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Catholic Record.

London, Sat., April 28th, 1928.

RETURN HOME OF BISHOP WALSH.

We are glad to announce to our readers that His Lordship the Bishop of London has returned home after his long and regretted absence. His Lordship's health is very good, notwithstanding the long confinement and sufferings which his unfortunate accident entailed upon him; but his injured limb, though steadily improving, is not yet sufficiently recovered to enable him to resume his active duties. It is, however, quite certain that in a short time our beloved Bishop will be able to be at work again. The Catholics of London had made all requisite preparations to give His Lordship, on his return, a splendid public reception, and a substantial presentation, but as his condition obliged him to decline the proffered honors, the reception and presentation have been postponed until such time as he will be able to meet his people in the Cathedral.

We are sure that, in wishing His Lordship a thousand welcomes home, we are but expressing the heartfelt wishes, not only of the faithful of the diocese of London, but also of the Catholics of the Dominion.

THE "EVANGELICAL ALLIANCE" MEETING.

The Protestant Ministerial Association and the Evangelical Alliance held a joint meeting in Montreal on the 16th inst., to protest against the grant by the council of a site in Mount Royal Park, for the erection of a statue of the Blessed Virgin, as a historical monument, that the city was, in her honor, originally called *Ville Marie*, the city of Mary. As to what degree the gathering represented the Protestantism of the city, we have no means of forming a strictly accurate judgment; but from all appearances it can scarcely be doubted that it voiced the Protestant sentiment, and on one point it was unanimous, that the erection of the statue would be an insult to Protestantism throughout the Dominion. Rev. Jas. Fleck, of Knox Church, said: "It would be an insult, not only to the Protestants of Montreal, and the Dominion of Canada, but of the whole British Empire."

We are satisfied that neither his Grace, the Archbishop of Montreal, nor the gentlemen who signed the petition to the City Council, had any intention or wish to offer an insult to Protestantism in so doing. Emblems of Christianity are generally used among Protestants, even among those who most violently denounce Catholic doctrine. Pictures and images of Christ and even of the saints are quite common among them, though, it is true, not to the same extent as among Catholics, notwithstanding that they so freely accuse Catholics of idolatry for showing respect to them. The question of erecting the statue in Montreal is not a question of showing to it any religious veneration. It rests simply on the propriety of having such representations at all, and there is no reason for supposing that there was any insult intended to the Protestant population. Yet with a singular perversity, it was maintained by all the speakers that such an insult is necessarily implied in the proposal.

Altogether the tone of the united meeting was exceedingly offensive and aggressive. It was said, even before this meeting took place, that in the face of the strong declaration of the Protestants that the erection of the statue on the proposed site would be offensive to them, that the Catholic petitioners will not persist in erecting it. We cannot speak positively on this point, but the tolerance of the Catholics of Quebec towards the Protestants of the Province has always been very great, standing in striking contrast with the intolerance and domineering spirit shown towards Catholics by a large proportion of the Protestants of Ontario. This intolerance is evidenced, even in the present case, by the offensive manner in which many Protestant journals refer to the proposed statue, as if its erection would be a gross outrage to Protestantism. This is the position taken by the *Mail*, the *Ingersoll Chronicle*, the *Christian Guardian*, and other journals. One thing they make clear, at all events, by their course, that

there is no Protestant Virgin Mary. The majority of the speakers at the union meeting expressed themselves in terms which are so highly calculated to irritate, that it is quite possible that the Montreal Catholics may not be disposed to pay attention to their remonstrances uttered in such style. Dr. MacVicar reiterated the exploded falsehood that Catholics adore images, and quoted the corrupted text of the Protestant Bible, "thou shalt not worship any graven image," to prove the Catholic practice regarding sacred images wrong. Is he ignorant of the fact that the Protestant translation of the Bible is corrupted in this passage in order to have a fling at the use of sacred images? Is he ignorant of the fact that Catholics make use of these, not for the purpose of praying to them or adoring them, but to "enliven our devotion by exciting pious affections and desires, and to remind us of Christ and His saints, and to encourage us to imitate their virtues and good works." (Catholic Catechism.)

If he is ignorant of this, he should not speak so dogmatically of Catholic practices and teachings. If, however, he speaks thus, not through ignorance, but through the desire to falsify, he does not deserve to be treated with any consideration. One of the speakers, Rev. George Rogers, proposed that if the plan of erecting the statue were carried out, a statue should be erected alongside of "the glorious and immortal memory of William, Prince of Orange." It is worthy of remark that this clergyman officiates in a Church dedicated to an evangelist, St. Luke's Church. If it be lawful to honor an Evangelist in this manner, and if it be no insult to the people who attend his ministrations, that the Church bears St. Luke's name, how can it be an insult to them to have a statue in the park in honor of the Mother of Christ? The principle is exactly the same in the two cases. Yet this clergyman has the blasphemous temerity to put the Mother of Christ and William the Third on the same level. To the credit of some who attended the meeting it must be said that they repudiated with cries of "No, no," this gentleman's profanity.

Bishop Usher of the Reformed Episcopal Church uttered a general tirade against Protestants who contribute towards the erection of Catholic Churches, or who aid Catholic works of charity of any kind by assisting Catholic bazaar. He also said "in many Protestant churches it would be hard to tell the service from that of a Roman Catholic Church. . . . Roman Catholics, therefore, naturally concluded that Protestants were in sympathy with them, and that they would be only too glad to see such a statue erected." If this be true, where then is the insult which all professed to see in the proposal? This Bishop, so-called, then declared "We are not going to have any image on Mount Royal to which homage must be done as the Queen of Heaven." He continued, "the time has come when as Protestants they must take a radical and decided stand, and if necessary be prepared for something more forcible in its nature." This threat, which evidently means that Protestants should assert by force their right of ascendancy in the Catholic Province of Quebec, was greeted with applause. We should be sorry to suppose that the Protestants of Quebec intend to inaugurate an era of religious dissension, as these words would imply: sorry for the sake of the peace and prosperity of the Dominion, which is progressing happily under the reign of mutual tolerance and forbearance. But we have no fear that these warlike words of a pretended disciple of the Prince of Peace will result as he would wish. They are but the empty braggadocio of a bigot.

The petition of the Anglican clergy declares that the proposed statue "represents a dogma which Protestants everywhere positively reject, and against which they and their forefathers have always earnestly protested."

What dogma do they mean? There is no necessary connection between the statue and any special degree of veneration which may be manifested towards it. It cannot therefore represent the particular degree of veneration which, according to Catholics, should be shown for the image of the Immaculate Mother of God; though this veneration is certainly quite in accord with reason and revelation. It would, however, represent properly a dogma of religion. The honor in which the Blessed Virgin is held arises from her close relationship to Jesus, whose mother she is. It would, therefore, represent the dogma that Christ was "born of the Virgin Mary," as expressed in the Apostles' Creed. It would be an acknowledgment of the honor in which the adorable Trinity held her when an archangel sent by God to her declared her "full of grace, and blessed among women," or as the Protestant version expresses it, "thou that art highly favored." Certainly no more than this would be implied in the existence of such a statue in the midst of a mixed population. It looks, therefore, as if, in their hatred of Catholicity, the

Anglican clergy who sign the petition commit themselves to the gross absurdity of denying Christ's humanity altogether.

Last week's *Christian Guardian* appears in this connection in a new character. This journal proclaims that, "as Protestants we cherish feelings of special regard for the Virgin Mary." It is refreshing to hear such an avowal from such a quarter. It would seem as if, after all, Protestants are beginning to recognize the reasonableness of the veneration which Catholics show for the Blessed Virgin. The *Guardian* adds, however, a modification which is certainly a curiosity, even if it be void of common sense. The reason he gives for this veneration is because "she was made the mother of our Lord's human nature." This is just equal in absurdity to the language of a son who would address his mother, "O, mother of my material nature," instead of "my mother." The union of God and man in one person Christ, is just as intimate, as the union of body and soul to form one man. The Athanasian creed, as in the English Church prayer book, says: "He is not two, but one Christ. . . . For as the reasonable soul and flesh is one man: So God and man is one Christ."

It must be acknowledged that all who were present at the Montreal meeting did not approve of the aggressive and domineering style of the speakers who have referred to above. Mr. George Hague and Rev. Edgar Hill expressed themselves in a more Christian and conciliatory tone, which, however, found little favor with the majority. One speaker went so far as to threaten that if the statue were erected, it would be destroyed. These gentlemen should not hastily inaugurate a war of creeds. The results in such cases are not always what their originators hope for.

THE KINGSTON (IRELAND) TENANT.

The result of Mr. Wm. O'Brien's patriotism, which brought upon him the vindictive persecution of Mr. Balfour, was made clear at the Mitcheltown meeting of Easter Sunday. When, in September last, Mr. O'Brien met the Countess of Kingston's tenantry, they were threatened with merciless eviction with all its attendant horrors. The Land bill under which relief would be afforded them was on the point of becoming law, but by process of eviction they would be excluded from the benefit of its operation. He counselled them to resist eviction and to put every possible obstacle in the way of its being carried out, and they were not backward in following his advice. There was no other course open to them which would save them from the ruthless tyranny, which would forever deprive them of their homes, and as Mr. O'Brien said at the time to Captain Stokes: "If it is necessary to break a bad law to save the people from injustice, then so much the worse for the law."

Mr. O'Brien's advice succeeded in effecting its purpose, so that at the Easter Sunday meeting he was able to say to the assembled tenantry: "To-day, thank God, the cloud which hung over you has gone, and the danger has gone, and the sheriff will darken your home no more, and all this has been accomplished without costing a campaigner one pound of his money, say, or an hour of his liberty, except our friend, William Gould, (Cherry). Now, I want Mr. Balfour, whether we did or did not break the law last autumn, I want him to point out to us by what other possible means could we have baffled that coercion campaign last autumn; by what other possible means could you have escaped being evicted and plundered as they had intended to plunder you. I say, and I repeat it now again, that if you had lain down under the feet of the law at that time, the only thing the law would have done for you would have been to crush you and throw you out of your homes."

Meanwhile the Countess of Kingston, not having met the reasonable offers of fair rent which the tenants made to her, is now almost in a state of bankruptcy, plunged hopelessly into debts which she incurred under the impression that she could bleed her tenants as she had done before. Mr. Balfour's last Land Act expressly excludes from its benefits those tenants who have adopted the plan of campaign: that is to say, nearly all who are most in need of redress. But as they took the redressing of their grievances into their own hands before, they will do so again. Hercules would not assist the waggoner whose load was stuck fast in the mire, until he himself put his shoulder to the wheel to push it out. The Irish tenants are determined to put their shoulders to the wheel, and they will succeed in spite of Mr. Balfour's active opposition. It is said that the Countess of Kingston bitterly regrets her folly of the past.

Tax Pops, while addressing the Australian pilgrims on the 16th inst., complained of the unworthy position in which the Church is placed. He commended them for uniting love for their sovereign and for the Holy See, and appealed to them to demand the independence of himself as Head of the Church.

VITALITY OF THE LAND LEAGUE.

The meetings held at Kilrush, or rather Macroom, Ennis, Loughrea and Kanturk, were intended to test the truth or falsehood of Mr. Balfour's boast that the National League is a thing of the past in the districts where it had been suppressed by proclamation. Mr. Balfour wished, of course, to show the efficacy of his administration of the law, and he told the country that in these districts the League is absolutely dead. *United Ireland* and the *Freeman* gave, every week, the details of meetings of branches in these very districts, and of resolutions unlimited strongly condemnatory of Mr. Balfour's whole course. This did not look much like the state of death, but as to the Irish Secretary:

"Even though beaten he could argue still."

He had still an answer to the Nationalists: "The reported meetings were fabulous. They had no existence in fact: So the police reported."

At the very time that these empty boasts were being made, the police were using the reports of the meetings for the purpose of punishing the localities named by inflicting an extra tax upon them for additional policemen, on instructions from the Castle, thus, of course, acknowledging that the reports were truths, as indeed they were. The reports speak for their own truth. Impositors do not give the date, the place where the event occurred, the names of the people who attended, the particulars of the transactions which they reported, but all this is done in the reports of *United Ireland* and the *Freeman*. Thus in *United Ireland* of the 7th inst. the meetings of sixty-six Irish branches of the League are reported at length, for one week, twenty-four of which are in suppressed districts. At eleven of the supposed fabulous meetings the priests of the localities presided, and at the others, well-known gentlemen, magistrates, town-councillors, poor law guardians, etc. Certainly, if the meetings, or some of them were fabulous, it would be easy to pick them out, and name them, with all these details furnished. But the Chief Secretary was fibbing, and he knew it.

The leaders of the League, however, were determined to let the British people see whether they or Mr. Balfour were telling the truth, and for this purpose were the meetings of the 25th March called. It is true they were suppressed partly by the presence of an overpowering force of police and soldiers, but the fact was patent that of the thousands that assembled to hold the meetings, nearly every man had in his hat the badge of League membership.

Mr. Balfour's object in making his vain boast is evident. He wished it to be believed that his policy of coercion had intimidated the Irish people, and had thus been successful. The League branches were working unostentatiously, and perhaps the police did report that their existence was mythical. The demonstrations which were made in the suppressed branch districts prove to the British people that almost every man in those districts is an active member, and that the Government is not able, with all its machinery of constabulary, military, and jails, to suppress the voice of a whole nation. If the League were dead, absolutely a "thing of the past," what need was there of intimidating it with the display of force which Mr. Balfour brought out against its public demonstrations? And there are to be more demonstrations yet. If Mr. Balfour could only make the British electorate believe that the spirit of Ireland is crushed out by his constables, they would naturally say: "Why should we trouble ourselves to espouse the cause of Ireland, if Irishmen are themselves so timid and cowardly as to have abandoned their own cause out of fear of a few constables?" But the results have shown and will show that Balfour's boasts have been deliberate falsehoods, and that the Irish are sincere and resolute in their demands.

On April 1, another mass meeting of the suppressed League took place at Mitcheltown—the same Mitcheltown where on the 9th of September, 1887, the police provoked a riot and murdered cold blood three peaceful victims. This time there was no interference with the meeting, the police being satisfied to have an official note-taker present. This stenographer was under the escort of a single policeman, but he was not molested, and the meeting passed off harmoniously without the least disturbance. This shows in the strongest light the bloodthirstiness of the policy hitherto adopted by the Government, of having a force of police on hand to attack every peaceable meeting of the same character. It is not improbable that the result of the attack at Youghal a week previously may have assisted in bringing the Government to try this new departure.

At all events, whatever may have been the motive, the people by their courage and determination, in the face of most discouraging antecedents, have vindicated their right of free speech, and have proved to the electorate that Mr. Bal-

four hoped to succeed in hoodwinking them by his policy of lying. He has exhausted the vocabulary to find methods which would give his Coercion policy the appearance of a success, but he has, in every case, miserably failed. He has tried the police, he has tried the military, the prisons, he has tried deliberate murder, and lying: the last method he kept up most persistently, but he has always failed. He has, in fact, tried every method but conciliation. It is now too late for him to try this. The reins of Government must be in other hands, and then conciliation will be found to be a success.

Mr. Balfour has, undoubtedly, tried by every means which petty tyranny could suggest, to goad the Irish into armed resistance. He has utterly failed, however, in his purpose. He might have succeeded in this were it not for the conviction, now universal, that England is beginning to pay some attention to Ireland's demands, for the first time since the occupation of Ireland. The people feel now that their remedy is to be had at the polls, and they have every confidence that before long, at the polls, a bloodless victory will be obtained: and to effect this they have asserted their right to free speech, as strongly as could possibly be done without recourse to arms. Under the able guidance of the League leaders, they will continue in this course. Public meetings will continue to be held, and if these are suppressed by force, they will hold their meetings by evading the police, in every town and village in the suppressed districts. Their peacefully resolute attitude cannot but be ultimately crowned with success.

The Mitcheltown meeting of 1st inst. has been belittled by the Conservative press. The *Times* stated that there were not more than six hundred persons present. The falsity of this assertion is shown by the fact that the names of over three hundred prominent people who were there whose names were published in the Cork papers. Besides these there were thirteen bands and twelve hurley clubs, each with a large following. The reporters who were present state there were over eight thousand people in the procession as it marched to Cahir hill, where thousands more were added to the number, and of these, nearly every man wore the badge which proclaimed him to be a member of the League.

LECTURE ON "THE JESUITS."

On Sunday evening last Rev. Father Northgraves, editor of the *Record*, delivered an able and interesting lecture on "The Jesuits and their Founder," in the Catholic Church of Woodstock. After giving a sketch of the life of St. Ignace of Loyola, he graphically pictured the labors and zeal of the Order and vindicated them from the calumnious statements so frequently made against them. The audience was large, and evidently took great interest in the lecture. A special musical Vespers was rendered by the choir under the leadership of Miss Kate Landy. The Vespers was sung by Rev. Father Northgraves as celebrant.

A FRAUD.

A disreputable swindle has been attempted on the Belgian Catholics living at Little Sturgeon, Wisconsin, by the Protestant Episcopal Bishop of Fond du Lac in the same State, Dr. J. H. Hobart Brown. He has been encouraged in it by the Protestant Bishops, Doane of Albany, Dix of New York, and Seymour of Springfield. The scheme is this: Conscious, as the concocters of the scheme acknowledge they were, that if one of their own clergy went among them he would be rejected, they sent one Vilatte to Switzerland to be ordained by the apostate, Dr. Herszog, who on his return tried to pass himself off as a Catholic priest, for, as those concerned acknowledged, "if an American priest," that is to say an Episcopal minister, ordained by an American Protestant bishop, "had gone among them, he would have been ignored as a Protestant minister." The name given to the meeting house was "The Church of the Precious Blood of Jesus," and an altar was erected in it at which the preachers go through a mock Mass, while the doctrines they teach are those of the Protestant Episcopal Church, to which they say they belong in faith and government. Their excuse is that while their doctrines are Protestant Episcopal, their ritual is that of the "Old Catholics," so-called. These deceivers acknowledge that many of the Protestant clergy disapprove of their deception. However, it is satisfactory to know that they have met with poor success. We have no doubt that the zealous Bishop of Green Bay, in whose jurisdiction, we believe, the locality is comprised, will look to the spiritual interests of these Belgian subjects. It is worthy of remark that this scheme has been discovered just at the time when Bishop Cox was accusing the Jesuits of teaching that evil may be done for a good end. It seems that this is the practice, at least, of his own conferees, whatever may be their doctrine, if they have any.

FUNERAL OF MR. E. D. GRAY.

The funeral of Mr. E. D. Gray took place on Saturday, 31st of March, in Dublin. By desire of the deceased, it was intended to be of a private nature, and indeed there was no demonstration of any political nature. The arrangements were of the simplest character. Still from the number and representative character of the mourners, it was unparalleled in the city. These included gentlemen of all ranks, creeds and politics. The Catholic clergy attended in large numbers, and there would have been many more, were it not that the religious rites of Holy Week made it impossible for very many to attend. The floral tributes of esteem and regard were numerous and beautiful, attesting the worth and popularity of the eminent citizen. Business houses were closed along the route of the funeral cortege, and the blinds of private houses were drawn, even where the proprietors were opposed to Mr. Gray in politics. Deceased died at the age of forty-two years, three months. The Prime, the Archbishop of Dublin, Archbishop Croke, Bishop Duggan, Mr. and Lady Blunt, Wm. O'Brien, Michael Davitt, Charles Parnell, the Marquis of Ripon, the Right Hon. J. G. Shaw-Lefevre and a vast number of other prominent men sent letters and telegrams of condolence to Mrs. Gray.

THE SPIRITUALIST FRAUD.

It is stated in a special despatch to the *Chicago Inter Ocean* that the pictures exhibited by Mrs. Dias Debar, which in presence of lawyer Marsh, from being a plain canvass, apparently, were in a short time transformed into pictures painted by Raphael, and the spirits of other eminent masters, were for the most part the property of an artist named F. Loewenberg, who died in December, 1886. Lawyer Hummel states that they were, by chemical process, covered with a substance which faded when exposed to the light. Thus the illusion was effected which made them appear to have been painted at the moment. Madam Dias Debar had taken possession of the pictures on the owner's death, and Lawyer Hummel intimates that other valuable property belonging to deceased may be now in possession of the medium, as the relatives could find nothing on their arrival after death.

It is also stated that the house of Lawyer Marsh has been reconveyed to him by Mrs. Dias Debar, under pressure of the storm of indignation which her conduct raised.

This Mrs. Dias Debar was formerly a lecturer on "Romanism" in different parts of the United States. She is just the material from which No Popery lecturers are made.

UNITY OF FAITH.

The yearnings of the Protestant sects during the last few years for Unity mark quite a new phase in that ever-changing system. It has been well dinned into our ears that it never was the intention or the wish of Christ that there should be unity or uniformity of either faith or Church Government among His disciples, in fact that it is not even desirable that there should be such unity. In vain, as far as Protestants were concerned, did Catholics point out that Christ and His Apostles insist upon unity of faith, and submission to the divinely appointed pastors of His Church. From Jurien down to Doctor Cummins we were told that some doctrines are essential, and others non-essential, and that it is sufficient to agree on the fundamental broad principles of Christianity, and that as to the pastors of the Church, every denomination has within itself the right of appointing pastors as itself may deem fit. Nay, some sects go so far as to maintain, more logically, that every congregation has this prerogative.

Of late, however, a new light has broken out. It is found by experience that the division into different sects is an insuperable obstacle to the conversion of heathens; and that even among communities that are already Christian, the efficiency of religious teaching is much impaired, and a spirit of dissension engendered which is not at all in accordance with the teaching that "every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand." (St. Matt. xii., 25). And "be not carried away with various and strange doctrines." (Heb. xiii., 9.) "For he is not the God of dissension, but of peace; as also to teach all the Churches of the Saints." (1 Cor. xiv., 33).

Heathen nations especially are much scandalized at the irreconcilable differences which characterize the missionaries which are sent to them, all professing to teach the real doctrine of Christ, though they cannot agree what those doctrines are. The heathens ask, pertinently, "If you missionaries come hither, with authority derived from Christ, how is it that you teach different doctrines, and recognize no common authority which can settle points disputed between you? Amid such a medley of doctrines, we shall be as far from knowing the truths of religion, as Christians, as we would be if we remain heathens."

In Japan several Methodist Churches have missionaries. There are Canada Methodists, Episcopal Methodists, and South Episcopal Methodists. The proposal has been made to join these into one "Japanese Methodist Church." It is possible that this change may be effected, but it may well be asked, how will the establishment of independent National Churches contribute toward the Christian Union which is declared to be so desirable? Will not every independent Church stray by degrees from the one faith which Christ established and taught? It has been so in the past, and it must be so in the future. Some good-hearted people will desire union, will pray and work to bring about union, but the primary principle of Protestantism, the principle of private or individual judgment, must operate as a principle of dissension and discord. The tendency to dissension may be controlled to some extent, and for a time, by the severance which will be at first felt for the National Church, but the result is as certain as that the human mind gives birth to many vagaries. There must be no earth a permanent head of the Church Universal, if Christian Unity is to be looked for, and that head can be no other than the successor of St. Peter. In no other way than by subjection to the divinely-appointed head of the Church, its doctrine and discipline can real Unity be attained. The doctrine of Christianity are not to be subjected to the whims of independent National Churches, and any plan must be a failure which proposes to substitute such a system for the Unity which Christ instituted when he told his Apostles as they were about to begin the missionary labors: "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me." St. Luke x., 16.

ARREARS IN ULSTER.

Mr. T. W. Russell being interviewed by a representative of the *Pall Mall Gazette*, stated that he had travelled thousands of miles from door to door on foot and otherwise, trying to secure the election of Unionist candidates at Deptford and other constituencies, but that everywhere found the reproach of Body and Glenhagh raised against the Government. He acknowledges that he was responsible for aiding in the passage of the "eviction made easy" clauses of the four's land bill, but expresses his sorrow for it. In his speech in support of Mr. Parnell's Arrears bill he said that "one of his constituents writes to the *Derry Journal*, 'No arrears of rent South Tyrone! I wish to God this were true. One of Mr. Russell's warmest supporters at the last election was evicted for arrears of rent, thrown out on roadside with his wife and ten naked children on a bleak winter evening, and had not a Catholic neighbor given him the shelter of an empty house, he would have perished. He owned the man might have remained there or gone into the workhouse, where many of Mr. Russell's constituents are ready to go if evicted.'"

states also that in Fintona the tenants resolved to petition the Court of County to forgive them the unjust arrears which they have no means of paying. It is clear that Ulster is not exempt from the oppression which grinds down the sister Provinces.

SCOTT ACT REPEALED.

On the 18th inst. seven counties voted on the question of repeal of the Scott Act, and to the surprise of all, every county gave a very decided vote in favor of repeal. For the purposes of this Stormont, Dundas, and Glenagarry rated as one County, so that in nine counties have recorded their vote on the question. The following were the majorities in each County: Since Norfolk 700, Dufferin 167, Stormont Dundas and Glenagarry, 2600, Bruce 2800, Renfrew 828, Huron 1800.

There was great rejoicing in Toronto, London, and other cities, among the opponents of the Act; when the result was made known, and the disappointment among its promoters. The great change which has been effected in the sentiment of the people may be judged by comparison with the vote cast when the Act was carried in the same counties. The great change which has been effected in the sentiment of the people may be judged by comparison with the vote cast when the Act was carried in the same counties. The great change which has been effected in the sentiment of the people may be judged by comparison with the vote cast when the Act was carried in the same counties.

The Propaganda has succeeded against the Italian Government for the restitution of about \$3,000,000 a few years ago.