

it. There was not a bill introduced for the benefit of Ireland but the next year a bill was brought in to explain and amend it, and the year after a bill was brought in to explain and amend an act which explained and amended a previous act (hear, hear). The system of English government was, in the words of Mr Disraeli—

A COURSE OF "PLUNDERING AND BLUNDERING."

It was a great mistake to suppose that legislation was the only business of parliament. Its real and true business was to keep administration in unison with the wishes of the nation. That was the real meaning of representative government as detailed by English statesmen, writers and philosophers. He asked them whether they had any such assembly in Ireland as kept administration in unison with their feelings. He answered "No." It had not been so for seventy years, and the cordition was made more galling by all the time being told that they enjoyed the British constitution. Mr Butt then reviewed the principal questions of the day, dwelling specially on the Coercion Bill. Since he has been in Limerick he

HAD BEEN INFORMED OF A CASE OF A MOST GALLING COERCION.

A gentleman, Mr Gubbings, of Kilfinane, who was as fit to carry arms as the proudest nobleman in the land, was refused a license for a gun. That a gentleman so high in character, worth, and respectability should have to demean himself to any government hireling was an insult and a degradation to every Irishman (cheers). The mayor had invited him to be present on the occasion when the lord lieutenant opened the Graving Docks, but upon that very night the government were introducing a renewal of the Coercion Bill. He (Mr Butt) thought that his proper place was in the House of Commons to resist it (cheers). With regard to the University question, Mr Butt explained that he was going to vote against that Bill, and went to Dublin to go to London to vote against it, but was there attacked by illness. He believed it was vain to attempt to force any kind of education on a people who objected to it, and he was for giving equal freedom to all classes in the matter of religious instruction. At present, if

A CROSS WERE LEFT ON THE WALLS OF A NATIONAL SCHOOL, commissioners were heard and books published on the matter. This was trifling. He knew what would be said about him for these opinions. He was asked a few days since by the 'Times' whether he was going to hand over Irish education to Cardinal Cullen. He would be asked if he were going to promote Ultramontaniam. This was a big word; he would like to know the meaning of it. But if it meant what he had stated he believed it was the most Liberal thing in the world (hear, hear). Mr Butt next referred to the question of amnesty for the political prisoners. It had been said that he had been played a trick by Mr Gladstone, but he did not believe that such was the fact. However, on the two occasions that he had brought forward the question of amnesty Mr Gladstone left the house. Mr Gladstone might have been called away on urgent business. The cabinet ministers were sometimes there, but that only further showed that the English parliament could not govern Ireland (cheers). Mr Butt next referred to the qualifications for voters in Ireland as in England, and also to the grand jury laws, which he characterised as a burlesque upon constitutional law. The Land Act (which was only a temporary measure) was being every day found more useless than before to protect the tenant and make him

A FREE MAN INSTEAD OF A SERV.

Referring to the Home Rule movement, Mr Butt said there never was any movement which had made such progress as that for Home Rule had done during the past three years and three months. At that time about fifty gentlemen met to consider the best means for raising the condition of the country, and he now smiled when he remembered that one of the objects proposed was to have a royal residence in Ireland (laughter). However, he proposed his scheme of Home Rule, and it was unanimously carried (hear, hear). One of the first public expressions that were made on the subject was when he had addressed them in that theatre at the invitation of the Limerick Farmers' Club. He said now that no matter whom it may offend, no man was worthy of or should receive any municipal honor, or any other honor who held back in the cause of his country (cheers). During the past three years they had taught the Irish dwellers in the great towns of England to know their strength, and that they impressed their views on intelligent and able Englishmen such as Mr Alderman Carter, M.P., and Mr Sergeant Simon, M.P. At the present moment the number of signatures attached to the requisition calling for a Home Rule conference was 18,000, and the last at present was that of John, Archbishop of Tuam (cheers). They, therefore, need not despair of having their own parliament ere long sitting in College Green. He would wish to ask them now—and he hoped they would carry the question away with them—"Had they a representative government in Ireland?" That was the old question and for that they should struggle. The English people had not home rule before the Reform Bill, when William IV. was afraid to enter the City of London at the invitation of the lord mayor, and

200,000 PEOPLE OF BIRMINGHAM HAD ASSEMBLED TO MARCH ON LONDON (cheers). The English people, therefore, could not blame them for seeking that which they themselves had struggled for and gained. He asked them again, "Had they a representative government?—had they a government in accordance with their wishes and the feelings and sentiments of the people?" Where should they turn for an answer? To what part of Irish legislation should he look for anything but a thwarting and vexing of the sentiments of the national feeling? Ireland in every fibre of her frame, tortured by the vexations of an alien government, answered "No" (cheers). There was no place in Ireland from which the same answer did not come. It came from the high places of the land, to which men had often been raised by betraying their country, but none by serving it (cheers). It came from the drawing-rooms of Dublin Castle, where patriotism was mocked and national feeling was sneered at. The same answer came from the other side of the Atlantic—from the toiling masses of their countrymen who had gone from their land to seek a livelihood which was denied them at home, leaving houses roofless and hearths desolate, where children, once played by the firelight around the knees of their

THE SAME ANSWER CAME FROM THE DUNGEONS, in the wail of the prisoners whose emancipation they were asking for. From the dungeons came the same voice and answer, from their depopulated fields, from the desolate houses, from uninhabited districts came the answer, "No, we have not a government which represents the feelings of the Irish nation." That voice rose from the grave of Emmett, of whom all men now spoke as a hero (cheers). From many a martyr's grave and many a patriot's blood the same voice arose. Turn where they would—to the past or present or the glorious future, the same answer came, and all the voices swelled into a roll of thunder, and before God and Heaven and man it answered "No!" Should they then endure it? "No, no." He did not ask them to do what England did—to arm in hundreds and thousands

AND DECLARE THEMSELVES READY TO MARCH TO LONDON

(cheers). They were asked to show their wishes prudently and firmly. There was a power abroad now more mighty by far than the House of Commons—the power of public opinion, a power which increased and swelled by every book that was printed; a power to which new force was added when any man learned to read; a power which was increased when any spoke from heart to heart as he did there to them that night (cheers). The voice from the altar bade the national cause "God speed." Bigotry was passing away.

THEIR PROTESTANT COUNTRYMEN WERE COMING FORWARD

to join them (a voice: "They are welcome"). He knew they were: did they want to tell that to him? (cheers). Yes, they were welcome to the veins of the heart of every Irishman and every true Catholic (cheers). Their countrymen were coming forward to join them in what they were asking. Even the 'Times,' a few days ago, asked the people of Ireland to express their wishes on the subject, and said that if Ireland demanded Home Rule, England had only to look out for the means by which it could be granted without danger to herself. So it was plain that the day of Ireland's—"deliverance" he was going to say, and, God knew, he thought it would be appropriate—but the day of Ireland's salvation was drawing nigh (applause). Let them firmly demand their rights, and at no far distant day they would be conceded (tremendous applause).

A vote of thanks to Mr Butt, which was carried unanimously, brought the proceedings to a termination.

GOOD TEMPLARISM.

SHOULD CHRISTIANS BELONG TO THE ORDER?

THE ostensible object of this great confederation is the spread of total abstinence practices: and, so far, so good. In our judgment Good Templarism—as a professedly religious organisation—is open to several grave objections, and ought not to receive the sanction of Christian men and women. Let it be distinctly understood that we have no controversy with total abstinence from all alcoholic drinks. There are some features of this order with which we propose to deal:—Its religious character; its secret practices; and its injurious influence.

1st. Its religious character. It has a creed, a worship, and a ritual. Its creed is Theism—i.e., a belief in the existence of a God, in opposition to Atheism. We avoid the use of the word Deism, which has been employed by some writers, since that implies a rejection of the Christian revelation—a charge which probably the great majority of Good Templars would indignantly repudiate. But we have the admitted fact, that a candidate for admission to the "Order" must subscribe to a single article of faith. A doctrinal test meets him at the very threshold of the lodge, that test being the profession of his "belief in the existence of Almighty God as the ruler and governor of all things." Thus a lodge is in reality a church, but of a different order of the Church of the New Testament—a church composed of believers in one great truth—a church in which Deists, Jews, Romanists, Rationalists, and—it might be—Mohammedans, can find admission. This is, unquestionably, the broadest of all the broad churches which the present latitudinarian age has witnessed. The reader is requested to reflect on the anomalous position in which Christian people place themselves by an alliance with such an elastic organisation. The disciples of Christ gave the right hand of religious fellowship to those who are found "denying the only Lord God, and our Lord Jesus Christ" (Jude 4). The Apostle John plainly teaches that the rejection of Christ involves a practical denial of the Father. "Whosoever denieth the Son, the same hath not the Father." (1 John ii. 42). By such fellowship Christians give their sanction to "heresies" which the Bible calls damnable. If the order existed for simply philanthropic ends, the union of Christians with it would assume quite another aspect, but identity of religious belief is one of the chief bonds of union among the fraternity. We put it seriously to the members of our churches, whether such a fellowship with avowed unbelievers is not a compromise of their Christian profession, and an act of disloyalty to their only Lord and Master Jesus Christ. Very explicit are the instructions given to disciples in the New Testament, in reference to their social and religious associations. One quotation will be sufficient—"Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, or what communion hath light with darkness, or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord" (2 Cor. vi. 14, 15, 17).

Of all people, the disciples of Christ should be the last to incur the grave responsibility of removing "the ancient landmarks."

Further, the religious pretensions of Good Templarism are apparent in the provision which it makes for worship at the lodge meetings, and in the appointment of a "Worthy Chaplain" to conduct it. It is a fundamental law in the kingdom of Christ, that the Father can only be approached through the mediation of the Son. But does Good Templarism anywhere recognise and insist on this essential condition of acceptable worship? Certainly not. In its formulas of devotion, the instances are very rare in which the name of Christ is mentioned. So seldom is it introduced, and then—apparently—with such reluctance, that its use seems intended rather to satisfy the scruples of Christian people, than the expression of a hearty and devoted acknow-