

MR. CURRAN AND THE ARCH-BISHOP OF ST. BONIFACE.

In our last issue there appeared the following paragraph:

"In the course of the Riel debate in the House of Commons, Mr. Curran, M. P. for Montreal Centre, and Mr. Blake, leader of the Opposition, both addressed the House. Mr. Curran's speech was a rather ill-connected amplification of his letter to the RECORD on this same subject. Mr. Blake, in a discussion lasting more than five hours, fully argued the whole question and condemned the execution of the man whom Archbishop Tache believed to be a megalomaniac. Unlike Mr. Curran, we believe the Archbishop as implicitly out of us in a witness box. The member for Montreal closed by the following:

On Monday, the 21st inst., Mr. Curran made a statement in the House of Commons. He rose to a question of privilege and said:

"As a question of privilege I beg to be allowed to draw the attention of this honorable House to an item in the *Evening Journal* of yesterday, the 22nd inst., to the following effect:

"It appears, says the Ottawa correspondent of the *Globe*, that Mr. Tache wrote to Mr. Curran, M. P., regarding the accusations brought against him in the House by the latter. The words alleged to have been made use of were to the effect that the Archbishop had written things that he would not dare utter under oath. His Grace, so the story goes, exacted a retraction from the member for Montreal Centre."

My reference to His Grace the Archbishop is thus reported in *Hansard*, which must have been easy of access to the *Globe* correspondent. Speaking of Riel's insanity I said:

"Now, the next question comes—was he insane? And, in reading an interview with the leading counsel for the defence from the province of Quebec, we have found it stated here that His Grace Archbishop Tache refused to go and give evidence on that occasion. Well, it is not for one in my humble position to speak of one so exalted as His Grace, but I will say that throughout this country, wherever his name is known, it is revered and respected, and that not only for his qualities of intellect, but for his nobleness and generosity of heart. He is as widely known as any man in Canada, and when we know that fact, when we know the interest he took in that unfortunate man, when we know that unfortunate man owed everything to him, it is to be supposed that His Grace would not have gone to Regina, or even to the furthest extremity of the earth, if he could have given the testimony that this man did not know right from wrong, that he was insane, that he knew him to be so? We all know that His Grace would have gone, not only to Regina, but to the furthest extremity of the earth, to give evidence for his bitterest enemy, if that evidence could have been of any benefit to him."

Sir, I brought no accusation at all. I did not say what the *Globe* correspondent said. It is alleged I did, and the allegation about a retraction is therefore without foundation. I was discussing the insanity phase of the question under consideration. The name of the Archbishop had been mentioned by a former speaker in connection with the refusal of His Grace to go to the trial at Regina. The thought never entered my mind, much less did I say, as is falsely alleged, "that the Archbishop had written things that he would not dare utter under oath." My idea of the law of insanity was and is that even if His Grace had gone to Regina and stated on oath there exactly what he subsequently published in his admirable letter on the late troubles in the Northwest, it could not have benefited Riel in law. That is what I meant to convey in the paragraph quoted and that His Grace had not gone to give evidence which he considered could not avail. I was mistaken in this respect. His Grace informed me that I had attributed to him the wrong motive for his refusal to go to Regina. I requested the honor of an interview with the Archbishop in the library of Parliament, and having explained my meaning, he very kindly declared himself perfectly satisfied. I proposed then and there to make a statement at the opening of the House on the afternoon of Thursday last, but his Grace thought it better that I should not do so, saying that he desired to keep his name out of the discussion and the newspapers on this question. Subsequently I received from his Grace the following letter:

DEAR MR. CURRAN.—I should regret very much that the incident of Monday last should cause you annoyance. No doubt it pained me when I heard the application you made of my refusal to go to Regina, but after the explanation you have given me, I am convinced you had no intention to say anything whatsoever that might be disagreeable to me. I have no hesitation in affirming that I am satisfied with your explanation, and I authorize you to say so to whom you please.

I remain, with consideration,
Your very devoted servant,
ALEX. ANT. DE ST. BONIFACE,
O. M. I.

J. J. Curran, M.P.
I shall never forget this act of kindness and consideration on the part of His Grace, which is only another added to the many he has extended to me during the past thirty years. I solemnly declare that I would rather quit this Parliament instantly than utter a syllable that could be construed into the faintest reflection on the acts or motives of a prelate so distinguished by every virtue, so deservedly admired, esteemed and beloved. (Hear, hear.)

We very cheerfully give place in our columns to Mr. Curran's explanation. We did not derive our view of his use of the Archbishop's name from the *Globe*'s Ottawa correspondence. In fact, we have not yet seen the statement from that source alluded to by the hon. gentleman. The Archbishop's letter shows that he himself was pained at Mr. Curran's language. So were we. We are glad that the hon. gentleman has succeeded in satisfying His Grace of St. Boniface as to his true meaning and purpose. For our

part, we must say that we look upon Mr. Curran as incapable of doing a wilful injustice to any man, much less to a distinguished prelate of the Church of which he is so devoted a member. We will say for the member for Montreal that however much we have differed and still differ from him on this particular question of the execution of Riel, we fully acknowledge that there is not in the House of Commons a gentleman more honestly devoted to Catholic interests, according to his views and convictions.

CIRCULAR LETTER.

His Lordship the Bishop of Kingston has issued the following circular to his clergy:

DEAR REV. FATHERS:—Not many weeks ago the special prayers which we ordered to be recited by you and your congregations for propitiating the divine anger and averting the scourge of small-pox, were discontinued, because the plague had then disappeared throughout the diocese of Kingston. With sorrow we have to announce to you that it has again visited us in a central and populous district of our diocese. Our devoted brother-priests and our heroic Sisters of Charity are in attendance on the plague-stricken, and we are extremely solicitous for their safety as well as for the protection of the people, Catholic and Protestant, against the spread of the contagion.

Be pleased, therefore, to recite the prayers, as prescribed last year by Us, before every public Mass, and also the Collect of the Mass "Pro tempore Pestilentii," until further orders.

Your devoted servant in X^o,
JAMES VINCENT CLARY,
Bishop of Kingston.
Bishop's Palace, Kingston,
24th March, 1886.

THE LATE FATHER CARLIN.

The late Father Carlin, whose death occurred on the 12th of March, was born in 1845, and baptized by the late venerated Father Schneider, the patriarchal missionary of the West. His father, Mr. John Carlin, and his mother (Mary McCann), were among the first settlers in the parish of Iriestown, and are universally respected in that locality. The funeral took place, as already noticed, on Monday, the 14th, the pall bearers being Messrs. Thomas Downey, Thomas Kidd, Laurence Murphy, and John Darcy of Seaforth, together with Patrick Devereux and John Carpenter of Iriestown. The *Seaforth Sun* published after the funeral a very pleasing notice of the late Father Carlin:

It is with feelings of regret that we chronicle the death of the Rev. Father Carlin, which took place at his father's residence here on Friday last, at the early age of 41 years. The deceased gentleman had been ailing for some years with consumption, but adhered manfully to his duty as a priest until last summer, when he was compelled to relinquish his charge of the parish of Woodstock, when he came home. He was of a happy, cheerful disposition and never complained, being perfectly resigned to his coming end, which he knew was rapidly drawing near. His remains were taken to the Iriestown church on Sunday, where they remained in state until Monday morning, when a solemn high mass was celebrated by Rev. Dean Murphy and Rev. Father O'Neill, deacon; Rev. Father Waters, sub-deacon; Rev. Father Cook, master of ceremonies. In the sanctuary were Rev. Fathers Lamont, Lotz and Northgraves and the altar boys. The choir consisted of a selection from Iriestown and Seaforth, which chanted very solemnly "Dies Iræ" and the "Libera." Rev. Father Northgraves gave a beautifully appropriate funeral sermon from 3 chap. I verse of the book of Wisdom, of which the following is an imperfect synopsis: All must die and after death judgment. In reading the first part of the book of Genesis we find recorded the ages of the patriarchs, Adam and those that immediately followed him lived to great ages, nearly to a thousand years, but the scripture says after giving the years of his age, he died. When our blessed Saviour came on this earth he chose to submit to the general fate by dying. The changes in nature declare this; not only man but all the works of man crumble into decay. The great cities of past ages have gone to ruins; some of them buried beneath the surface of the earth are dug up and show only ruins. In Ecclesiasticus, 14 chap., we are told that the work of man are as grass. So it is with all material nature. Here we have another instance, Father Carlin who a short time ago was among you full of life, vigor and virtue now is cold in death, mourned by friends and relations from whom he has been separated and who very naturally mourn his disappearance from among them. It is natural to grieve for the departure of a loved one, but in our grief we must always be resigned to the will of God. I must say that I lived in the same house with Father Carlin both before and after his ordination and say what almost all of you know, that he was loved for his virtue, zeal and industry in the service of God and salvation of souls. While Dr. Kilroy was in Europe he administered his parish with wisdom. He was afterwards called to the parish of Woodstock where he worked so zealously that his health broke down yet never was heard complain. We believe that he has gone to the reward of his devotion and good works. We rely in the promise made to Martha and Mary when our Lord told them that their brother would rise again. The priesthood is a sacred calling, made so by the grace of the Holy Ghost, as St. Paul says. They are the dispensers of the mysteries of God. Their responsibilities are great and they are bound to live as good and holy lives as frail human nature will permit. Even in the old law the priesthood was sacred and any fault on their part was punished by God. In 2 chap. I Kings, Eli is rebuked by God for a trivial fault and the priesthood transferred from his family. The early fathers of the Church

attest the sanctity of the priesthood because they are the appointed dispensers of the graces of God through the sacraments of the Church. Father Carlin was one of those good, pious, laborious priests; and for him it is a good exchange from a world of toil and trouble to a world of happiness. Let us prepare for our end, think of it often, as no one can promise himself to tomorrow; while we are here pray for the souls of those who are gone before us, who may be suffering for some venial fault or imperfection, that when perfected in bliss, they may pray for us here below. The scripture says it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins. If we do our duty faithfully here those happy souls will welcome us to the kingdom of Our Father when our time to leave this world arrives. The funeral assemblage was the largest ever seen in Iriestown.

In childhood as chaste as the flower of the wood,
In boyhood as pure as the fawn,
In manhood as zealous in works that were good,
Yet cheerful and bright as the dawn
When night from its slumbers retires to the west,
By the heat and refulgence of morn.
So those whom thou cherishedst and laboredst to save,
Will mourn for thy early demise
And sigh that such virtues should fill a young grave.
Though thy spirit ascend to the skies;
But such is the fate of the greatest on earth,
The flower of the richest perfume
Is destined to perish and fade after birth,
'Twas so with thee, sorrowful Aaron.

The reverend gentleman's remains were interred in Iriestown, at his own request and earnest wish to that effect expressed previous to his death. We cannot but make allusion to the kindness shown him during his illness by the clergy, particularly the Very Rev. Dean Murphy, whose frequent kindly visits did much to assuage the pains of his lingering malady. The church was by the Dean's direction heavily draped in mourning for the obsequies, and no effort spared by him to render the occasion as solemn as possible. The funeral was the largest ever witnessed in the parish of Iriestown.

STARVATION IN NEWFOUNDLAND.

Ireland is not the only country afflicted by famine. That ghastly monster has now made its appearance in Newfoundland. The *Colonist*, of March 12th, says:

"It has come to the certain knowledge of our reporters, that a respectable woman died in this town, within the past few days, of actual starvation. There are many of our respectable fishermen reduced to the horrors of starvation, and who, from their good standing in the past, are ashamed to make known their condition to the outside world. We understand that Major Hawcutt, with that generosity so typical of the soldier, distributed a large quantity of bread and tea on yesterday to the poor. Sergeant Dawe is around the city looking up the most destitute. Destitution on all sides, and yet the Government pay double rates for printing!"

We trust that the government of Newfoundland is not too busily engaged in the building up of Orangeism to be unable to devote some attention to its famine-stricken people. Orange ascendancy and famine, murder by violence, and death by starvation, let loose amongst its people, are the greatest evils any Government could have on hand.

SIR A. CAMPBELL AND THE RECORD.

From the pastor of one of the largest, busiest and most thriving towns of Ontario we have received the following letter:

—March 24th, 1886.
"A couple of Sundays ago I read in church your remarks on Sir Alex Campbell's treatment of the RECORD and invited those who wished to resent the Knight's conduct to compensate the RECORD by becoming subscribers. A young man called on me to say that if he had some sample numbers he would go out and canvass a little as he is not very busy now. You can send me some back numbers and we will see what he can do."

We are pleased to say that the Knight's attempt to injure us has called out the latent activity of our friends everywhere, and that the RECORD never enjoyed or exercised as wide and permanent an influence as it does to-day.

THE NEW MINISTER OF JUSTICE.

In our issue of March 20th, we said of the new Minister of Justice:

"Mr. Thompson has not made trade and traffic of race or religion to attain his present position. His popularity is not based on the newspaper puffing of degraded hirelings or pimpling underlings. He is strong because of his ability, candor and respectability. And while his presence in the government will not shield it from the charges its blunders may deserve, it will do much to reassure a large and influential electorate that these blunders will be fewer and that the day of the loud-mouthed and purchasable Irish patriot, the bane of his countrymen and the disgrace of his religion, has passed away forever."

Several correspondents, writing us, in approval of these statements, ask if the vile article that appeared in the organ of Macintosh the Unclan, and Ballykilbeg the Notorious, under date the 21st ult., an article scurrilous and anonymous, in attack upon Rev. Father Coffey, evidently written by a Carey-like Irish Catholic, came from the department of Inland Revenue. Well, this is a question that we cannot answer, except by expressing our belief that if this ruffianly production, for such a most respectable citizen of the

Dominion capital justly pronounces it—did come from that department, the Minister of Inland Revenue knows nothing of it.

THE PREMIER'S ILLNESS.

It is pleasing to notice that even amid the acerbities of political life opponents have a good word to say for each other. Of the Premier's illness the *Whitby Chronicle* (Reform) says:

"Throughout Canada universal sorrow will be felt at the serious illness of Sir John Macdonald. There are thousands of intelligent people in the Dominion who do not like Sir John's political actions, but all must admit that he has been a valuable man in many respects to his country. And all true men will hope for his speedy recovery."

We believe that every good citizen joins in the hope thus expressed by the *Chronicle*.

EDITORIAL NOTES.

The Rev. Fathers Kenny and Drummond, of the Society of Jesus, are conducting a most successful mission in the city of Winnipeg.

MR. SIMON McNALLY, Mayor of Calumet Island, has been for the fifth time elected Warden of Pontiac Co. This is a kind of Irish ascendancy that it ever gives us pleasure to notice.

HON. T. W. ANGLIN delivered the St. Patrick's day oration in Kingston this year. The effort was worthy the hon. gentleman's well-known oratorical ability and genuine Irish patriotism.

VICAR GENERAL DOWLING put in a severe day's work on the 17th of March. He celebrated mass and preached to a large congregation at Paris in the morning, and in the evening, as is elsewhere noted, lectured in Galt.

On Sunday last, the solemnity of the Annunciation of the Blessed Virgin Mary, was celebrated with becoming reverence and veneration. The celebrant of the High Mass was the Rev. Father Tiernan. His Lordship the Bishop preached the sermon of the day.

THE *Ottawa Free Press* says: "It is said in Hall, should Mr. C. H. Macintosh not begin opinions on the Gatineau Valley railroad in May, as he agreed to do at the meeting recently held in Hall, that the C. P. R. will become possessed of the charter and push the enterprise to completion, being fully alive to the importance of the project." We hope that the C. P. R. will at once acquire the charter of the Gatineau Valley road. This enterprise has long enough been kept back by Mr. C. H. Macintosh. The road will, we are satisfied, never be built as long as he controls its charter.

A CORRESPONDENT from Ottawa writes: "A letter appeared in the *Ottawa Citizen*, of Monday last, containing a puerile attack on the editor of the RECORD. By many who have read it it is attributed to a quondam thief—the robber of a relative and benefactor, who, instead of drawing pay from government should be serving his country in the Provincial Penitentiary." Our correspondent sends us the name of the notorious individual alluded to—which for obvious reasons we do not publish. The editor of the RECORD cares not who is the author of the vile production in the *Citizen*—a production in all respects worthy the managing and the acting editor of that mid-wed, purulent, and draggletail sheet.

THE *Ottawa Free Press* of Saturday last says: "Last night there appeared in the *Free Press* a series of letters taken from the CATHOLIC RECORD, which in good faith but under a misapprehension by this journal, was applied locally though not mentioned in the RECORD. If in any case, some people have been led to associate with this article a Catholic young lady of Ottawa, whose name might have been suggested to some by its wording, it is to be deeply regretted, for it was never so intended, nor is there any reason to believe there was foundation for such association." In reference to the above we may say that we reproduced the correspondence in question from the *Catholic Columbian*, and had then no idea, and have none now, that its wording could suggest the name of any person in Ottawa.

JUSTIN MCCARTHY in a late cable letter to America has the following: "Exercise a prudent reserve," said Mr. Gladstone to the House of Commons on Friday, "and I may say a wholesome scepticism in regard to the current rumors about the schemes of the Government for Ireland." Mr. Gladstone was in good form. He seemed to enjoy the whole situation. His advice about scepticism had to do with the enormous sums common report insists are to be demanded for buying out the Irish landlords. It is now the business of the London press and of a certain class of Whig economists to magnify to the utmost the amount the Government is likely to demand. Three hundred millions sterling is talked of as the minimum. This is absurd. The landlord

purchase scheme, if it comes on, is not to be a scheme for the compulsory expropriation of all the landlords. It will be a scheme to buy out those landlords who wish to sell, and will be gradual in its working. It probably will not involve the risk of £100,000,000 sterling to the State. Observe that the only risk is nothing more than a guarantee for the debt, which is very certain to be paid. Exhausted Russia, impoverished after the Crimean war, spent £100,000,000 sterling to settle her emancipated serfs on the land. A hundred millions guarantee need not frighten a country like England, which is twenty times richer than Russia. But maybe the land scheme will not be introduced by Mr. Gladstone after all. Judging from present appearances, I think it likely that the Home Rule scheme will be brought forward first and separately.

ST. PATRICK'S DAY.
AT WOODSTOCK.
The shamrock was in the ascendant on Friday evening last. The friends of old Ireland gathered from far and near and filled the town hall to overflowing. The Rev. Father Brady looked smilingly happy and filled the chair in a most pleasing way. Mr. Stares orchestra opened the programme with musical selections that prepared the audience for an excellent programme. Indeed this orchestra is always one of the enjoyable parts of a programme. W. C. Barron of London, an accomplished musician, gave several high class instrumental selections. Mr. Dalton received a warm reception, as he deserved to. His magnificent rendering of "The wearing of the Green" aroused the enthusiasm of the audience. Mrs. Murphy has a pleasant voice and was warmly cheered on every appearance. Miss Ella Murray of London is a most promising young vocalist who will be welcome here again. Her rendering of "There is a dear spot in Ireland" and "Barney O'Hay" was especially fine. The Misses Hughton and the Miss McNulty of St. Thomas contributed to make up an enjoyable programme, along with the clever and popular little dancers, Darcy O'Neill and master McDaniel. John O'Neill brought down the house and disconcerted the audience (with laughter) by singing by request "Maldon the Solid Man." We congratulate Father Brady and the young people who assisted him upon the great success of the concert.

AT PARIS.

On the 17th inst. the Rev. Father Dowling, of Paris, delivered his lecture on "Faith and Faithful." The reverend gentleman who is an old favorite in Galt, was greeted by a large audience which comprised members of all denominations. The chair was occupied by Rev. Father O'Connell, pastor of the church, who in a few appropriate remarks introduced the lecturer of the evening. Father Dowling proved himself an able and eloquent exponent of the faith so dear to Catholic hearts, demonstrating with much force and clearness that the world is deeply indebted to the Catholic Church for much of the civilization and refinement of the present day. He also dwelt at considerable length upon the historical facts connected with the introduction of the faith into the British Isles, referring more especially to its influence upon the people of Ireland. He also alluded to the present condition of the Irish peasantry consequent upon the landlord system, and expressed the hope that ere long the Irish Parliament would be restored and the beloved Fatherland would once more enjoy the highest privilege of freemen, namely, the blessings of self-government. The lecture was listened to throughout with great interest, the audience expressing their approval by frequent bursts of applause. The excellent choir of the church rendered good service both before and at the conclusion of the lecture.—*Galt Reformer*.

AT PORTAGE DU FORT.

On the evening of St. Patrick's day last a grand concert took place in the town hall, Portage du Fort, under the auspices of the Roman Catholics of that place. A select musical and dramatic programme was presented and carried out by a company of amateurs belonging to the village composed of adherents of various denominations, a fact which goes to show the good feeling existing in a mixed community such as Portage du Fort. When about half the entertainment was gone through, intermission was called for a few moments, during which time the lottery in connection with the picnic held last summer was drawn by a little boy, and the names and numbers of successful ticket holders announced. Shortly before the close, Mr. C. P. Roney made a short address, in which he referred to the festival of Ireland's patron saint, and other matters in connection with the past and present history of that country. Rev. Father Brunet in a few words thanked all who had contributed to the success of the concert, and the audience for its kind attendance, the latter being very large. The national anthem was then sung and the meeting dispersed.—*Pontiac Equity*.

AT WINNIPEG.

In his St. Patrick's day sermon at Winnipeg the Rev. Father Drummond, S. J., asked his hearers that morning during mass to ask of the Sacred Heart of Jesus, through the intercession of St. Patrick, the grace of a strong living faith that will prove itself by deeds of love of good and charity towards men. Pray that you may never be ashamed of the truths and practices which are the badge of the Catholic, such as belief in the infallibility of the Pope rather than in your own infallibility and devotion to the Blessed and Immaculate Virgin, which is the great bulwark of the true doctrine of the Incarnation. Above all, thank God for the incalculable blessings of the true faith. "He hath not done in like manner to every nation, and his judgments he hath not made manifest to them." Be grateful for what you have received. Gratitude is the virtue of great souls; it will be the chief occupation of the elect in heaven.

There, as we gaze without veil upon what we now believe, our souls will be for ever overflowing with thankful love of that Triune God Who gave us the faith through his servant Patrick.

AT IRIESTOWN.

St. Patrick's Day was celebrated at Iriestown with becoming pomp and solemnity. The Very Rev. Dean Murphy sang High Mass, and the Rev. Father Lamont preached a practical and earnest sermon on Ireland's apostle.

JUSTIN MCCARTHY'S LETTER.

COMMENTS ON GLADSTONE'S BILL FOR THE GOVERNMENT OF IRELAND.

London, March 28.—Justin McCarthy has written the following statement:—"A Bill for the future government of Ireland." Such is the measure Mr. Gladstone told the House of Commons on Friday that he will submit to the House on Thursday week. Mr. Gladstone on entering had been received with applause from the Radical benches. He had been confined to his house for a day or two from a rather severe cold, and there was some fear that it might prove serious. The minds of his followers were greatly relieved when he was seen coming briskly up to his place on the Treasury Bench. When he made his announcement of a bill for the future government of Ireland, there broke forth from the Irish benches a cheer so loud that some little reverberation might almost have been heard across the Atlantic. At last the English Minister risks the fate of his Cabinet and himself on a measure to give Home Rule to Ireland. Gladstone appealed to the spirit of Swift and the spirit of Molyneux.

TO JOHN IN REMOING.
over the independence secured for the Irish Parliament of that day. We may appeal now to the spirit of Gratian and the spirit of O'Connell to join with us in rejecting over the foreshadowed restoration of Irish self government. Assume that Mr. Chamberlain and Mr. Trevelyan will succeed, who are to come in their places? James Stansfield for one. People say Mr. Stansfield is an able, honorable man, prepared for Home Rule. He was at one time a very rising administrator, but was kept back, and for a time forced into inaction and comparative obscurity by continued ill-health. He is little given to what some persons regard as crotchety legislation, and has not served himself by his entirely conscientious devotion to a cause which many squeamish persons do not like even to hear talked about. Even in that cause, however, he has at last succeeded, and his accession brings a decided strength to Mr. Gladstone's Cabinet. The one man whom above all others Mr. Gladstone should try to secure is Joseph Cowen, of Newcastle. Mr. Cowen's accession

WOULD AMPLY COMPENSATE and more than compensate for the loss of Messrs. Chamberlain and Trevelyan. Mr. Cowen is a man whose lofty political purposes and stainless private character every one admires. His political strength in the north of England is immense and incalculable. He is the greatest orator in England now, although not the greatest debater. Gladstone is that. But he is distinctly the greatest orator, and has always been the avowed advocate of Home Rule, and has the full confidence of the Irish party and the Irish people. From some conversation I had with Mr. Cowen two evenings ago, I was led to believe that he would accept office if convinced that he could do good. Everyone knows that

THE BARE IDEA OF OFFICIAL WORK is utterly distasteful to Mr. Cowen, who has no personal ambition and is a rich man. But I should be much surprised if he would not surrender all personal feelings if he thought he could serve the cause of Ireland. Mr. Cowen spoke of Mr. Labouchere, but people would not take Henry Labouchere seriously. His accession to office would not bring strength with it, but might be regarded rather as a joke. Mr. Cowen also spoke of Mr. Whitbread, a very able man of great authority with the House of Commons on the question of procedure, but he would not carry much weight in the country in general. The one man who could entirely make up for the accession of Mr. Chamberlain is Joseph Cowen.

THE CROWDING-DILKE CASE.

A dramatic, or melo-dramatic, or theatrical incident occurred in the House, Friday, on a question asked by a Liberal member about the law on divorce and a recent divorce case, it being plainly levelled at Sir Charles Dilke. The Attorney-General answered the question. Then Dilke suddenly stood up from behind the Treasury Bench. The House was crowded with members waiting for Mr. Gladstone's statement, and every eye turned to Dilke, who spoke in a tone of artificial firmness, now and then tremulous with emotion. He claimed the indulgence of the House in a personal matter. This House listened in breathless silence. It proved however, that he had nothing to say in particular, and only asked the member to bring up the question in a way to admit of debate. Practically there is no such way. The incident was unfortunate, and Sir Charles Dilke was ill-advised, and once more he has had the chance of donning publicly the charge made against him and has failed to deny it, once in the Divorce Court and once in the House of Commons. When he got up everyone in the House

EXPECTED SOME DENIAL.

coming, so most of us would have cordially welcomed it and no rule of the House could then prevent him from giving it, for he had appealed to the indulgence of the House, according to regular form, and the House had consented to hear him. If he had no denial to make, he should have kept in his seat and held his lips closed, as he only made his position worse than ever by his unexpected, extraordinary, and inexplicable performance. JUSTIN MCCARTHY.

PERSONAL.

We are pleased to learn that Rev. Father Lillis, of Elora, has arrived safely in Ireland, much improved in health. The rev. gentleman had a very pleasant voyage.

SEE E. R. Reynolds' advertisement on eighth page. \$500,000 on loan at 6 per cent. yearly.