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LETTER OF RECOMMENDATION.

CITY OF OTTAWA, Ontario, Canada, March 7th, 1905.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, D. FALCÓNIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MAR. 4, 1905.

BUILDERS OF THE NATION.

The Informative Process for the beautification of Isaac Jogues, Anthony Daniel, John de Brebeuf, Gabriel Latamont, Charles Garnier, Noel Chabanel, priests of the Society of Jesus, and of the laymen, their assistants, Rene Goupil and John de La Loude, was instituted in September, 1904, by Archbishop Bégin.

The readers of history know what these names stand for. And they who do not, may be incited by the Process to glean some knowledge of the men who spent themselves for the sake of Christ. Not missionaries only were they, but builders of the nation. The social fabric on which we set store is permanent only so long as it rests on what they taught by words and deeds. Riches and the trophies of art and commerce are no barriers to corruption. National health is preserved by justice and morality. Selfishness dries up the well-springs of joyousness and sacrifice and deadens the heart. But these men of unimpeachable character, who sought neither self nor place, who ventured into the fastness of the savage with no weapon but a cross, and gave toll and time ungrudgingly, laid and cemented together the foundations of our civilization. About it they put the bulwarks of morality and religion; and to those who may be sceptically inclined we can point to their life's blood at its base as proof of their sincerity.

The story of their careers is too long to tell in detail, but we may, without wearying our readers, touch briefly upon them.

John de Brebeuf was born on the 25th March, 1593. His family held no mean place among the nobility of Normandy, and at Conde sur Vire he passed his early years. In 1617 we find him with the Jesuit novices at Rouen, and there in 1625 he says his first Mass. Two years later he is at Quebec eager to begin his work.

Speaking of the Jesuits there Parkman says:

"From their hovel on the St. Charles they surveyed a field of labour whose vastness might tire the wings of thought itself; a scene repellent and appalling, wracked with omens of peril and woe."

And he goes on to say that it was an evil day for now-born Protestantism when a French arch-heretic fired the shot that struck down Ignatius Loyola in the breach of Pampeluna. A proud noble an inspiring soldier, a graceful courtier, an ardent and daring gallant, metamorphosed by that stroke into the zealot whose brain engendered a "d brought forth the mighty Society of Jesus. . . . The Jesuit is no dreamer; he is emphatically a man of action; action is the end of his existence. It is certain, however, that the Society of Jesus has numbered among its members men whose fervent and exalted natures have been intensified without being abased by the pressure which they have been subjected to. Parkman gives praise to the heroism of the early Jesuits, but the full reason of it is beyond his ken. He seeks to explain it, but his explanation is inadequate. He views it by the light of prejudices and measures it by human standards. But the enthusiasm that moves men to deathless actions of self-sacrificing zeal is not of earth but of heaven, is fed by prayer and humility and obedience, and is understood by those to whom the supernatural is the one reality. Yet he tells us that "a fervor more intense, a self-abnegation more complete, a self-devotion more

constant and enduring will scarcely find its record on the page of human history. By their fruits ye shall know them."

The first few weeks of Pere de Brebeuf's life in Canada were spent in ministering to the French colonists, and to the Algonquins. What his life was among these latter may be imagined from the letters of Father Le Jenne, in Relations, 1634. One must, he says, have a patience of iron or of gold to work bravely and lovingly for these peoples. And after reading his description of his toils, and myriad inconveniences in the way of food and abode, one heartily agrees with the missionary. Yet he writes gaily enough of his wigwam, which he calls a "fine Louvre." It was too small to stand in with comfort, and to sleep in it demanded all the skill of a contortionist or of an Indian. The intense cold found entrance through many a chink in its birch bark covering. The smoke scorched his eyes and the letters of his breviary seemed written in fire and scarlet. The dogs, which were quartered with their masters, made life far from pleasant to the missionary. But he has a good word to say for them, for by sleeping sometimes on his shoulders, and around him they kept him warm at night. Heat, however, at the expense of sleep—for the dogs were big and many and playful—was not an unalloyed blessing.

Food was scarce, he tells us, and the only contribution to the larder at one time consisted of a few beavers and porcupines which served to ward off death. Eel-skin was not disdained by him in these days of distress, and he tells us that when hard pressed by hunger he ate pieces of it with which he had mended his soutane, and that if the soutane itself had been made of the same material it would have been shortened considerably.

His description of the Indian does not tally with that given by Fenimore Cooper and others. But a romanticist says what he lists, an historian portrays things as they are. And so Fr. Le Jenne's picture of brutality and rivalry as he saw them in that hunting trip may well cause us to think that the crown placed on the brow of red-man by some writers is largely of tinsel.

Such was Father de Brebeuf's life during his five months' sojourn with the Algonquins. He knew, as did Father Le Jenne, the toilsome marches through a desolate forest, the pangs of hunger, the blinding and acrid smoke, and the smell and dirt of the wigwam. But his courage rose superior to every trial. He thought only of the Huron mission, and when the word came to him to set out, his joy was boundless. The journey thither was beset by many dangers. Rapids barred the way; portages exhausted their strength, and ever there was the Huron liar and thief and intractable and of humor as changeable as a summer wind.

It would take too much space to describe his life among these Indians. His courage extorted their admiration; his devotion to the sick and dying won their hearts but not their minds. At times his hopes of their conversion were bright; but an untoward drought or a famine, or a pestilence rendered them deaf to his teachings. But the Holy Mass comforted and sustained him, and he hoped always; and before his death he had the consolation of seeing on a field which could not boast when he began to till it, of one Christian, a harvest of eight thousand souls.

How he refused to desert the Hurons besieged by the Iroquois and warmed the faint-hearted into courageous action by his words and mien and soled the dying, and exhorted his children to blench not, and met the death that came to him with all the tortures that a fiendish ingenuity could suggest, is an old story.

"After a succession of other revolting tortures they scalped him: when seeing him nearly dead, they laid open his breast, and came in a crowd to drink the blood of so valiant an enemy, thinking to imbibe with it some portion of his courage, a chief then tore out his heart and devoured."

"Thus died Jean de Brebeuf, the founder of the Huron mission, its truest hero and its greatest martyr."

"He came of a noble race—the same, it is said, from which sprang the English Earls of Arundel, but never had the mailed barons of his line confronted a fate so appalling with so prodigious a constancy."

His colleague, Father Gabriel, then in his thirty-ninth year, died, as his Superior phrased it, on a bed of glory—that is, surrounded by a crowd of infuriated savages, who, after torturing him for seventeen hours, dashed out his brains.

Men indeed after the heart of the Knightly Ignatius!

Father Anthony Daniel was born at Dieppe 27th May, 1601. After his novitiate, and a term of service in the teaching staff of the colleges of Rouen and Eu he received the order to set forth for Canada, and arrived at Quebec 24th June, 1633. In 1634 he made

country; and the journeying thither, needless to say, was not devoid of peril. Father de Brebeuf tells us in his letters of the toil occasioned by the portages—the hunger unappeased for two and three days at a time—of the labors which exhausted the stoutest Indians and made inroads in his own superb physical vigor.

Father Daniel, to be brief, after narrowly escaping from being marooned on a desolate island in the St. Lawrence, and from the fate of Father Rene Menard in 1631, rejoined his companions about the 15th August, 1634.

The process of becoming Huronized was long and difficult. We can readily understand that after reading some of the letters which picture the revolting filthiness of the Huron culinary department and food and habits. For instance, I have seen, writes a missionary, three scrofula patients whom we had in our cataw, washing their hands in the common water-copper, plunging into it their broken dishes, covered with grease and hair and redolent of smoke, throwing into it bones and the remains of meals; and then we all drank this filthy brew as nectar. After a time they had—thanks to gifts of knives and hatchets—a house of their own.

We pass over Father Daniel's struggles to acquire the Huron dialect and the many incidents of fourteen years of unalterable sweetness and devotion for the savages. On the 3rd July, 1648, the Huron village Teneau-stage was surprised by the Iroquois; and Daniel, with the name of Jesus on his lips, fell riddled by arrows and shot, at the door of his church.

Isaac Jogues was born at Orleans, January 10, 1607. He entered the novitiate of the Society of Jesus October, 1624, and in 1636 was ordained priest. In the fall of that year he bade farewell to France, and about three months later arrived at Quebec.

On the occasion of the first Mass he offered in Canada he, as Jno. Gilmory Shea has it, wrote to his mother as follows:

"I do not know what it is to enter Paradise; but this I know, that it is difficult to experience in this world a joy more excessive and more overwhelming than that I felt on my setting foot in New France, and celebrating my first Mass here in the day of the Visitation. I felt as if it were a Christmas day for me, and that I was to be born again to a new life, and a life in God."

He would not, he says, exchange his hardships for all the pleasures of earth. On his journey to the Hurons his food is a little Indian corn crushed between two stones and boiled in water innocent of all seasoning; his couch the ground, or the rock bordering the river; but the love of God renders it all sweet.

Captured by the Iroquois, he, as well as Rene Goupil, the lay-brother, were forced to "run the gauntlet," and were subjected to unspeakable cruelties. Their finger nails were torn out; their fingers gnawed and lacerated by the savages. Soon after Rene Goupil, his intrepid and devoted companion, was murdered Jogues became a slave of the tribe. After many trials he was, owing to the good offices of the Dutch, the allies of the Iroquois, liberated, and took passage to Holland.

In France Jogues became a centre of curiosity and reverence.

He was, as Parkman said, summoned to Paris. Queen, Anne of Austria wished to see him; and when the persecuted slave of the Mohawks was conducted into her presence she kisses his mutilated hands. Despite the deformity caused by the teeth and knives of the Iroquois, Urban VIII, gave the martyr of Christ permission to offer up the Adorable Sacrifice.

In 1644 he embarked again for Canada, and in 1648 met death among the Iroquois.

Thus died, says Parkman, one of the purest exemplars of Roman Catholic virtue which this Western Continent has seen. The priests, his associates, praise his humility, and tell us that it reached the point of self-contempt—a crowning virtue in their eyes; that he regarded himself as nothing and lived solely to do the will of God as uttered by the lips of His Superiors.

A NARROW "OUTLOOKER."

We trust the publisher of our contemporary the Woodstock Express will not consider us impertinent if we take this opportunity of advising him to dispense as quickly as possible with the services of the gentleman who contributed articles to his paper signed "Onlooker." The Express, in its issue of 16th Feb., contained a letter from "Onlooker" which is particularly insulting to Catholics. He says that he believes that a majority of the most intelligent Roman Catholics in Ontario to-day, if they were free to do so, would gladly vote to wipe out every Separate school in the Province; first, "because they are unnecessary, and second, because they are incapable of giving the results made possible by the better equipment of the Public schools." The publisher of the CATHOLIC RECORD has during his life time mixed freely with

his co-religionists. He is intimately acquainted with their feelings in matters of education, and he has no hesitation in stating that "Onlookers" is most likely one of those individuals whose opinion concerning the Catholic Church, the Catholic Bishops and priests, and the Catholic laity, has been largely formed by acquaintance with such literature as that distributed some years ago in Woodstock by Margaret Shephard. One of the most extraordinary things in our civic life is the colossal ignorance of some of our separated brethren in regard to matters Catholic. Many a man one meets on the street is noted for his fair dealing in business transactions, is considerate and charitable, but when asked to express an opinion regarding the Catholics and the Catholic Church or when he is asked to deal out even handed justice to his Catholic neighbors, an evil genius seems to take possession of him, and he becomes a different man altogether. This is largely accounted for by the fact that the minds of many of our fellow-citizens become impregnated with hatred of the Catholic Church from reading literature produced by its bitterest enemies. The market for this literature is large, for the reason the demand is large, just in the same sense that the demand for blood curdling 10 cents novels is large because the demand is large. We can assure our friend of the Woodstock Express and "Onlooker" that the Catholic people of the Province want Catholic schools for the education of their children. In this matter, as in all others, the Bishops, priests and people are in thorough accord. There is a very general belief that our Catholic people are "priest-ridden" and that they are not permitted to have an opinion of their own on this or any other subject. Had Onlooker made a careful study of the speeches made during the last political campaign in this Province, in public halls or on the hustings, he could not help arriving at the conclusion that the Catholic Bishops and priests were noted for their dignified attitude and for attending strictly to their sacred calling.

complaint of the treatment they received at the hands of the majority."

Here the Premier quoted the words of Sir John Rose, a well known and eminent Protestant statesman of Lower Canada, and a competent witness on the matter, who said during the debates on Confederation:

"No; we English Protestant minority of Lower Canada, cannot forget that whatever right of separate education we have, was granted to us in the most unrestricted way before the union of the Provinces, when we were in a minority, and entirely in the hands of the French population. We cannot forget that in no way was there any attempt to prevent us educating our children in the manner we saw fit, and deemed best, and I would be untrue to what is just if I forget to say that the distribution of State funds for educational purposes was made in such a way as to cause no complaint on the part of the minority."

We cannot forget that the attitude of a majority of the people of Ontario was very different from that of those of Quebec under very similar circumstances. Agitators roused them to acts even of extreme violence against Catholics in order to prevent a fairly equitable measure of justice from passing into a law, though for the final passage of the Separate school Act of 1863, 33 Ontario members of Parliament voted for, and 21 against as the Premier states in his speech. The total vote was 80 for and 22 against. To their credit be it said that the Protestant members for Quebec were to a man in favor of the bill, for the simple reason that they wished thus to recognize their obligation to do justice because justice had been willingly done to them.

We do not wish to recall old animosities, but it must be said that there would not have been an Upper Canadian majority for the bill were it not for the fact that both the leaders of the Government and of the Opposition used all their influence for its passage. These leaders were Hon. John Sandfield MacDonald and Sir John A. Macdonald respectively. Besides, we may suppose that some who were known to be opposed to the Separate School law may have been induced to change their intention to vote against it through shame, in face of the undeniable facts mentioned by Sir John Rose that Catholic Lower Canada had granted more to Protestants without a word of opposition, than was asked from the Protestants of Upper Canada by the Catholics in the Separate School Act of 1863.

Sir Wilfrid has announced that provision is made in the bill for the creation of the two new Provinces, not for the creation of a Separate School system, but for its continuance. Such was also the state of affairs when the British North America Act was passed, and the Dominion of Canada constituted. Ontario and Quebec had Separate School laws, and the Confederation Act continued them in such a way that the Provincial Legislatures cannot destroy them. Now the North-West has also Separate Schools. Protestant as well as Catholic. It has been said that there are only eleven such—nine Catholic and two Protestant. If there were only one of each, justice should be done to both creeds, and these schools should be continued in the Constitution which the Dominion is about to give them.

Dr. Sproule, who regards himself by the special mouthpiece of the Orangemen of the Dominion, asks that it be left to the new Provinces themselves to say whether or not they shall continue the Separate School system.

It was not left to Ontario and Quebec to decide for themselves whether or not they should still have Separate schools, after Confederation. And why? It was because the two minorities in those provinces ought to be protected in their established rights; and why should not the two minorities in the North-West be protected also? Surely the Dominion and Imperial Governments which pronounced in favor of such protection when Confederation was determined on, must now approve a law which will give the required security.

It is but a few weeks since Admiral Rojestvinsky made havoc in the fishing fleet of the English trawlers. The British fleet never acted in such a manner toward unarmed Russians. Can we be surprised that Great Britain asked Russia to give assurances that the like should not occur again?

So we know as a historical fact that in Ontario and Manitoba, the Separate school systems would have been swept away if they had been entirely in the power of the legislatures of these two Protestant Provinces. In fact, Manitoba did destroy the Separate schools as part of the School system, and redress has not yet been obtained.

Is there not some danger that the Protestant majorities in the new Provinces may deal as arbitrarily with the minorities, as was done in Manitoba, and we feel certain, would have been in Ontario, if the matter had been under its control? We say, therefore, that Dr. Sproule is endeavoring to throw the House of Commons off the true scent by his sophisms. Great Britain is not likely in the future to

leave its fishermen and commerce at the complete mercy of passing Russian fleets, and neither should the Dominion Parliament leave the North Western minorities unprotected against possible, perhaps probable ill-treatment.

We believe, or at least we hope, that the Protestant majorities will deal fairly, but the Dominion has the right to say they must deal fairly with the minorities. This was done in regard to the two Provinces which formed United Canada before Confederation, and there is no solid reason why the Northwestern Provinces should not be told the same thing. It was not regarded as an insult in the case of the two Canadas, and there is no reason that the Northwest should construe the protecting provision as an insult. It is merely a safeguard such as contracting parties doing business with one another are accustomed to put down in black and white every day. No one ever dreams that business safeguards should be interpreted as insults, and why should they be so regarded in the Constitutions of two new Provinces?

But Sir Wilfrid Laurier has the foresight of a true statesman. He will not be hoodwinked by the shallow arguments of Dr. Sproule, or by the threats of a few Ontario Orange Lodges. He is a man fearless in expressing and maintaining his convictions, and we are satisfied that he will not retreat from the position he has taken that the right to establish Separate schools shall be maintained in the North-West as that right exists there already.

It was the Government of Hon. Alex. MacKenzie which gave to the Territories in 1875 the right to have Separate Schools, and Sir John A. Macdonald the leader of the Opposition, used his influence too, to have this provision under the law. Then there was a Catholic majority in all the territories, and the law as passed was chiefly regarded as a protection to the Protestant minorities. Would it be just and fair to take away this protection from Catholics as soon as the localities concerned were settled chiefly by Protestants.

The injustice of such procedure is palpable, and there is certainly justice enough in the Dominion Parliament to see that this protection be given, though that Parliament is approximately two-thirds Protestant. We have every confidence that justice will prevail in this matter. It has been seen that the Separate School system of Ontario is a success, and that no injury is done by it to Protestants of this Province, so neither will the Separate school system of the North West inflict injury or injustice on any class of persons whatever may be their creed.

THE NORTHWEST EDUCATION PROBLEM.

The bill for the establishment of two new Provinces within the Dominion was, as we foreshadowed in our last issue, introduced into Parliament by Sir Wilfrid Laurier on Tuesday, 21st of February. These Provinces will include the present territories of Athabaska, Alberta, Saskatchewan and Assinobola. They will be separated by the 110th degree of longitude, the new province to the East being called Saskatchewan, and that to the West Alberta. The southern boundary line will be for both, the boundary line separating Canada from the United States, the Northern, the 60th parallel of North latitude. The Western boundary of Alberta will be the Western boundary of the present Alberta and Athabaska, while Saskatchewan will have for boundary on the East, the Eastern boundary of the present Athabaska, Saskatchewan, and Assinobola. The Northern boundary selected, which is the 60th parallel of latitude, is the same parallel as that of British Columbia.

In view of the immigration policy of the Federal Government, the public lands of the new provinces will remain in the hands of the Dominion, but compensation for their retention will be given to the provinces amounting to \$37,500,000. The immigration policy referred to, Sir Wilfrid told the House, might be prejudiced by any other arrangement. This constitutes an allowance of \$1.50 per acre for the 25,000,000 acres thus retained, which, the premier said, is a generous allowance.

On the question of education, Sir Wilfrid remarked that "this is, perhaps, under existing circumstances, the most important of all with which we have to deal." He informed the House that there are evidences that on this question in other provinces, there have been passions aroused in the past, and that these passions are not yet buried. This is true especially on the point of securing religious education for Protestants and Catholics on similar terms. He exhorted the House and the people of Canada "to deal with this question in accordance with the inherent principles of abstract justice—the Canadian spirit of tolerance and charity of which confederation is the essence, and of which, in practice, it is the expression and embodiment. In the old days of the Legislature of Lower Canada, (now the Province of Quebec), and his own native province, the school system was rudimentary, and the population was as now divided in origin and creed. I am glad to say, and I indulge in what may be not altogether unpardonable pride, when I say that I am not aware that the Protestant minority ever had any cause of

people." This motion in the form of an amendment in reply to the throne, was equivalent to a vote of confidence in the Government. It was obtained by a vote of 22 almost "universally unexpected great re Government's majority its defeat at an early date. During the debate I took occasion to state that a movement is desirable, referring to this that at least Home Rule doocently.

Such insulting remarks Earl of Salisbury's son his son-in-law, indicate party are unchangeable their policy of oppositionist demand for Home justify the position of ability to the present overthrow which they stone returned. The Government party marks that they are confidence of the Irish must expect in return hostility from Ireland, be satisfied with any short of Irish autonomy.

Mr. Balfour said, taken which so disappears, that "if the (active) party in favor of undivided, he will result of the battle. "It is vital that all sides should be sunk in national and Imperial iss The fact that Mr. Irish Unionist, who senting the views of the party, was as bitter as themselves in denounce policy of the Governm the Government has m it is willing to admit.

Mr. Redmond gained a considerable point for much, as the Govern probable defeat. Thout the announced Govern redistribute the Par seatation whereby it is the intention is to re sentation from Ireland, announced that no ste towards this till the Parliament, before w may be a new Governm ent representation of from the act of union, was guaranteed a perpetu of one hundred and It is true that has decreased durin but that decrease cam the misgovernment which makes it impossi wart young men to liv they had to seek a livel The government, there Ireland that the repre not be lowered unless be repealed, which is that Ireland still want make her prosperous At the least, a repa to the extent of terr or Home Rule.

Notwithstanding the of arms in Parliament, believed that owing popularity of the King will meet with an onth when they visit the summer, as they have intention to do.

The Hon. R. W. Scott Government in the Sen and full of honors, cele 10th birthday last Fr On that date the Libe accompanied by Sir Wil Frederick Borden, Hon Hon. H. R. Emmerson ladies, assembled in th ing-room, when Hon. felicitous terms made of a loving cup to Sen speaker said that for o public life Mr. Scott h of trust at the hands had fulfilled them all satisfaction of the p Hon. R. W. Scott s gratifying to experien preciation at the hands Perhaps by living the had become popular, h the age of Senator Wa enjoyed some advantag His maternal grandf before the battle of father had lived in th The publisher of RECORD extends hear tions to the Hon. Sen the sincere hope that years of Senator W public life in Canada ed than the venerable, kindly leader of the S

The main question r ing from hour to hour most essential to be peacefully letting all

THE DEBATE IN THE IMPERIAL PARLIAMENT ON IRISH AFFAIRS.

Since the accession of King Edward VII to the throne, his Majesty has given many substantial proofs of his good-will and affection for the people of Ireland, and the most tangible evidence of this is undoubtedly the earnest desire he exhibited during the discussion of the Land Purchase Bill, to have the Land Question settled in a manner satisfactory to the Irish people.

This bill as passed has certainly proved to be a great boon to Ireland, and under it, nearly one hundred thousand tenants have already become owners of the land they occupy. It is well-known that it is only by making the people owners of their holdings that the country can be made prosperous, but it has been found out now by experience, as indeed the Nationalist party predicted would be the case; that this law is not sufficiently rapid in its operation, as too much is left to the goodwill of the landlords, even for the sale of their lands on the advantageous terms offered them. A degree of compulsory sale is requisite to make this law really efficient, even though it be true that many landlords have accepted and acted upon it. Also the landlords are exacting from the purchasing tenants a higher price as regards the number of years' purchase which ought to be asked for their lands, and this is another cause of hardship to the tenants which prevents them from buying the lands. This action has been denounced by Mr. John Dillon as nothing short of an act of public robbery, especially because Parliament has provided them with a means of selling their estates without loss at a generous price, cash being paid down together with an enormous bonus over the value of the estates.

The Irish Nationalist party have, through their leader Mr. John Redmond, declared that the Government has encouraged the landlords in this course, making the Land Purchase Act nugatory, and has declared that the only redress which can be given to the tenants is to grant Home Rule.

Mr. Redmond moved in Parliament on Feb. 20th that "the present system of government in Ireland is opposed to the will of the Irish