

Council, while in Ireland; a poorer country, you must live in a house rated at £10 to entitle you to vote. This is one of the greatest drawbacks to Ireland. The *people* can't possibly be represented under the present system, as they have not power to vote for the man of their choice. Mr. Butt says: "I proposed a measure which would assimilate the corporate franchises of Ireland and England, but it was resisted and thrown out. I then proposed a bill to give the Irish corporations the same privileges that the English corporations have; but the English press, almost with one consent, cried shame upon the resistance to equalize the franchise, and give assent to the bill. It was referred to a select committee, and some changes were made in it, but not by me, but by the representatives of the Government. The bill was, in fact, the bill of the committee, and not mine. In the House of Lords it was thrown out. Why did they give it support in the House of Commons which they withdrew in the House of Lords? Every minister voted for it, but it was thrown out; and the position we now stand in is: A gentleman wishing to be Sheriff of Limerick, instead of looking to the people of Limerick for it, he must go to the Castle. In England they go to the people for the honour." Mr. Butt may add, that, consequently, all the men appointed sheriffs are well-known flunkies, and must be men who are admirers of the government of England. He made some remarks about the Irish fisheries. Mr. Lyman, member for Limerick county, moved a resolution in the House of Commons to the effect that the Irish fisheries ought to be helped, and they carried it with a majority of two; consequently, the Government has given Ireland a fund to aid the fisheries. Mr. Butt will introduce the question again next session. After again referring to the franchise question, Mr. Butt came to the all-absorbing topic of religious education. Because he (Mr. Butt) advocated religious education, it was said to him: "Oh, you are an Ultramontane; you are in league with Cardinal Cullen, with the Jesuits, or with somebody else. You want to give over the education of the country to Cardinal Cullen." Mr. Butt believed that the time had come when men should take their stand by one another; when the great question, is religion to be banished from their educational institutions, without inflicting a blow upon Christianity, is to be decided. The contest that was coming was between a low materialism that

would degrade man far below the descendant of the ape; between an Infidelity that would deprive them of all the hopes which the Christian religion, in all its forms, held out to them, the consolations of heaven, and the hopes of heaven which guide and strengthen them. The Home Rule debate in the House was the next topic referred to by the honourable member. Sixty-one members voted in favor of the movement, of whom eleven were Englishmen. When O'Connell, in 1834, brought the Repeal question before Parliament, he had only thirty-three voting for him, and only one Englishman. That was a better start, Mr. Butt said, than was made in '34. He believed that the English people were impressed with their cause. He did as much as he could to put his case forcibly; he would not say he did justice to the great question, as it would be hard to do that. Nobody denied that Ireland was without constitutional government. Nobody denied that the Union called it forth. Nobody denied that Ireland was disaffected, and nobody denied she was suffering from coercion. He could appeal to his friend (Mr. O'Shaughnessy) to say that a number of English members came to him and said that they would not vote against Home Rule—that the argument was too strong, but they were not yet ready to vote in favor of it. "Where shall I turn," Mr. Butt continued, "for proof that we have not free government? To whom shall I put the question without the answer coming back, emphatically, 'No?' Shall I ask it of you? Do you believe that your feelings are consulted in the government of Ireland? You answer no. Ireland, from every fibre of her frame, martyred and torn by an alien government, answers no. The same answer comes from our exiled brethren beyond the Atlantic, who have been driven from their native land because we had not a free government. The same comes from the ruined homesteads desolated by oppressive laws. It comes from the dungeons in which men are still suffering, because Ireland has not a free government. It comes from the high places to which men have often been elevated for betraying their country. It comes from the revelers of the Castle, where Irish patriotism is being mocked; and going back into the ages, it comes from the graves of the martyrs who died because Ireland had not a free government. In the name of our country, let us assert our right to freedom—our right to constitutional government; and, above all, let us assert it in the only way it can be