaments, to express the profound mourning of the church, and to represent the abandonment of Our Saviour on the cross. Then is performed the ceremony of *washing the feet*, in those churches where the practice is still retained, as at Rome, where the Pope himself officiates, humbling himself as the servant of the poor, in honor of the charity and humility so forcibly inculcated by the Son of God.

On the following day, which is emphatically termed *Good Friday*, the sacrifice of Calvary engrosses the whole attention of the church, and her office breathes throughout a spirit of the deepest affliction. Her naked altars, and her ministers clad in sable vestments, bespeak her sorrowing. At the commencement of the morning service the officiating clergymen lie prostrate on the steps of the altar, to denote the profound sentiment of grief awakened by the doleful events of Calvary; and while they are in this posture, a lesson is sung containing the divine mandate for the sacrifice of the paschal lamb, which prefigured the bloody sacrifice on the cross. This ceremony is followed by the chanting of Our Saviour's passion, as recorded by St. John, to impress upon our minds and hearts the boundless charity which led Him to become a victim for the salvation of men. On this day the church offers her special prayers for persons of every condition. At all times does she supplicate the Almighty in behalf of those who are wandering in the devious ways of perdition; but to show her abhorrence of wilful apostacy and contumacious error, she forbids her ministers to name at her altar those who are chargeable with such crimes. But on Good Friday she makes an exception to her general discipline, because on that day Christ died for all men. The recollection of this event seems to banish for a moment all distinctions among the different classes of the human family, that they may all obtain by a fervent appeal to heaven the blessings of that redemption which was effected on Calvary. After these prayers follow the exposition and veneration of the cross, a ceremony which is deeply affecting to the heart of the devout Christian, and would suffice, of itself, to refute all the arguments that prejudice has ever wielded against the beautiful symbolisms of Catholic piety. The service then closes with the mass *præsanctificatorum*, so called from the previous consecration, as already stated, of the sacred elements.

The office which properly belongs to Holy Saturday, that of *tenebræ*, relates entirely to the sufferings of our Lord, and His descent into the tomb. The ceremony which is now performed on the morning of this day, took place formerly at night, as is plain from the language of the liturgy. It commences with the blessing of fire newly struck from the flint, a rite that may be traced to the remotest antiquity, though then more frequently practised. This fire is used for lighting the lamps of the church and the paschal candle, and is symbolic of new spiritual fire which the mystery of Christ's resurrection should kindle in our hearts. The blessing of the paschal candle is likewise a very ancient ceremony, and is mentioned by some of the Fathers in the most pompous terms. This candle is a figure of Christ rising from the dead, the light of the world and the first-born of the elect, and there is perhaps no portion of the Catholic liturgy more beautiful in sentiment or more impressive in its style, than the prayers in which the church announces these consoling truths. The five pieces of incense attached to it, are symbols of the five precious wounds which He received for our redemption. After this twelve prophecies are read, for the instruction of the catechumes, or those who are to receive baptism; for in the first ages of the church baptism was solemnly administered, only on the vigils of Easter and Whitsunday, and on these days such as were to be admitted into the church, received their final instruction. In Rome, the custom on Holy Saturday is still preserved. From this usage there arose another, that of consecrating the water for baptism, a rite that may be traced to the very earliest period of the church. This office is terminated by a solemn mass, at which the bells again send forth their joyous peals, and repeated alleluias express the exultation of the church at the anticipated resurrection of her Divine Spouse.

This joy she invites all her children to share with her; and for this purpose she enjoins a more rigid fast during the holy week, that by act of sincere and efficacious penance we may worthily commemorate the great mystery which she proposes to our consideration at this time; that from the sufferings of Christ we may conceive a due horror of sin, learn the practice of the virtues which become His followers, and thus, by the imitation of His example, obtain some part in the glory of His resurrection.

It is not in the least surprising that a general feeling of indignation should be excited over the disclosures concerning the Irish murders. There is, however, no need to fan the flame, and it may be added that the style of comment generally adopted by the London press on a case yet incomplete and undecided, is unprecedented and unfair. Apart from this obvious consideration, it can hardly be doubted that the cause of liberal and progressive legislation for Ireland is placed in some momentry peril; certainly, it behoves all Irishmen to lend no shadow of argument, by evil or ill-advised conduct, to the advocates of repression. Recent Irish history has oscillated between concession and coercion—the one undoing the work of the other. Surely it may also be pointed out, with equal force, that coercion, unless it is to become extermination, is certain to give rise to conspiracy. In the long run, as a prominent statesman well declared, coercion is no remedy. Yet, in the vicious circle already indicated, Irish affairs have run, and will, it seems, continue to run until the precepts of patriotism and patience are, on either side, better understood.

Mr. Parnell on the Crimes Act.

Upon the debate in the Imperial House of Commons, on the Address in answer to the Queen's Speech, Mr. Parnell moved an amendment, setting forth the tyrannical and unjust administration of the Crimes Act in Ireland—the system of jury packing, which has already led to many iniquitous sentences, the execution of many innocent persons, and the prospect, unless changes be made, of results prejudicial to the cause of peace and order. From his speech on the occasion, we make the following extracts:—

"In rising to move an amendment which stands in my name, I wish to express the opinion that the Irish Government and the Government generally lost a very great opportunity, after the assassinations in the Phœnix Park, of restoring peace and order in Ireland, by the only means by which it will ever be possible to restore peace permanently in that country, and that is by the aid and sympathy of the people in that work. I think, sir, that never, during all the centuries of English rule in Ireland, has any Government had such an opportunity as was then presented of rallying to the side of law and order the sympathy of the masses of the people in Ireland, and I regret exceedingly to find that the impression in that direction which, during the discussions on the Crimes Bill, seemed to hold to a certain extent the mind of the Chief Secretary to the Lord Lieutenant, has, since his contact with the evil influences of Dublin Castle, been removed, and that he has expressed his opinion that without the Crimes Act it would be impossible for the Government to maintain order in Ireland. I wonder whether the Chief Secretary, and those who are responsible for the government of Ireland, ever consider what they are going to do when the Crimes Act expires; whether they propose to renew that act, or perhaps to replace it with something of a still more drastic character, or whether they propose to do without it. If they contemplate being able to do without it at the end of the three years during which the act has to last, I think it would be much better if they had not tried it at all, because their chances of enlisting the Irish people on the side of law and order on the expiration of that act, in view of the irritation which its daily administration is exciting throughout the country, will be infinitesimally small, as compared with what they would have been had the Government trusted to the honor of the people, and had the right hon. gentleman gone to Ireland without the Crimes Act to aid him in governing that country. It seems to be supposed, on account of what are known as the "Kilmainham Revelations," that we are not to be entitled to discuss the administration of the Irish Government. If that be the view of Her Majesty's Government, I can only say that they would most fittingly carry it out by disfranchising the Irish constituencies. But, so long as the Constitution allows Ireland to send members to this house, so long will members sent by Ireland assert their right to criticise and condemn the conduct of the Government in Ireland. The house generally seem to forget what sort of an act it is that is being administered—they seem to forget that it is an act of the most drastic severity that has ever been passed against that country. (The Chief Secretary—No, no.) The right hon. gentleman says "no, no," but if you compare the provisions of the Crimes Act with the provisions of the other Coercion Acts, you will find that these repressing provisions are more numerous and more sweeping than those contained in any other act which has been ever passed. * * * * * Now, sir, I said a while ago that I regretted exceedingly the Irish Government had not taken the tide which commenced to flow in their favor for the first time after the Phœnix Park assassinations. It is an indisputable fact, known to everybody who has studied Irish politics, that during the last eight or nine months a feeling did arise in the country, after the terrible event in the Phœnix Park, such as had never appeared there before—a feeling of active sympathy in favor of the law and against crime; but by stupid bungling, which I can scarcely call less criminal, and which this government will have to atone for in the loss of confidence by the country in its administration, that tide was not taken advantage of. The Coercion Act was brought in instead, and the feeling was turned back to such an extent, that I believe there was never greater hostility to English rule in Ireland than exists at present; there was never greater disinclination on the part of the people to aid law and order; and although there may be a reduction in the number of agrarian offences, that reduction is only due to the fact that you are keeping down the people by a brutal and terrible Coercion Act, which you are administering in a brutal and terrible way. * * * * There is no such thing in Ireland now as trial by jury. You have trials by tribunals of partisans, just as much partisans as the juries alluded to by the right hon. gentleman the member for Bradford (Mr. Forster), because they were, every one of them, smarting under a sense of injury sustained during the land movement. It is impossible for these tribunals to give any prisoner a fair trial, and I believe that public opinion in Ireland is practically unanimous in saying that it would have been far better, far more honest and straightforward, if, instead of pretending that you are attempting to preserve the sacred right of trial by jury, you had gone straight to work and established your commission of judges as provided by the first section of the Crimes Act. * * * * * Certainly the administration of the Irish Government in Ireland at present is universally detested by everybody. It is driving many who formerly deprecated crime to feel that they at least will not sympathise with the attempts of the Government in future to bring criminals to trial. I defy you to continue the government of Ireland unless you do obtain the sympathy of the majority of the people. I know well that there was a desire amongst all sections last summer, before this Crimes Act came into force, to discourage outrage and resistance to the law, and to conduct whatever further agitation for other reforms might be necessary in Ireland upon strictly constitutional and moderate lines. I know that this feeling had permeated amongst every class of the community, even the lowest. I believe, sir, that all classes in the country were desirous of restoring peace and order in Ireland, and that it would have been possible for the right hon. gentleman and for Lord Spencer to have governed without a Coercion Act. I feel convinced that by the passing of the Crimes Act—by the way in which the Irish Government has administered it—conciliation has been postponed for many a long day and many a long year. You may, perhaps, keep the country quiet, and anybody can govern during a state of siege, but the problem will again come up, "What are we to do to reconcile Ireland to England? What are we to do to enable the ordinary process of the law to be effected without resistance? What are we to do to restore peace—permanent peace and order in that country?" You will have to consider this question between now and the expiration of the time to which the present Coercion or Crimes Act is limited. You will have to find some answer to the question, Is the right hon. gentleman prepared to find an answer? Has he any recommendation to make to the Government as a satisfactory answer to that question but this—that by a firm administration of the law, and by prompt punishment of evil doers who offend against the law, and of a great many people who have not offended, it will be possible to work out the problem of the government of Ireland. Such proceedings abound in the history of your connection with Ireland during the 700 years in which your rule has existed, and you admit yourselves you are not any nearer the end than you were at the beginning. Why, then, do you insist upon persevering in a course which has been amply discredited by the result? We are told we are to have no more remedial legislation for Ireland, because of the alleged discovery of an Assassination Society in Dublin—that is practically the effect of the speech of the noble marquis, the present leader of the Government; that is practically the effect of the speech of the right hon. gentleman the Chief Secretary to the Lord Lieutenant; it is not, however, the practical effect of the speech of the right hon. gentleman the President of the Board of Trade (Mr. Chamberlain). It is not the effect of the speech of the hon. member for Leeds (Mr. H. Gladstone), but it is the effect of what has been said by the Chief Secretary to the Lord Lieutenant, who may be assumed to be speaking the sentiments of Lord Spencer. I would urge this house—while there is yet time, while they are able to say that Ireland is orderly—even though the efforts by which that order has been produced are infamous—I would urge them to show that they still do think of justice for Ireland—that the requirements of that country are still in their minds. * * * * Nobody can pretend that there is any question more worthy the attention of this house. Nobody can deny that the situation and position of Ireland in the English constitutional system is one of the greatest importance, and that it will be impossible for the great Liberal party to continue its course of usefulness to England, the Empire, and, I trust, to the world at large, without the support and assistance—the cordial assistance—of Ireland. You never can have that assistance so long as you trample upon and oppress her people. I am not now speaking of the Irish vote in the English constituencies. I do not wish to suppose that any member of this house would be influenced by considerations such as those to undertake any course which he considered wrong and contrary to his duty. But it is a fact that Ireland occupies to-day a more important position in your constitutional system—a position fraught with greater danger to yourselves, unless you satisfy her, than she has ever occupied before. You may talk about the fewness of her numbers, about the loyalty of Ulster, but I tell you that the people of Ulster are no more loyal than the people of Munster. You may say that we are only 5,000,000 in number, but we have many millions of our countrymen scattered over the world who sympathise with Ireland, who are as willing to make as great a sacrifice as any of those at home, and who have ability and means superior to those in Ireland itself. We have a greater Ireland beyond the seas, and I say this without any desire to disparage our people at home, but there is no doubt that in the sympathy, and attention, and interest which are now being paid by the Irish millions of America to the progress of affairs in Ireland, we have a certain guarantee of ultimate success. That force was never enlisted in favor of Ireland before, but I believe it will be now utilized in such a way constitutionally and moderately in favor of Ireland as will be of enormous advantage to our country, and I would entreat this house not to put this problem lightly on one side. It is the very greatest and gravest problem that they can be called upon to solve. Do not despair of attempts to satisfy the Irish people, because I am satisfied that if you renew your course of remedial legislation, good and happy results will ensue. If you think we are not to be trusted with the terrible powers of local self-government, which are so appalling to the mind of the noble lord, the leader of the Opposition, there are many other local questions you might take up, but so long as this house admits its willingness to legislate for Ireland, you are bound to legislate on those points which require your attention. You may say that English affairs require attention, but they are not of so grave and pressing importance at the present moment as are the wants of Ireland, and as they must remain for many a long day and many a long year to come. I therefore beg to move the amendment."