

nothing of the kind in it." Edith answered, "It is in the chapter on Faith. Have you read that chapter?" "Yes," replied the lady, "and here is the Butler's Catechism, and the chapter on Faith, and the people here can see for themselves that there is nothing of the kind in it." Several people took the opportunity to look at the chapter indicated, and were satisfied that they had been duped. As a result the collection taken up was miserably small; and similar scenes occurred with the same lady at a couple of other lectures.

THE Toronto Mail, the Montreal Witness, and the Richmond Guardian are endeavoring to boom Mr. Dalton McCarthy "the member with one follower," to the position of leader of a new party in the House of Commons. The old party of Equal Righters must be dead. Peace to its ashes! The Witness says the Eastern Townships of Quebec are "with Mr. McCarthy." The Mail says people are beginning to wear "McCarthy buttons." We presume they are shaped as bullet-heads. Also a couple of "McCarthy clubs" are in prospect. What kind of a party leader will a member make who has scarcely any time to be in his seat in Parliament? Nevertheless, by all means—Ta-ra-boom-de-ay!

The beatification ceremonies of the Venerable Bianchi Barnabite were conducted with all the pomp and rubrical majesty at command of our holy Church. Over two thousands persons were present, witnessing the glorification of God's servant with awe and pious wonder. The Pope looked as if he bore not the weight of nearly ninety years, so bright was his eye and so energetic his movement. They who have the happiness of beholding the pure ascetic countenance, with every sign of pre-eminent moral and mental strength stamped upon it, cherish the happy memory in eternal remembrance. Day after day the world is beginning to appreciate more and more the genius of Leo XIII. He is, as the New York Sun says, a great Pope, a large-hearted, broad-minded man, animated by the widest sympathies with the best spirit of modern, national and social progress.

ARCHDIOCESE OF KINGSTON.

James Vincent Cleary, By the Grace of God and Favor of the Apostolic See, Archbishop of Kingston.

To the Rev. Clergy of the Diocese of Kingston.

DEAR REV. FATHERS:

The venerable law of Lent, binding the faithful to certain rules of fast and abstinence for Forty Days, to prepare them for the worthy Commemoration of Our Lord's Passion and Death and Resurrection, remains in full force, except in so far as it may be dispensed by Ecclesiastical authority.

All Catholics who have passed their twenty-first year, and who have not advanced into infirm old age, are obliged by the law of fast to restrict themselves to one full meal, with a partial refectio, called collation, on all days within the Lenten period, except Sundays, unless they be excused by sickness, or hard labor, or some other condition of life that would render fasting manifestly and gravely injurious to their health. Custom, sanctioned by the tacit consent of the Church, allows also a morsel of bread to be used with a cup of coffee or tea, in the morning.

The law of abstinence, which forbids the use of certain kinds of food, is obligatory on all who have passed their seventh year, even those who may be excused from fasting, unless by reason of their weakness of health, or other just cause, they shall have obtained a dispensation from legitimate authority. Until very recently, the rule of Lenten abstinence excluded meat and eggs from the food of the faithful; but, now, by the indulgence of the Church, the rigour of ancient observance has been considerably relaxed. By a special Indult of the Sovereign Pontiff, granted to this Province, the use of flesh meat is allowed at every meal on Sundays, and at the one principal meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Quarter tenses and Holy Saturday. It is not, however, permitted to use fish with meat at any meal in Lenten time, even on Sundays; but fish and other fasting fare may be prepared with lard, when butter may not be easily procured, on all days, except Good Friday. Eggs, butter, cheese and milk are freely allowed in this Province, not only at the principal meal, but also in the evening collation. Should any further relaxation of the Lenten discipline be required by individuals, we hereby authorize the Pastors, in virtue of powers given us by the Holy Father, to grant dispensations to those of their respective Missions, according to the reasonable exigency of each case.

Impress, Dear Rev. Fathers, upon the minds of your people the sacredness of this pious discipline of Lent, sanctioned by the usage of the Catholic

Church from the very beginning of her existence, in accordance with the teaching of our Lord Jesus Christ and the example given to her by His own fast of forty days in the desert. He is "the Way, the Truth and the Life," and, by union of our fast with His, we justify our title to be called Christians, that is, followers of Christ. The Jews followed Him in great multitudes, attracted by His miraculous healing of their bodily diseases and the multiplication of bread in the desert, but in His hour of trial and contradiction they abandoned Him. The true disciples of Jesus must follow Him into the desert of hunger and the way of self-denial, and keep Him company for the forty days of Lent. Wherefore did He say, "If any man will come after Me, let him deny himself and take up his cross and follow Me." (Math. xiv. 24). By the emancipation of forty days' fast and abstinence Jesus prepared Himself for conflict with the devil. This preparation was not needed by Him; but in it He taught us the method of Christian warfare against our spiritual enemy, who "goeth about, as a roaring lion, seeking whom he may devour." (1 St. Peter, v. 8.) Jesus, the innocent Son of God the Father and the Virgin Mary, did penance for us and paid the superabundant price of our redemption. But we must do penance, each for himself, in union with the atonement of Jesus, and so "fill up what is wanting of the sufferings of Christ in our flesh." (Colossians i, 24). The ecclesiastical law of fast and abstinence may be dispensed with in favor of youth, or age, or infirm manhood; but the law of penance is indispensable for all who are debtors to God's justice by wilful transgression. There is no other way to Heaven open for the sinner but the hard way of penitential mortification and self-chastisement. It is God's decree, "Unless ye do penance, ye shall perish." (Luke xiii, 3.) There is no escape from this decree. It applies to the nineteenth century equally as to the first. Not to the carnal Jews only, but to the refined sensualists of our age also, the word of terrible warning was addressed by Him who has been constituted the Judge of the living and the dead. "The men of Nineveh shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas." (Matt. xii, 41.) Woe to us, especial woe, if we have sinned in the light of Catholic faith and "trodden under foot the Son of God," and yet have done nothing to atone to the Divine Majesty for our treason "against the Blood of the Testament"—our "affront to the Spirit of grace." (Hebrews x, 29.) No wonder the Apostle, overawed by the contemplation of this intensified guilt of Christians' sin, should have exclaimed, "It is a dreadful thing to fall into the hands of the living God!" (Ibidem, 31.) Let everyone, who is conscious of sin committed against light and grace, lay well to heart the Apostolic warning, and strive, by compliance with the rule of penitential fast and abstinence, to disarm God's justice and save his soul from "the wrath to come."

Sacramental absolution does not exempt the pardoned sinner from doing penance, even though he were fully certain, which he cannot be, of having received the benefit of the Sacrament. For it is an Article of Faith that the remission of the guilt of sin and the eternal punishment due to it does not always involve the full remission of the debt of temporal punishment, which God's infinite justice demands by way of personal expiation of personal offence against Him. Hence the admonition of the sacred Scripture, "Be not without fear about sin forgiven." (Ecc. x, 5.) So long as we are under the ban of God's justice, we ought to seek to propitiate Him by continual acts of atonement, performed in faith and grace. Moreover, we are not only commanded to do penance, but to "bring forth fruits worthy of penance," (Matthew iii, 8.) and thereby render ourselves more and more pleasing to God, and insure more fully our perseverance in grace; otherwise, the corrupt passions of nature may acquire a mastery over our indolent spirit; or the devil, eager to regain possession of the soul from which he had been cast out, may renew his attacks, and "taking with him seven others spirits more wicked than himself, they enter in and dwell there; and the last state of that man is made worse than the first." (Matthew xii, 45.) King David did penance for his crimes, and received from the mouth of the prophet of God an assurance that he had been pardoned. Nevertheless he continued all through his life, by day and by night, to cry to Heaven for mercy, that he might "be washed more and more from his iniquity and cleansed from his sin, and a new heart be created in him, and his spirit be renewed in uprightness." (Ps. i.) For this end he tells us that he fasted till "his knees became weak with hunger; and did eat ashes like bread, and mingled his drink with weeping." (Ps. ci.) Who stood more securely confirmed in grace and devoted to the service of His Divine Master than the Apostle St. Paul, whose heavenly conversation merited for him the privilege of being "caught up into Paradise and of hearing secret words which it is not given to man to utter?" (II. Cor. xii, 4.) And yet this blessed Apostle, fearing for his perseverance in grace, led a life of unceasing penance, to keep his flesh in subjection to his spirit. "I chastize my body," said he, "and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become reprobate." (I. Cor. ix, 27.) Wherefore, let no one, be he ever so holy, hazard his soul's salvation by neglecting to fulfil the duty of

penance, especially in the holy time of Lent.

You will do well to instruct parents upon the duty of training their children to the exact observance of the law of abstinence in Lent and other prescribed times, as well for the fulfillment of the law, which at present lies upon them, as for the purpose of forming them betimes to the habit of self-denial and subjugation of their appetites, and preparing them to show reverent obedience to the Catholic Church in mature age, when they shall be bound by her law of fasting and her manifold discipline of piety of life.

It is useful, likewise, to point out to those who cannot rigidly observe the Lenten fast and abstinence the various practices of self-abnegation, whereby they may fulfil substantially the duty of penance, and unite in spirit with the Church in her preparation of her children for the solemn celebration of the mysteries of Redemption. Various methods of religious self-denial will readily occur to your minds, and may be suggested to the faithful with great advantage to edification. Let us enforce, especially, the admonition to punish ourselves, and stay the arm of God's vengeance by mortification of the unruly thirst for drink in these holy days of penance and atonement. We have known many persons who make it a practice to form a resolution at the beginning of each Lent, to abstain altogether from alcoholic drink, or tobacco, or some other form of lawful pleasure, until Easter Sunday, for the purpose of supplying the deficiency of their fast; and we have, also, known God's blessing to have been given, in return for such voluntary self-denial, to men who could distinctly trace to their fidelity to such a resolution their permanent conversion to habits of temperance.

Above all, let your people be instructed to combine prayer with their fast, after the example of the Saviour, who prayed as He fasted, and affirmed the supremacy of prayer, as the principle of Christian life, in the words by which He repulsed the Tempter, "Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God." (Matt. iv, 4.) This sublime maxim is the very essence of the Christian religion. "Not by bread alone doth man live"; that is, not by bodily life; nor by nourishment of our corruptible flesh; nor by the indulgence, even legitimate indulgence, of our natural appetites, "doth man live." All this is allowable; it is lawful in its proper degree; in some ways, and to a certain degree, it may be a duty; but it is not the life of man; it is not the main purpose of his creation and his existence; it is merely incidental to the working out of his destiny. "Not by bread alone doth man live." This is the charter of the soul's nobility, and the superiority of its life over the life of the body. Communion with God in faith and holy meditation upon the words which proceed from His mouth, and the inhabiting of His spirit of life through prayer, is the realization of angelic life in mortal flesh. This is the exercise whereby devout souls are fortified against the cravings of sensuality and maintained in rectitude at all times; but it is in a special manner the duty proper to Lent to keep ourselves close to Jesus Christ in the desert, and, while fasting with Him, to pray also with Him, and open our hearts to the inspirations of Heavenly wisdom proceeding from the mouth of God the Father, and descending like dew upon the devout and penitent companions of His Divine Son. Yours be the task, dear Reverend Fathers, to be the agents of the Most High for the sanctification of His people by the preaching of His Word and by prayer throughout the Lent. Gather them around you, not on Sundays only, but on as many evenings of the week as may be convenient, to hear from your lips the life-giving word of faith in doctrine, and exhortation, and prayer. Prayer is always necessary. The continual prayer of a just man availeth much at all times. (S. Jas. v.) But no prayer is so powerful as that which issues from the humbled spirit pleading to God from out the tabernacle of a mortified body. For which reason the Saviour Himself has said, with reference to the difficulty of overcoming certain agencies of Satan against men, "This kind of devil is not cast out except in prayer and fasting." (Matthew, xvii, 20.)

Although the time appointed for fulfilling the precept of Paschal Communion has been extended amongst us to Trinity Sunday, we earnestly exhort all Our faithful people to discharge this most sacred duty before Low Sunday, because the purifying and fast of Lent is intended by the Church as a preparation of body and soul for the worthy reception of the Sacraments of Penance and the Eucharist; and, moreover, there is danger oftentimes in deferring it, lest even the extended period should be allowed to pass, and grievous sin be thus committed by transgression of the Precept of the Church.

We desire that the Feast of St. Patrick, the Apostle of Ireland, through whose preaching the inestimable gift of faith was conferred upon our forefathers in a miraculous manner, and by whose intercession it is still more miraculously preserved in its original purity and fervor, shall be celebrated with as much religious solemnity as possible in every Mission of the Diocese. To encourage our flock in the cultivation of piety and enthusiastic devotion towards this glorious patron of the Irish race, we grant a Plenary Indulgence, by virtue of Apostolic Indult, to all who, having confessed their sins with contrition of heart, shall receive

the Blessed Eucharist on Friday, the 17th of March. Invite your congregations to prepare their souls for this grace, and afford them all convenient opportunity of approach to the Sacramental Tribunal a day or two previously.

May this season of Penance and Prayer be fruitful of manifold grace to all for the purgation of sin and the increase of virtue, that the Kingdom of God may be firmly established in our hearts, and the forces of Satan be repelled from our borders. Let us not forget that much will depend upon the zeal of the Clergy for the awakening of the people to the call of God and their true conversion to Him, who "is gracious and merciful, patient and rich in mercy."

Preach, therefore, the Word of God to them "in season and out of season," at the evening devotions of the week, as well as on Sundays. Your discourses may be brief, but let them be earnest and instructive. Admonish those who cannot attend the public prayers in the Church on week days to unite in family prayer every evening, and invoke the blessing and grace of God on themselves and their household through the mysteries of the Redeemer's Life and Passion and glory in the Holy Rosary of the Blessed Virgin Mary. The Saviour has said, "Where two or three are gathered together in My name, there am I in the midst of them." (Matt. 18c. 20v.) This promise applies in a special manner to the family-home, where husband and wife, parents and children, masters and their helpers, kneel together, with the crucifix and the beads in their hands, to implore the mercy and bounty of the Most High God upon them all in common, through the merits of our Divine Saviour and the intercession of His Blessed Mother.

The Grace of Our Lord Jesus Christ be with you all. Amen. This Pastoral Letter shall be read to the congregation in each Church of the Archdiocese on the first Sunday after its reception. Given at Kingston, under our hand and seal, this sixth day of February, 1893. JAMES VINCENT CLEARY, Archbishop of Kingston. JAMES VINCENT NEVILLE, Pro Secretary.

LONDON SEPARATE SCHOOLS. We publish with pleasure the following report of Mr. C. Donovan concerning the Separate schools of the city of London. It will be highly gratifying to His Lordship the Bishop, to the clergy and laity of the city, to know that our Catholic educational institutions are in such a high state of efficiency. We are also glad to learn that the principal Separate schools of the Province have obtained suitable collections for the work of the Columbian Exhibition. Hamilton, Feb. 11, 1893. To the Separate School Trustees of the city of London. GENTLEMEN—Pending the arrival of the detailed reports which will be forwarded to your secretary through the Education Department, I beg leave to offer the following general remarks on the results of my recent inspection of your schools.

St. Peter's school, in a central and picturesque situation, still preserves its handsome appearance and substantial condition. The six rooms are commodiously arranged, neatly decorated, and well supplied with the essential requisites for comfort and convenience. When the weather permits the roof might be examined, as a matter of prudence, a similar suggestion will apply to the closet system. The supply of drinking water is easily available and the playgrounds are sufficient for the purpose. St. Joseph's school, also in a fine healthy situation, continues to thrive as it ever did under its beneficent and efficient guardianship. Turning to the St. Mary's district, I am glad to be in a position to compliment you on the erection of your new two-story, four-roomed brick school. It is a handsome building, judiciously laid out as to its various apartments, has admirable facilities for light, heat and ventilation, and is so situated as to be of the greatest possible advantage and convenience to the children of the east end of the city. In like manner I beg leave to compliment you on the erection of your new school in the north end—necessity, surely not so large, but like it quite suitable and in a position to supply a long felt want. With these two schools in operation, your six hundred enrolled pupils will find ample room, besides a large reserve for future requirements. The Sacred Heart school (four rooms) on the property of the Order of the Most Holy Trinity, is in a most satisfactory condition, and the most significant consideration about it is that the success indicated is not confined to any particular school or class, but is quite apparent throughout the whole system. The discipline of the schools is equally admirable and universal, and, in my opinion, a matter of still greater gratification, as it is clearly and judiciously based upon the noblest and most honorable principles that underlie a well-formed character. All these excellent features of proficiency, order and management, which I need hardly say, the results of the untiring fidelity, energy and ability of the teachers—all of whom are Sisters of the Communities of St. Joseph and the Sacred Heart, and to whom your citizens owe an unstinted gratitude. In conclusion I respectfully request that the detailed reports, after you have used them, be handed over as soon as possible to the teachers for their guidance also. Wishing you continued success, I remain, your obedient servant. CORNELIUS DONOVAN, I. S. S.

A DESERVED TESTIMONIAL.

Rev. Father Kennedy, P. P., Seaford, who paid a visit to London last week, to attend the ecclesiastical conference, was presented on the 9th with an address by the choir of St. Mary's church, together with a large and handsome photograph of the members. Miss Ella Murray read the address on the occasion. Father Kennedy's many friends were delighted to see him once more in their midst. Many a good wish and a "God bless you" and a fervent prayer to God to guide and guard him accompanied Father Kennedy to his new home—in all which, we need scarcely say, the CATHOLIC RECORD heartily joins.

Make up your mind now that not a day shall elapse on the day to your last, without some act of adoration to the Person of the Holy Ghost, without some act of preparation made Him for your own sins and for the sins of other men. Say day by day, the majestic hymn of the Church, the "Veni Creator Spiritus" or that other equally beautiful, and even more full of tenderness "Veni Sancte Spiritus" or say every day, seven times the art in faith in honor of the Holy Ghost, who has His seven gifts. Raise up your hearts to God; make some short act of reparation and adoration out of the fullness of your soul.—Cardinal Manning.

HOME RULE.

Proceedings of the First Week in Parliament—Labouchere's New Bill of Emancipation—Labouchere's Bill—The Healy's Work—John Dillon's Advice to His Countrymen—Some Recent Elections.

London, Feb. 11, 1893. The debate on the Queen's address, about which nobody cares and which amounts to almost nothing, has taken up the first week of the Parliament. Everyone claims to be anxious to get at the real business of the session, but the Government is not in a love of public talk they keep on debating and arguing and asking questions of one another, all to no purpose.

First among this real business of the session is the Home Rule measure, which everyone expected would be launched on its voyage before this. It is now decided, however, that Mr. Gladstone will not introduce his bill till the latter part of this week, and possibly not before next Monday. For these preliminary skirmishes, and they take a great deal of time, the Government has been dropped for the time, and all eyes are turned towards the House of Commons. The battle of wit and logic is watched, not with primary interest in the issues involved, but with attention absorbed almost entirely by the points of skill developed in the struggle. The speeches of the speakers are not so much the expressions of the exaggerated estimates of the debating powers of their champions, and not in anxiety over what they regard as the foregone conclusion of the long campaign, a harmless sort of amusement, with public satisfaction in it for both sides. So the Liberal press are elated to-day over the telling thrusts which the trusty sword of the great general has made, and the Tory papers shout with delight at the blows which Mr. Chamberlain has struck with his battered broadsword of the Grand Old Man. It has been only a skirmish thus far.

The proceedings on the whole have been unexpectedly decorous. The Opposition leaders who lectured.

FIRE AND FURY. Up to the very eve of the session have suddenly become quite mild-mannered gentlemen. They have not ventured to move one of the numerous amendments of course which they had threatened; and in particular they have dropped the subject of the release of dynamite with comical alacrity on discussing that their own home secretary had promised to set those men at liberty. The only really remarkable feature of the debate is that it should have occupied three sittings of the House of Lords. It is usually disposed of by their lordships in three or four hours, and its phenomenal prolongation is possibly meant to show the country how profusely the Liberal Government can work when it has a mind to do so. Between now and the passing of the Home Rule Bill by the Commons the House of Peers will sit, upon an average, more than an hour daily, so that the Liberal Government will be able to conserve their energies for the destruction or mutilation of the chief measure of the session.

The Tories had expected to make considerable capital in Parliament out of the differences between the Irish Nationalists, but already they have failed in several attempts to set the Irishmen by the ears. William Redmond, who declared on Thursday that he and his friends desired only to settle their disputes in their proper place, in Ireland itself, and not on the floor of the British House of Commons, and as the Nationalists have been animated by the same excellent sentiment both sections will do better work for the cause both have at heart, and will deprive the Tories of eagerly desired sport.

ONE MARKED FEATURE of this session is the final abandonment of that seven-year-old nonsense about the Unionist party still in some quarters. They were wise enough to avoid an open and ugly ruction by taking seats in a bench by themselves instead of forcing their way in all over the Gladstonian benches. They returned to the same benches, and the Liberals in the debate have been, from the opening day, one of frank bitterness. They return to the same benches with a similar absence of pretence about former friendships or reservations as to future reconciliation. They hit wherever they can, below the belt. The Liberal benches are now a more savage battle-ground of Westminster than the Victorian era has seen before, but is at least a relief to have cleared that much hangout out of our British politics.

The spectacle of Ulster resorting to a new line of tactics in the combat of Home Rule is another interesting feature. It is a former ally of the heavy respectability of a delegation of millionaire linen men, shipwrights, younger sons of great titled landed houses, all of them very wealthy and incredibly big game fowling and fox hunting sportsmen. Now this is changed, and oratorical charge of

THE ALTERED CAMPAIGN has been given to half a dozen silver tongued, brass-checked Orange lawyers. Four of these have already been heard, and it is not premature to say for their own cause that they had much better have remained at home. These generations of supremacy judges in Ireland have given to those of the bar practising before their partisan tribunals an instance of manner, a contempt for the ordinary rules of decorum, and a readiness over when they read about their speeches in Ireland, but which make them see to see English facts. It looks, indeed, as if the franker Tory papers are beginning to expostulate with these methods as not adapted to English facts. It looks, indeed, as if the Unionist personal malice which has become the main feature of the Opposition campaign will do the Home Rule cause nothing but

Labouchere has created a mild sensation by carelessly offering to build a house himself in six months big enough to hold six hundred and seventy members, in place of the little room which now holds barely half of them. This wild, revolutionary suggestion is meeting with a storm of indignation even from members who cannot crowd into the House and who have no possible hope of occupying seats they were elected to. "Labby," however, did make the suggestion on

THE UGANDA QUESTION that was expected. In all his sixty years of Parliamentary work Gladstone achieved nothing more dexterous and artistically crafty than his answer on this subject last week. He talked for an hour, chaffed Labby, joked at him, with him and all round him, gazed the Opposition through him, and delighted everybody in turn, informed nobody on any conceivable phase of the question save that Uganda was in Africa, and sat down at last, joining in the general grin over his exploit, yet with a consciousness that the Uganda issue had been cleared from his path as completely as if a cyclone had passed that way.

Labouchere ridiculed the pretensions of the East Africa Company for a mission of civilization. The prospects of the company, with its mingling of trade and philanthropy, smacked of humbug, such as Horatio Bottomley, who has been so successful in the past, smacked of humbug behind him. He would warn the House that if this sort of thing continued the British Empire would go to the dogs like an overfilled balloon. Frivolous laughter from the Opposition greeted this statement,

but raising his voice Mr. Labouchere proceeded without pause to his final statement that, as a practical man, he was disinclined to divide the House on the amendment and therefore was willing to forego the session in the matter until the vote of expense for the Uganda commission should come up.

Mr. Gladstone replied that Mr. Labouchere might better have reserved his speech until the vote in question came up. As to the relations of Italy to the triple alliance and France, he was not aware that anything had occurred since the accession of the

THE PRESENT GOVERNMENT to power to cause uneasiness about Great Britain's relations. The Government had aimed to maintain external respect and internal peace in Egypt, and, he trusted, would be able to restore the desired harmony between the native Government and Great Britain. A spirit of conciliation, he believed, animated the French Government, and this spirit would be reciprocated, although he declined to express an opinion affecting England's liberty of action in the matter of remote or immediate withdrawal from Egypt. Mr. Gladstone's effectual blocking of the Home Rule Bill for the reform of registration has also created somewhat of a sensation. Liberal papers report that there is great indignation in Gladstonian ranks, and that the Irish member, there is undoubtedly cause for wrath, but it would seem more natural to direct it toward the official English branch of the Home Rule partnership, which has prepared bills elaborately repressing the electoral wrongs of England and Scotland, and calmly ignored the still more pressing grievances of Ireland, for no reason has been discovered except the inborn English objection to taking hints from Irish English as to Irish needs. The English lawyers in the Ministry, never having taken the trouble to master the defects of the registration bill, had the notion that therefore there are no defects, and go to work to plan out a bill for England and Scotland, the passage of which depends absolutely on Irish votes, and the possibility of asking the Irish whether they stood in need of reform. It is highly significant of the whole radical divergence that this should be done quite in good faith by the Ministry elected expressly to sympathetically understand

IRELAND AND THE IRISH.

and that when the Irish object this Ministry should blow out its cheeks in amazed indignation. However the accident by no means involves rupture or even dissolution of Government ranks. It will mean a Registration Bill for Ireland like that for the others, which ought to give the Nationalists a minimum of six more seats in the House of Commons. Mr. Gladstone was somewhat surprised and a little nettled by telegrams from America last week saying that the Irish Nationalists had examined his Home Rule Bill and disapproved of it. Inasmuch as not one of the published attempts to describe the Bill have been more than guesses, the Irish American verdict is, to say the least, premature. Mr. Gladstone has been unusually successful thus far in keeping knowledge of the provisions of the Bill within the Cabinet itself. The measure was completed and put in type only a few days before last Friday the members of the Cabinet received copies of the Bill as it will be introduced in Parliament. If a copy gets into journalistic hands before the date of the introduction, it will be because the most extraordinary precautions on the part of the Prime Minister have failed of their object. The Irish leaders also have been even more zealous to guard the contents of the Bill as far as they know it.

John Dillon made a speech at Burnley last week in which he deprecated the attempt to force the amendment question upon the Government at the present critical juncture. The prospect that amnesty would be granted to all Irish political prisoners, he said, had called the agitation considerably in Ireland, and the Irish people were now in a mood to wait with this question until the more important matter of Home Rule was disposed of. He himself wished, as much as anybody, that the Irish political prisoners be released at once, but if by clamoring for their release any man would endanger Home Rule, that man ought at once to decide to let his peace.

MANY LEADING IRISHMEN

had tried to impress upon Mr. Redmond this correct view of the situation, but he had refused to listen to them. The only wise course for Irishmen last week was to subordinate other issues to Home Rule. Parnell had repeatedly advised that the amnesty question be held in abeyance until the Home Rule Bill was passed. If, despite all warnings, the amnesty question should be introduced, they would not only be defeated by a great majority, but would tie the hands of the Government elected to work in their behalf.

John and Egton, the released Irish dynamiter, was entertained at a public dinner in Limerick last Saturday evening. The mayor of Limerick presided. In response to a toast Egton said that he did not care for the ugly names certain Conservative journals were calling him, as he was conscious of his innocence. The Nationalists, moreover, possessed information who had been released from the convict cells and sent them to prison were guilty.

The Conservatives have won a victory by capturing Huddersfield, which had gone Liberal in 1885, in 1892 and in 1893. The contest was for the seat made vacant by the death of the late William Summers, Liberal. It was bitterly contested, and largely on the issue of Home Rule. Mr. Parnell had threatened vengeance upon Ulster Liberals, and had threatened to tax British imports and establish Roman Catholicism. This cowardly appeal to bigotry was met by Mr. Crosland, who was elected by 7,088 votes to 7,033 for Goodfield (Liberal). At the late general election, Summers (Liberal) had 7,088 votes to 6,371 for Crosland.

The contest at Burnley was a closely contested as the Huddersfield one. The Conservatives had every expectation of winning, but they were unsuccessful. Philip Stanhope (Gladstonian) received 6,199 votes, William Alexander Lindsay (Unionist) 5,568 votes. Burnley was the constituency of Jabez Spencer Balfour, now in America, a fugitive from justice. Philip James Stanhope, the new member, is a younger brother of Earl Stanhope. He was a member of the last Parliament, where he sat for Westmorland in the Gladstonian interest. He stood again for Westmorland in the general election last July, but was defeated after a very close contest by Mr. William Lloyd, a Conservative.

The right Hon. Sir Walter Bartolot, M. P. for Horsham, Sussex, is dead. He was a Conservative and was deputy lieutenant of Sussex Volunteers. He was also a member of the late Major Edmund Massey's staff, who was Henry M. Stanley's lieutenant in his late African expedition and who was assassinated in Africa in 1888. He was one of the most independent-minded members of the House that he had made up his mind to vote for Home Rule.

In the case of the contested Cirencester election the court has pronounced the election is valid, on the ground that both candidates had an equal number of votes. In the general election on July last A. B. Withersham (Liberal) was elected by 4,397 votes to 4,034 for Colonel T. W. Chester Master (Unionist). After the death of Mr. Withersham another election was held in October, which was sharply contested. Colonel Chester Master, who is descended from the first member of Parliament for Cirencester, who presented that constituency in the time of the Spanish Armada, was declared elected by 4,275 votes to 4,274 for Harry L. W. Lawson (Liberal). Another election will now be necessary.

Knowledge does not lesson vice, will and conscience, helped by God's law and grace, restrain passions and evil inclinations.