

for general confiscation. We are not aware that such a principle as Mr. George advances can be based upon any sound philosophical or moral ground. John Stuart Mill says—

“The principle of property gives land-owners a right to compensation for whatever portion of their interest in the land it may be the policy of the State to deprive them of. To that their claim is indefeasible.”

“The Legislature, which if it pleased might convert the whole body of landlords into fundholders or pensioners, might, *a fortiori*, commute the average receipts of Irish land owners into a fixed rent charge and raise the tenants into proprietors, supposing always (without which these acts would be nothing better than robbery) that the full market value of the land was tendered to the landlords, in case they preferred that to accepting the conditions proposed.”

The Irish agitators and the Land League do not uphold such a principle as Mr. George inculcates.

The Irish people having suffered by confiscation do not call for the application of the homeopathic principle in their own behalf now—“that like cures like.” They do not want injustice cured by injustice. The Irish tenant farmers do not want the land from the landlords without compensation—they do not call for the application of any communistic remedy.

Their claims are built upon the irrefragable foundations of universal justice and upon such principles of political economy as those laid down by Mill; and they demand, “in the general interests of the community,” which have been so shamefully and systematically violated by landlords in Ireland, that the State shall exercise its sovereign control of the land, so as to give them fixity of tenure, fair rents, just compensation for their labor, free and facile methods of sale and transfer, the removal of entails and other restrictions to purchase, so that the people who cultivate the soil and make it productive may, in time, and upon fair compensation to the present proprietors, become its owners, and the curse of large proprietorship by grasping absentees represented by exacting tyrannical and inhuman agents, may be withdrawn from the starving victims it has crushed so long.

ARCHBISHOP BOURGET.

In the present number we present our readers with a faithful woodcut of His Grace Ignace Bourget, Archbishop of Martianapolis. We have no intention of giving anything more than the merest outline of the career of this eminent prelate. To write his life and times would occupy far more space than we can give and to do the subject justice would require a narrative of the trials and triumphs, the joys and the sorrows of the Catholic Church in this Province during the last half-century. The Venerable Archbishop has now attained his eighty-second year, having been born on the 30th of October, 1799, in the Parish of Point Levis, in the District of Quebec. His early education was received in the College of Nicolet, and at the Seminary of Quebec. In 1821 he came to the city of Montreal as secretary to the late Monseigneur Lartigue, Bishop of this diocese. In the year 1837 he was appointed coadjutor Bishop of Montreal, under the title of Bishop of Telmosse, and was consecrated on the 25th of July of that year. In 1840 he became Bishop of Montreal on the decease of the lamented Monseigneur Lartigue, and in 1854 was further honored by the appointment of Assistant at the Pontifical Throne; on his retirement from the Bishopric of Montreal he was named Archbishop of Martianapolis, on the 10th of July, 1876. He is now the Dean of the British American Episcopacy and of the clergy of the ecclesiastical Province of Quebec.

During his pontificate he introduced into the diocese of Montreal the following orders:

The Order of the Sisters of Charity of the Providence.

St. Anne Sisters.

Sisters of the Misrecorde.

Sisters of the Holy Names of Jesus and Mary.

Sisters of the Holy Cross.

Sisters of the Sacred Heart.

Christian Brothers.

Brothers of Charity.

Jesuits.

It would be next to impossible to give an idea of the vast extent of his labors in the cause of charity and education.

He made five visits to the See of