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Catholic Record.

LONDON, SATURDAY, APR. 24, 1886.

THE OUTLOOK.

The outlook for Ireland is daily improving. A London despatch of the 17th says that during the ten days that have elapsed since the introduction of the Home Rule bill, careful study of its provisions prove them to be founded on enduring and well-considered principles of government. The despatch reports a reaction in favor of Mr. Gladstone's scheme, the Liberal associations throughout the country taking definite action in support of the Premier. On the 15th no fewer than twelve of these associations passed resolutions in support of the "grand old man." The fate of the measure would now seem to depend on the result of the efforts to reconcile the Gladstonians and the Radicals. Mr. Shaw Lefevre, who is contesting the late Mr. Forster's seat for Bradford, has declared that Mr. Gladstone's Bill were not intended to effect a separation between the countries, but if even this should be the result of the adoption of the bill it would be preferable to coercion. The despatch just mentioned claims that the debate on the 16th on Mr. Gladstone's land scheme was chiefly interesting on account of Mr. Chamberlain's taking occasion to indicate that he does not consider himself irreconcilably committed against the Premier's Irish schemes. He is not so intimated that Mr. Gladstone's concessions since the Home Rule Bill was introduced had altered the situation. Mr. Gladstone on his part met these further advances of the Radical Aethiopes in the spirit of conciliation and left no room for doubt that he desired the return of Mr. Chamberlain to his allegiance. The despatch adds that "the immediate occasion of this move on the part of the Radical leader seems to have been the receipt of a letter which was forwarded by Mr. Gladstone on Thursday, in which the Premier declared his readiness to modify the Home Rule proposals and expressed the strong hope that Mr. Chamberlain would finally see his way clear to support the measure in its ultimate shape. The letter also contained a graceful recognition of Mr. Chamberlain's eminent services to the Liberal party, and it evidently had a very mollifying effect upon that gentleman's feelings towards the writer."

Mr. Herbert Gladstone, speaking at St. Pancras on the 16th, said the hope might be cherished that Mr. Chamberlain would see a way to support the government which on its part was certain to do everything possible to meet his views. Mr. Gladstone's speech introducing the Land Bill was a terrible arraignment of the Irish landlords. Nothing more severe could have fallen from the lips of Michael Davitt. He said that the history of Ireland was one long indictment against its landowners. Agrarian crime had originated and increased under the absenteeism of landlords and raising of rents at their expense while away from Ireland increased. Oppression married to misery had a hideous progeny. Crime had been endowed with vitality to perpetuate itself and hand down its miserable inheritance from generation to generation. England was not clear of responsibility for the deeds of Irish landlords were English deeds.

The Premier then declared that England, with the power in her hands, had long looked on and done nothing. He pointed out that after the Union absenteeism became general, and national sentiment ceased to have a beneficial influence on the relations between landlord and tenant. The Union itself was obtained against the sense and wish of every class, by wholesale bribery and unblinking intimidation. The Land Act was intended to go into effect on the same day on which the Home Rule Bill would become operative. It could not go on without the operation of the other, which would provide a legislature in Ireland to appoint statutory authority to deal with the landed estates, and act between vendor and purchaser. The purchase would be made through the issue of £18,000,000 of three per cent. stock issued at par. The state authorities, acting between the peasant and the land owner, would purchase the land from the latter and put the peasant in possession as absolute proprietor. Twenty years' judicial rent would be a normal purchase, but in exceptional

cases twenty-two years rental would make a purchase.

Applications for sale would not be received after March 31, 1890. Ten million pounds of the stock would be issued during 1887, £20,000,000 in 1888, £20,000,000 in 1889, and £20,000,000 in each of the two succeeding years. When the proposals were first placed before the speaker's colleagues he proposed to raise £130,000,000 immediately.

The charges upon the Irish exchequer would be £2,000,000 per annum for rent which it would be able to levy for most amounting to £1,500,000 per annum, and this sum would be the first charge on the rents and taxes raised by the Irish Government. Adding to this the Imperial contribution, the sum paid to England by Ireland would be £6,942,000 per annum, secured on a revenue amounting to £10,850,000, no portion of which would be applied to any purpose until £6,000,000 was paid into the English exchequer.

These are the main features of the Gladstonian land scheme, a scheme exceedingly liberal to the landowners, who in very many cases, by persistent breach of contract with their tenants, had forfeited all claim to consideration. But Ireland is truly ready to get rid of the landlord pestilence at almost any price, especially as Home Rule is to come with delivery from this long standing curse of both countries.

A FOUL-MOUTHED SLANDERER.

A Toronto despatch dated the 16th inst. to the London Free Press conveyed the intelligence, "that Rev. Principal McVicar, of Montreal, lectured last night in the Central Presbyterian Church upon Romanism in Quebec. He stated that when priests go to the lumber shanties they take tobacco with them and literally smoke the pipe of peace. Then they produce a dice box, and after procuring all the ten cent pieces they can for a throw a confessional is set up and a fee of a dollar each is charged. A sensation was caused by a man in the audience rising to his feet and characterizing the statement as a lie, explaining afterwards that the words of the speaker wounded his feelings. The rev. lecturer retorted that the truth wounded some people."

A more wilful perversion of truth, a more scandalous distortion of fact, a more diabolically malevolent display of unchristian hatred, a more iniquitously serpentine and astute-like manifestation of mendacity than this statement made by a man calling himself a minister of the God of truth and peace and love, we have never come across. This McVicar must be, if we may judge him by his public record, as established by his speeches, a veritable blast from hell's mouth, a monster of mental villainy and bodily filth, a prevaricator in the pulpit, a blackguard out of it. We trust, however, that his private life will be moved to speak the truth. We will cite against his statements the opinion of a clergyman of his own church, the Rev. Principal Grant, who, in "Picture que Canada," says, "The Roman Catholic chantmen in particular set an example worthy to be followed in their regard for their ministers and reverent participation in divine service." Would they do so, will any fair-minded man say, if these ministers were the knaves that Principal McVicar represents them to be? Principal Grant bears further testimony in the same work to lumberman and missionary: "A considerable number of the lumbermen are French, many with Indian blood, the descendants of the converts of the Jesuit missionaries." As a matter of fact we say that few of these men have any Indian blood in their veins. But let the learned Principal go on: "They are visited by a priest of their church at least once during the season. He drives from shanty to shanty, over narrow and almost impassable forest lumber roads; on arriving, he is received with reverence by his co-religionists and with respect by all. After supper the small portable altar that he brings is set up, the crucifix in the centre, the mystical lights burning on each side. Short vespers are said. Then the priest hears confessions, often far into the night. Next morning mass is celebrated, and after final benediction the men resume work; while the priest, having taken a brief repose, departs on his round of laborious duty." No mention here of the dice box nor the price of the remission of sin.

VICAR GENERAL ROONEY'S BAZAAR.

We made some weeks ago reference to the Bazaar in aid of the building fund of St. Mary's church, Toronto. Returns from all our readers and friends who have received tickets for this deserving object should be in the hands of Father Rooney by the close of the present week. We hope that all who could do so have spared no effort to help Father Rooney in his arduous and laudable enterprise. All Catholics are interested in the works of our holy religion everywhere, but especially in its progress in the great centres of population. Every Catholic in Ontario is, we know, anxious to see religion prosper in the Provincial capital. Father Rooney has not spared himself to bring about his growth and secure its advancement. But he needs and deserves help and encouragement in his undertaking. We hope that thousands of our readers may be able to

claim the credit of a share in the good work of the erection and completion of the new St. Mary's Church, in the Queen City of the West. All bazaar returns should be addressed to Very Rev. Father Rooney, V. G., St. Mary's Church, Toronto.

HONOR CUI HONOR.

The Liberator's Memorable Leadership.

The Struggle for Repeal the Road to Home Rule.

O'Connell Emancipates the Catholics of Ireland and Lays the Foundation of His Country's Political Disfranchisement.

It is no discredit to the great man now at the head of the Irish national party, to say that if success has at length crowned his efforts—if the British Parliament, so long deaf to entreaty, blind to proof and stubborn to argument—has had now forced upon its consideration the question of Home Rule for Ireland—if it has been made possible to combine and unite Ireland's political forces and marshal her strength as they are to-day marshalled, united and combined—no small share of the merit for this cheering, comforting and salutary condition of things is due to the life-long labors, the triumphs and even the failures of Daniel O'Connell—whose name must live in Ireland's heart of hearts as long as virtue is prized, self sacrifice loved, or greatness of soul admired. Said Whiteside in his defence of Duffy, in the state trials of 1843: "The comprehensive genius of Flood, the more than mortal energy of Grattan, the splendor of Bushe, the learning of Ball, the noble simplicity of Burgh, the Demosthenic fire of Plunket, and the eloquence of Curran rushing from the heart, will sound in the ears of their countrymen forever. They toiled to save the ancient constitution of Ireland: but wit, eloquence and genius lost their power over the souls of men. With one great exception, these our distinguished countrymen, have passed away, but their memories cannot perish with them. Their eloquence and their names will be remembered by our friend and champion—their friend and champion because of truth, and justice, and humanity and right he was the friend and champion—were excluded from an interest in the laws of the land. They are also excluded from communication with your persons; the society of marriage forbidden; the society of education forbidden; the society of civil employment forbidden; the society of military employment forbidden; the society of parliament forbidden; the society of election forbidden; the society of the grand jury forbidden; the society of magistracy forbidden." There was not, he continued, a subject of public care, in which they could associate with the Protestant without breach of law, no subject of conversation, except foreign politics, foreign changes, and foreign revolutions. Alluding to the expression of the hope that Irishmen were to become one people, the father of Ireland's legislative independence asked, "How were the Irish to become one people? By these lines of circumvallation, erasing the natural geography of our country, setting up parallels and circles of folly and superstition, from the marriage bed to the cradle, from cradle to college, and from college to the grave, are two nations, that cannot by any public interest or business, or by any general call, save that of death, be brought together? There have been three policies observed with regard to Catholics; the first was that of Cromwell, extermination by operation of the sword; the second was that of Anne, extermination by operation of the law; and the third was yours, which allowed them a qualified existence. Though the two former were cruel, yet both were consistent. They both considered the Papists as criminals, and exercised over them the right of conquest. They considered the Catholics as a body who were neither to have power, nor property, nor any public existence in your country. The laws of Ireland prevented them from acquiring property in land; and the usurpations of England prevented either them or the Protestants from acquiring any considerable property by commerce. But the third policy, much milder than either, is more extravagant than both in your policy. You allow them schools, seminaries, and colleges, but distinct from your own and without funds; marriage, but marriage attended with pains and penalties; a free trade without franchise, and land without a vote."

for the bishop, he would remove the census, but he was only half a slave; he refused to break the rules to which he had sworn. A shower of blows from his lordship's horsewhip drove the old priest, stumbling and bleeding, into his hovel. And yet every lawyer on the circuit had refused to act as counsel for the priest against that lord, when John Philip Curran volunteered to plead his cause. Reader, think over all this and you will get at something of the man and the country then. He did all that mortal could do, and more than any lawyer now or then would. He grappled with the beseness of Lord Doneraile, and dragged his character out on the table. He left his instructions, and described Captain St. Leg's as "a renegade soldier" and "drummed out dragon." He heaped every scorn on Lord Doneraile's witnesses from their own story. He seemed to forget that he was speaking to tyrants, he treated the jury as men: he spoke as a man, virtuous and believing others so. The jury, so adropted by genius, forgot penal laws, lordships and ascendancy, remembered God and their oaths, and gave a verdict for Father Neale." It is hardly credible, but it is a fact nevertheless, that it is little more than one hundred years ago since, in Catholic Ireland, no lawyer at the assizes of one of the most Catholic counties could be found but one to plead the cause of an injured, outraged and cruelly wronged Christian priest. In 1785 Grattan told the Irish Commons that while the relation in which the Protestant stood made him a party to the law, the relation in which the Catholic stood made him the object of the law, not a party: "He is not a party to the law, and the law is a party against him: therefore the laws may be objects of his obedience not of his affection. This then is the situation: and this situation explains the liberality of those who say they offer them everything except the privilege of becoming part of the state; everything except a part of the electoral community; everything except a part of the legislative community; everything except a part of the executive community; that is, a species of *acomunidade* with privileges to acquire property for you to tax, without their consent!" The Catholics pointed out their illustrious Protestant friend and champion—their friend and champion because of truth, and justice, and humanity and right he was the friend and champion—were excluded from an interest in the laws of the land. They are also excluded from communication with your persons; the society of marriage forbidden; the society of education forbidden; the society of civil employment forbidden; the society of military employment forbidden; the society of parliament forbidden; the society of election forbidden; the society of the grand jury forbidden; the society of magistracy forbidden." There was not, he continued, a subject of public care, in which they could associate with the Protestant without breach of law, no subject of conversation, except foreign politics, foreign changes, and foreign revolutions. Alluding to the expression of the hope that Irishmen were to become one people, the father of Ireland's legislative independence asked, "How were the Irish to become one people? By these lines of circumvallation, erasing the natural geography of our country, setting up parallels and circles of folly and superstition, from the marriage bed to the cradle, from cradle to college, and from college to the grave, are two nations, that cannot by any public interest or business, or by any general call, save that of death, be brought together? There have been three policies observed with regard to Catholics; the first was that of Cromwell, extermination by operation of the sword; the second was that of Anne, extermination by operation of the law; and the third was yours, which allowed them a qualified existence. Though the two former were cruel, yet both were consistent. They both considered the Papists as criminals, and exercised over them the right of conquest. They considered the Catholics as a body who were neither to have power, nor property, nor any public existence in your country. The laws of Ireland prevented them from acquiring property in land; and the usurpations of England prevented either them or the Protestants from acquiring any considerable property by commerce. But the third policy, much milder than either, is more extravagant than both in your policy. You allow them schools, seminaries, and colleges, but distinct from your own and without funds; marriage, but marriage attended with pains and penalties; a free trade without franchise, and land without a vote."

Curran, speaking in 1812, at Newry, adverted to the state of Ireland from the revolution to the year 1782, and called her a sad continuing spectacle of dishonesty and oppression, and plunder, which she was too unfeeling by dissimulation to resist; because she was the abject, said, helpless victim of the sordid, insatiable and implacable tyranny of a foreign country. "At length," said he, "in 1782, a noble effort was made, and deathless ought to be the name of him (Grattan) that made it, and deathless ought to be the gratitude of the country for which it was made—the

independence of Ireland was acknowledged. Under the system of asserted independence, our progress in prosperity was much more rapid than could have been expected, when we remember the conduct of a very leading noble person (Lord Charlemont) upon that occasion. Never was a more generous mind or a purer heart, but his mind had more purity than strength. He had all that belonged to taste, and courtesy and refinement; but the grand and the sublime of national reform were composed of colors too strong for his eyes and comprised a horizon too outstretched for his vision. The Catholics of Ireland were, in fact, excluded from the asserted independence of their country. Thus far the result comes to this, that wherever perfect union is not attained, complete redress must be sought in vain. The union was the last and mortal blow to the existence of Ireland as a nation, a consummation of our destruction, achieved by that perpetual instrument of our ruin, our dissensions. The whole history of mankind records no instance of any hostile cabinet, perhaps of any even internal cabinet, destitute of all principles of honor or of shame. The Irish Catholic was taught to believe that if he surrendered his country he would cease to be a slave. The Irish Protestant was enjoined into the belief that if he concurred in the surrender he would be placed on the neck of a hostile faction. Wretched fools! you might as well persuade the dealer that he is less a prisoner than the captive he locks up, merely because he carries the key of the prison in his pocket. By that reciprocal animosity, however, Ireland was surrendered; the guilt of that surrender was most atrocious, the consequences of the crime most tremendous and exemplary. We put ourselves into a condition of the most unqualified servitude; we sold our country, and we lied upon ourselves the price of the purchase; we gave up the right of disposing of our properties; we yielded to a foreign legislature to decide whether the funds necessary to their projects or their profligacy should be extracted from us or be furnished by themselves. The consequence has been, our scanty means have been squandered in her internal corruption as profusely as our best blood has been wasted in the madness of her aggressions, or the folly of her resistance—our debt has accordingly been increased more than tenfold: the common comforts of life have been vanishing—we are sinking into beggary—our people have been worried by cruel and unprincipled persecutions, and the instruments of our government have been almost simplified into the tax gatherer and the hangman."

In the very same speech this master mind, this man of man, laid bare to a then unfeeling, because crumbling and disturbed civilization, the condition of Ireland as England had made her: "A word or two upon your actual position: and what upon that subject but a word of sadness, the monumental inscription upon the headstone of our grave? all semblance of national independence buried in that grave in which our legislature is interred, our property and our persons are disposed of by laws made in another clime; and made like boots and shoes for exportation, to fit the wearers as they may." Such was Ireland, as a nation, such Catholic Ireland as a people, when O'Connell was raised up like another Moses to deliver his race from bondage. The task of inspiring a divided and enslaved people with courage and with unity was a task more herculean than can now be even imagined. Often amid the multitudinous trials and vicissitudes of his arduous life, the spirit of the liberator seemed to sink. In 1812 he put himself on record: "Within the last twenty years there were no less than three different periods at which the Catholics might have been emancipated if a combination of exertion had been used. Twenty years, however, have passed away, and we are still slaves. My days, the blossom of my youth, and the flower of my manhood, have been darkened by the dreariness of servitude. In this my native land, in the land of my sires, I am degraded without fault or crime, as an alien and an outcast." The great lesson taught the Irish people by O'Connell was, that of self reliance. "The slave is abject, mean and crouching; the freeman, resolute, self-reliant, and self-respecting." "We are," he said to his Catholic countrymen, "we are strong in justice of our cause, and in the inextinguishable right of man, in every soil and climate, to unlimited liberty of conscience. Let us, however, expect nothing from the mean patronage of courts and ministers. The advice given by a noble advocate of ours (Lord Byron) to other slaves, in a poem that it is impossible to read without delight, is not inapplicable to our situation: Hereditary bondsmen! know ye not, Who would be free, themselves must strike the blow. Will Gaul or Muscovite redress you? No True, they may lay your proud despisers low. But not for you will freedom's altars flame. Shades of the Helots! triumph o'er your foes. Thy glories all are o'er, but not thy years of shame."

How much the Catholics of Ireland need

of self-reliance may be gleaned from A. M. Sullivan's (chapter 3.) New Ireland, on O'Connell and Repeal: "Forsooth indeed were the fortunes of the Irish Catholics when, surrendering brilliant professional prospects, and sacrificing every other ambition, he devoted his life to the formidable enterprise of effecting their redemption. When he entered public affairs, and for a long time afterwards, he was the object of dislike and hostility on the part of many of the Catholic prelates and most of the Catholic gentry in Ireland. They denounced him as a demagogue. Again and again our 'upper class' Catholics assured the government of the day and the people of England that the extreme ideas of violent agitators about emancipation were to them, as moderate men and loyal citizens, positively distasteful. A hundred years or more of the Penal Code had done its work with these men. They tremble lest new commotions might wreat from them the comparative tolerance they now enjoyed: 'Your grace will, I hope, not deem me accountable for the foolishness of those who address me as 'My Lord,' wrote a Catholic Archbishop on O'Connell's time to the Duke of Wellington. Leave to live seemed a great deal to men whose youth had seen the 'discoverer' and the 'priest hunter.'"

It is not our purpose to dwell on O'Connell's struggle for the emancipation of his Catholic fellow-countrymen. Their mere relief from civil disabilities could not be mischief let each man do for himself the truly said to relieve Ireland from all the ills wrought by the union of 1801. Hence, addressing in 1810 a public meeting of Catholic and Protestant citizens of Dublin called by Sir James Riddell, High Sheriff, whereto Protestant and Catholic speakers and auditors were unanimous in ascribing the misery of the country to the baneful efforts of the Legislative Union, which had robbed the nation of its manhood, the metropolis of its wealth, its gaiety and splendor, after drawing a lively picture of the consequences of the union, blighting the bounteous gifts showered by Providence on Ireland and her inhabitants, after grovelling that the Act was a violation of the national and inherent rights of the Irish people—after citing eminent legal authorities against its constitutionality, he said: "Reflect, then, my friends, on the means employed to accomplish this disastrous measure. I do not speak of the meaner instruments of bribery and corruption. We all know that everything was put to sale—noting profane or sacred was omitted in the union mart—offices in the revenue, commands in the army and navy, the sacred ermine of justice, and the holy altars of God were all profaned and polluted as the rewards of union servitude. By a vote in favor of the union, ignorance, incapacity, and profligacy obtained certain promotion; and our ill-fated but beloved country was degraded to her utmost limits before she was transfixed in slavery. Even the rebellion was an accredited and secondary cause; the real cause of the union lay deeper, but it is quite obvious. It is to be found at once in the religious dissensions which the enemies of Ireland have created and continued and seek to perpetuate amongst ourselves by telling us off, and separating us into wretched sections and miserable subdivisions. They separated the Protestant from the Catholic, and the Presbyterian from both: they revived every antiquated cause of domestic animosity, and they invented new pretences of rancour; but above all, my countrymen, they belied and calumniated us to each other; they falsely declared that we hated each other, and they repeated the assertion until we came to believe it; they succeeded in producing all the madness of party and religious distinctions; and, while we were lost in the stupor of insanity, they plundered us of our country, and left us to recover at our leisure from the horrid delusion into which we had been so artfully conducted."

After thus delineating the means whereby the union was effectuated, the orator went on to deal with its results: "It has stripped us of commerce and wealth; it has degraded us, and deprived us, not only of our station as a nation, but even of the name of our country. We are governed by foreigners; foreigners make our laws; for were the one hundred members who nominally represent Ireland in what is called the Imperial Parliament—were they really our representatives, what influence could they, although unthought and unanimous, have over the five hundred and fifty-eight English and Scotch members? But what is the fact? Why, that out of one hundred, such as they are, that sit for this country, more than one-fifth know nothing of us, and are unknown to us. * * * Sir, when I talk of the utter ignorance in Irish affairs of the members of the Imperial Parliament, I do not exaggerate or mistake—the ministers themselves are in absolute darkness with respect to this country. I undertake to demonstrate it. Sir, they have presumed to speak of the growing prosperity of Ireland. I know them to be vile and profligate—I cannot be suspected of flattery them—yet, vile as they are, I do not believe they could have had the audacity to insert in the speech, supposed to be spoken by His Majesty, that expression had they known that, in fact, Ireland was in abject and increasing poverty. * * * When you detect the ministers themselves in such gross ignorance as, upon such authority, to place an insidious falsehood, as it were, in the mouth of our revered sovereign—what

think you, can be the fitness of nine minor imps of legislation to make laws for Ireland? * * * I would be glad to see the face of the man, or rather of the beast, who could dare to say he thought the Union wise or good; for the being who could say so must be devoid of all the feelings that distinguish humanity. * * * The Union has continued only because we were despaired of its repeal. Upon this despondency has it continued; yet what can be more absurd than such despair! If the Irish sentiment be but once known, if the voice of six millions be raised from Cape Clear to the Giant's Causeway, if the men most remarkable for loyalty to their king and attachment to constitutional liberty will come forward as the leaders of the public voice, the nation would, in an hour, grow too great for the chains that now shackle you, and the Union must be repealed without commotion and without difficulty. Let the most timid amongst us compare the probability of our repeal with the prospect that, in the year 1795, existed of that measure being ever brought about. Who in 1795 thought a union possible? 'Tis dared to attempt it, and he succeeded: it only requires the resolution to attempt its repeal—its fact, its repeal, will let each man do for himself the truly said to relieve Ireland from all the ills wrought by the union of 1801. Hence, addressing in 1810 a public meeting of Catholic and Protestant citizens of Dublin called by Sir James Riddell, High Sheriff, whereto Protestant and Catholic speakers and auditors were unanimous in ascribing the misery of the country to the baneful efforts of the Legislative Union, which had robbed the nation of its manhood, the metropolis of its wealth, its gaiety and splendor, after drawing a lively picture of the consequences of the union, blighting the bounteous gifts showered by Providence on Ireland and her inhabitants, after grovelling that the Act was a violation of the national and inherent rights of the Irish people—after citing eminent legal authorities against its constitutionality, he said: "Reflect, then, my friends, on the means employed to accomplish this disastrous measure. I do not speak of the meaner instruments of bribery and corruption. We all know that everything was put to sale—noting profane or sacred was omitted in the union mart—offices in the revenue, commands in the army and navy, the sacred ermine of justice, and the holy altars of God were all profaned and polluted as the rewards of union servitude. By a vote in favor of the union, ignorance, incapacity, and profligacy obtained certain promotion; and our ill-fated but beloved country was degraded to her utmost limits before she was transfixed in slavery. Even the rebellion was an accredited and secondary cause; the real cause of the union lay deeper, but it is quite obvious. It is to be found at once in the religious dissensions which the enemies of Ireland have created and continued and seek to perpetuate amongst ourselves by telling us off, and separating us into wretched sections and miserable subdivisions. They separated the Protestant from the Catholic, and the Presbyterian from both: they revived every antiquated cause of domestic animosity, and they invented new pretences of rancour; but above all, my countrymen, they belied and calumniated us to each other; they falsely declared that we hated each other, and they repeated the assertion until we came to believe it; they succeeded in producing all the madness of party and religious distinctions; and, while we were lost in the stupor of insanity, they plundered us of our country, and left us to recover at our leisure from the horrid delusion into which we had been so artfully conducted."

CANADIAN SYMPATHY WITH IRELAND.

The Legislative Assembly of Quebec has, by unanimous vote, adopted the following resolution proposed by Mr. Carbray, Conservative member for Quebec West, seconded by Mr. McShane, Liberal member for Montreal West:— "Whereas, the right of self-government is sacred to the Canadian people; and whereas, they believe and know from actual experience that constitutional government brings strength, peace, union, and prestige to the nation, be it resolved, that this House, always sensible to everything tending to the greater welfare, progress, and happiness of our glorious nation, desires to record its warm appreciation and great pleasure at the intention of the Imperial Parliament to pass legislation to give a local government to Ireland, that this House regard with great satisfaction and sympathy the noble efforts of the Right Hon. Mr. Gladstone to possibly solve the problem of Home Rule in Ireland, without disintegrating the Empire. Resolved, that the clerk of this House be directed to communicate a copy of this resolution (by cablegram) to the Right Hon. W. E. Gladstone, Prime Minister of England. This resolution, expressive of public feeling in the Province of Quebec, will, no doubt, greatly strengthen Mr. Gladstone's hands. The following paragraph from our contemporary the *Advertiser*, of the 19th inst. clearly shows the drift of opinion in the Premier Province of the Dominion: "The Hon. Oliver Mowat seems to have been interviewed at Chicago upon the subject of Irish Home Rule, and he informed his interviewers that the Liberals of Ontario were pleased with Mr. Gladstone's scheme. He also said that the Liberals of Canada endorse the plan for the enjoyment of the privileges of Home Rule for Ireland. Home Rule once conceded can never be taken from them; as every step taken towards the establishment of the principle will be one step more ahead. There is no reason why the principle of Home Rule should not succeed in Ireland as well as it does in Canada. Mr. Mowat in making this statement rightly voiced the sentiments of the Reform party of Canada." It is now in order for the Dominion Parliament to follow up its resolutions of April 20th, 1882, to their logical conclusion, and give Mr. Gladstone the benefit of a hearty expression of sympathy. We may say to the Irish Catholic members of the House that the Canadian Home Rule of Irish descent will put up with abjectly-allowing from them. Who will make the first move in the matter!