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LETTER FROM HIS LORDSHIP BISHOP WALSH.
London, Ont., May 23, 1879.
DEAR MR. COFFEY—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principal object, that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests.

Catholic Record.
LONDON, FRIDAY, FEB. 4, 1881.

THE IRISH STATE TRIALS.

The state trials have terminated in the complete confiture of the Government. We did not, we must confess, expect any display of independence from a jury so carefully selected as that to which the case was submitted. Everything that diligence and foresight could suggest was done by the Crown officers to secure a verdict against the traversers. The jury panel, while not packed, was framed, in so far as the forms of law would permit, to make it subservient to the purposes of the prosecution. The ablest counsel were selected to prepare and elaborate as strong a case as could be made out against the traversers. Witnesses were procured at enormous cost to testify to the supposed seditious and inflammatory harangues of the leaders of the land league, as well as to point out the wicked doings of the people under its guidance. Every crime committed in consequence of the land troubles was adroitly fastened on the league. To wrest from the traversers the sympathy of the masses of the population, every effort was made to prove the league an irreligious and socialistic organization. Yet everything failed. The jury, while not exactly acquitting the prisoners, stood ten to two for acquittal. This is certainly far more than we expected. The result of the trial should demonstrate to English statesmen the inadvisability of their making further attempts on the freedom of speech, without which there is no true liberty for the subject in the British monarchy. The jury, though composed, we presume, of men as loyal as Dublin could produce, will now, no doubt, come in for the fiercest vituperation from that portion of the British press hostile in all things to Ireland. Judge Fitzgerald himself is reported to have declared, when the jury reported its failure to agree, that he could not expect a free verdict. Even for an Irish judge this is a somewhat remarkable statement. But it is of a piece with the fierce invective and reckless denunciation heaped on the traversers in his charge to the jury. Through no fault of Judge Fitzgerald, through no fault of the eminent counsel representing the Crown, through no fault of the Castle officials, the prosecution has failed. Its failure strengthens the cause of Ireland.

LORD BEACONSFIELD.

It was rumored some time ago that Lord Beaconsfield had decided to abandon the leadership of the Tory party and withdraw from public life. The rumor, utterly unsupported as it was by any semblance of foundation, received some credit and credence in well-informed circles. It has, however, turned out absolutely incorrect. When Beaconsfield elevated himself a few years ago to the peerage, it was not for the purpose of preparing an easy exit from public life, but to better ensure for himself decided control over the heads of the great families which make up the strength of the party he has so long led. In the upper chamber he enjoys what is to him the greatest of pleasures—a rule as absolute as des-

pot ever held. He clothes himself with a mysteriousness by many considered an essential attribute of greatness, which allows no communication of his purposes to his followers. As soon as he has determined on a course of action he openly declares his purpose, and confides in the fidelity of his supporters to enlist their sympathy. He is never mistaken. They place the most absolute reliance on his ability and delight to honor him for his exagerrated, and at times ridiculous, encomiums on aristocracy and its offspring, imperialism. With the real leaders of the Conservative party Beaconsfield is more powerful to-day than ever. He has not the slightest intention of withdrawing from public life. It is his fixed and unalterable design to make things so very difficult for Mr. Gladstone as to force on the latter an appeal to the people, when an appeal promises good results to the Tory party. He will, if we do not greatly misjudge his character, remain in the political arena till death carries him off. To die as first minister of the greatest empire the world has ever seen, is an ambition befitting the strange character of this remarkable man. From what we have already seen of the Gladstone administration we cannot expect that it will retain hold of public confidence. The Cabinet is not representative enough of the party, and the party not representative enough of its following in the country. Lord Beaconsfield has too clear a perception of the future to mistake the signs of the times. His return to power at a comparatively early date is amongst the probabilities of the situation. To Ireland we may safely say his resumption of office could bring results no worse than those following the accession to place of the Gladstone government.

THE TEMPORAL POWER.

We took occasion some time ago to refer to the question of the temporal sovereignty of the Papacy. By many this may be, and no doubt is, looked upon as a dead issue—an issue not likely to disturb again the calculations of European diplomatists. But the temporal sovereignty of the Popes is not by any means a dead issue. Everyone, it is true, now knows that the friends of Papal independence see no way of at present furthering the end they have in view, but all should recognize the fact that as soon as an opportunity offers the temporal sovereignty of the Popes will be restored. Were there any Catholic government in Europe sufficiently strong to make its voice heard in the Councils of the Continent, the question would ever be kept a burning one. The so-called unification of Italy, accomplished by means so very foul and dishonorable, has not led to the political results expected by its advocates and promoters. Italy is as far to-day from unity as it was previous to 1860. In fact, previous to the introduction of the baneful principles of the revolution, the Italian duchies and kingdoms were firmly united in an unswerving attachment to the interests of the peninsula as a whole. They were centres of happy and contented populations. But when the seed of discord was sown it produced an abundant harvest of treason, distrust, and discontent. The revolutionists revealed their real purpose in their persistent demands for the abolition of the Papal temporal sovereignty. Their object was not so much the destruction of monarchy in Italy as the effacement of religion. When at length success temporarily crowned their efforts to suppress the independence of the spiritual head of the Church, it was hailed with joy by the enemies of religion as the sure harbinger of the downfall of Papal supremacy, even in things spiritual. It was not in any friendliness to the royal house itself which, from the sovereignty of a small dominion, was, through the instrumentalities of revolutionary agents, enabled to attain that of an empire, that the unification of the Italian states was brought about. It is now, it we make exception for the City of Rome and adjacent territory not annexed to Italy till 1870, more than twenty years since the new Italian kingdom took place amongst the nations of Europe. Yet to-day

Italy is as far from real unity as at any time under the old regimes. If Italy were to-morrow involved in hostilities with any of the great powers the whole edifice raised by Garibaldi treachery would soon fall to pieces. Let the enemies of the Papacy rest assured that the question of the temporal power of the Popes is not yet dead. In these days of constant mutation neither dynasties nor kingdoms enjoy long life. The House of Savoy has already received numerous warnings of the instability of its rule in Italy. The people themselves have recently shown a spirit of independence in the exercise of the electoral franchise. They take, in fact, every legitimate occasion to show their utter repudiation of a system of government founded on a total disregard of the principles underlying social order. When opportunity offers the people who enjoyed the beneficent rule of the Popes will be found asserting the claims of justice and restore to the Church the patrimony of which revolutionary terror has for the moment despoiled her. We look forward to the restoration of the temporal power of the Papacy as a matter of certainty. Europe as at present constituted is the product of revolution. But revolution has now almost spent itself. Its ruin, when it does come, will be complete, and to many startling. Upon its ruin will, we sincerely hope and believe, rise a new order of things, wherein terrorism, rapacity and plunder will find no place.

THE COERCION BILL.

English statesmen have repeatedly declared that the condition of Ireland, through the operation of a bad land system, demands immediate attention. So said Mr. Gladstone in his celebrated Scotch campaign; so Mr. Bright has always maintained. These gentlemen are now leaders of the government of the day. Upon their assumption of office it was naturally expected that one of their first duties would be to place the Irish land system on a basis of equality and justice. The task, it may be said, was difficult. No one can for a moment overlook the difficulty of the position of a government proposing a change so radical as the condition of Ireland demands. But the duty of the statesman is to meet and grapple with the greatest difficulties, having in view the greatest good of the people. As public men of even ordinary foresight—not to speak of the leaders of the liberal party—could and must have foreseen, the landlord influence has from the beginning of the present land agitation in Ireland employed the vast influence under its control to prevent any change in a system so fruitful of anarchy, bloodshed and famine. The Irish landlord has fixed in his innermost mind that any change in the system for the benefit of the tenant farmer could not but prove detrimental to himself. He cannot see that an increase of wealth, security and content amongst the tenants must be of advantage to the country, and therefore cries out at the very mention of land reform, "Spoliation! Communism!" He will hear no argument, how to no force of reasoning. The tenant is an enemy to be crushed, not a client to be protected, encouraged, and, if possible, enriched. One of the causes of the difficulty experienced in dealing with the land question is the utter absence of kindly or humane feeling on the part of the landlords towards the tenantry. We cheerfully admit that there are many honorable exceptions to this rule, but as a class the landlords have no sympathy with the people. How then can the people cherish affection for the men who ought to be, but are not, the benefactors of the country and its inhabitants. Men ignorant of the oppression and cruelty of rack renting, of the extortion and oppression of land agents, veritable sharks in human form—men thus ignorant, or affecting ignorance of the true condition of Ireland, but filled with hatred for the people of that unfortunate country, throw up their hands and raise their eyes in holy horror when they read of an agrarian outrage. The whole list of evictions, massacres, and other infamies produced by the present detestable system of land tenure, destroying the morals and hampering the energies of a noble race, could not move these men, some of whom are to be found amongst journalists, to demand justice for Ireland. One agrarian outrage is quite sufficient to justify the fiercest call for coercion. In our humble judgment, coercion has been tried long enough and found wanting. The Irish landlord has too often made his voice heard in the councils of the nation to the detriment of the Irish people. In general he has a thing in common with the people. Their religion he hates; their race he despises. He is the inheritor of traditions of civil strife, spoliation and oppression. He cannot look back to the history of his family for anything noble, humane or

heroic. His name and title are the living representatives and witnesses of wrongs and outrages without a parallel in the history of civilized men. The Irish landlord is not, then, a competent witness in the question of righting Irish wrongs. The government of Lord Beaconsfield derives its principal support in Ireland from the landlord class, and as might naturally be expected, took the same view of the land difficulty as its supporters. The address of the late Premier to the British people, formulated in the shape of a letter to the Duke of Marlborough, his Lord lieutenant of Ireland, breathed a spirit of determined hostility to the legitimate demands and expectations of the Irish people. He also made a weak but wicked and unreasoning appeal to British prejudice and fanaticism against Ireland. He failed and fell. Mr. Gladstone, amid universal approval, assumed the post of prime minister. From him Ireland expected much and as yet has received nothing. Nothing, did we say? In a few days the leader of the liberal administration hopes to present Ireland with another measure of coercion—a measure invading the private and domestic rights of a people oppressed by a most vexatious and minute system of espionage and military rule. Mr. Gladstone cannot believe that coercive measures will adjust the grievances of the people of Ireland. He must know his speeches during the last electoral campaign bear the fullest testimony to his clear knowledge of the fact that the discontent of the Irish people has been caused by wrongs of commission and omission inflicted by the British Parliament on Ireland. He also knows—for he himself has repeatedly declared it—that the discontent from which Ireland now suffers cannot be removed by repressive measures tending to a perpetuation of the present land system. Yet he gives countenance to a measure that can produce no other effect in Ireland but loathing and horror for the rule of the British Parliament—a measure that will intensify the hostility of the people to the land system and to the land owners—a measure whose first result will be anarchy and perchance civil strife (which God avert). The coercion bill bids fair to be the only favor Ireland is to receive from the present administration. Administrations have, however, frequently failed through injustice to Ireland. The Gladstone administration may be the last to refuse to that unfortunate country some share in the benefits of the constitution whose forms are now used in its misgovernment and oppression.

EDITORIAL NOTES.

MAURICE F. EGAN has become associate editor of the New York Freeman's Journal. This gentleman is a brilliant writer—his editorials have the genuine Catholic ring about them.

WENDELL PHILLIPS says in his lecture on the "Irish Crisis," that the Holy Father in counselling peace in his entreaty for the Irish people to keep within the lines of the law, struck the best blow for Ireland that has been struck within the century.

On the 17th January Rev. Father Stafford delivered a lecture on Temperance in St. Columbkille's Church, Mara. On the 14th February he will lecture again on the same subject in St. Andrew's Church, Brechin, Mara, when a temperance society on the plan of that existing in Lindsay will be organized. We wish Father Stafford God speed in his noble work.

After a meeting attended by 20,000 miners at Leigh, England on Thursday, the mob went to the Atherton collieries and a desperate riot ensued. The Hussars, infantry and the police were on the ground. The Riot Act was read, and the Hussars charged the mob. Several miners and policemen were injured. Would it not be well to extend the coercion act a little ways outside of Ireland.

Complaints are frequently made of the slovenly manner in which our post cards are sent out. They are cut unevenly, bent into all manner of shapes, and many of them are soiled to such an extent as to be almost unfit for use. We hope the proper authorities will take steps to give us a presentable article. The American card would be a good model as to size and neatness of finish.

The cable man smells the smoke of war. In a late dispatch he says that after the action of the Government on Friday the people will have good reason to be alarmed. The second battalion of the Eighteenth (or Royals) Irish Regiment of Foot, stationed at Aldershot, and under the command of Lieut.-Col. Gregorie, has been disbanded. Of course, nothing can explain such a step excepting a belief that the troops have become imbued with Fenianism, and may join in the rebellion which is so soon to come upon us. Either the Government is in receipt of information which foretells an immense Fenian uprising, not alone in Ireland, but in all the principal towns

of England, or else it wishes the people to believe it has such information. The most remarkable stories are told all over the Kingdom of impending insurrection, and the acts of the Government tend to aggravate the public alarm into a public panic. Any unusual gathering of men or the appearance of any considerable number of strange faces in a town now suffices to spread the wild tale of the coming of the Fenians."

If a man wants justice in France, it is a bad thing for him at the present day to be a priest, and even a professed Catholic in general. Two cases that were tried in French courts last week show this very clearly. At Montlucon the Bishop of Moulins, Mgr. de Dreux-Brézé, brought an action against the editor and publisher of the Democratic Bourbonnaise, for having slandered him on account of the part he took in resisting the expulsion of monks from his diocese. The case was very clear, but the Court held inasmuch as it is regrettable to see ecclesiastics make use of excessive violence of language in referring to members of government there were very extenuating circumstances, and so it fined the pair only just £4 and £1 respectively. In another case, on the contrary, at Chaumont, where a Catholic paper, the Echo de la Haute Marne, had attacked the prefect and the commissioner of police for turning the Dominicans into the street, it was found that a dreadful crime had been committed, and the editor was sentenced to pay a fine of £20. Call that justice!

"It was Lord Sherbrooke, when he was Robert Lowe, who," the Liverpool Catholic Times believes, "once called Cardinal Manning a Communist. The occasion giving for the use of the somewhat startling term was the publication by his Eminence of a letter to Lord Grey on the Land Question. The wisdom of that pamphlet, written in 1868, has been proved by the condition of Ireland in 1881; and we are exceedingly glad to hear that it is to be immediately reprinted under the auspices of Mr. Henry Bellingham, M. P. His Eminence's sympathy with the people and his desire that each one of them may be allowed by human law to fulfil that Divine law which enforces obedience to parents in 'the land which the Lord thy God giveth thee,' and which no landlord has the right to depopulate, could not have been more appropriately shown than by his sanction for the reissue of that famous Letter, which, at this crisis will no doubt extract from the Lord Sherbrookes more abusive epithets than ever before. A more timely republication was never made."

On November 7th, the Archbishop of Sydney, New South Wales, addressed a very large and enthusiastic meeting of Catholics of that city on the state of the building fund of the new cathedral. After reading many letters from subscribers, his Grace read the following striking communication from "a Protestant Oxford man, of high culture," who says of the building of St. Mary's: "It is, I feel, a work which will in many senses, be *are perennis*, but which, in the highest sense, *viz.*, as a sublime testimony of undying Faith, not unaccompanied by great self-sacrifice, will mark an era in our history. And hereafter, I shall hope to hear many—both within and without the Catholic pale—murmur as they gaze on the cathedral, which will owe its restoration so largely to yourself—and think what an almost superhuman task it was to make all that stately symmetry an accomplished fact; surely the faith which wrought all this, undimmed by fire—not discouraged by injustice and confiscation—in the teeth of much apathy, and more misrepresentation, in an age of waning belief and growing infidelity—encumbered by debt—harassed by wants—depressed and heart-weary by refusals and disappointments—surely a Faith such as this was the direct gift of God Himself."

THE DEFENDERS of Irish landlordism in England and in this country talk of plans to dispossess the landlords and make the tenants of the land its owners as something unprecedented and unheard of. Yet they have many instances of like proceedings in American and in English history. Here in Pennsylvania, it was felt that the proprietary rights of the heirs of William Penn were an incubus on the prosperity of the commonwealth and an irritating and burdensome charge upon land occupiers. The matter was at last adjusted by paying the heirs of William Penn a fixed sum and the lands forever exonerated from their claims. A like course was pursued in New York in respect to manorial claims of the Van Ransselaers and others. In Canada, in like manner, the seigniorial claims of the lords of Lower Canada were bought out and the lands sold to the occupants. No one thinks of citing these instances as communistic, or unjust. Why, then, find fault with like efforts, made for like and still stronger reasons, to free the land tenants of Ireland from the crushing burdens of landlordism?—Catholic Standard.

HAMILTON LETTER.

THE MISSION AT ST. PATRICK'S—FOUR O'CLOCK IN THE MORNING—PERVOR AND ZEAL—A CROWDED CHURCH AT EVERY EXERCISE—THE SERMONS AND CEREMONIES—THE DEDICATION—A SUCCESSFUL MISSION OF TEN DAYS' DURATION—ST. MARY'S FESTIV L—NOTES.

The Mission at St. Patrick's Church was brought to a close on Tuesday evening last. It had continued for ten days, and was entirely successful. More than five hundred persons are said to have attended the exercises and made the mission. In the arrangement of those exercises every age and condition was considered. At five in the morning mass was celebrated for those whose business called them early to work, and a short instruction on the duties of life followed. Though the hour was an early one, and though the weather was extremely cold, this mass was fully attended. The practice of religious exercises is at all times edifying, but under such circumstances as these it becomes doubly so. Again at 8 o'clock there was another mass with an instruction, and in the evening the rosary, a sermon and Benediction of the Blessed Sacrament. At three in the afternoon an instruction was delivered for some particular class of the congregation. Confessions were being heard. In fact, from half past four in the morning until ten at night it was almost an uninterrupted sound of devotion—at which the church was always more or less crowded. Children who had made their First Communion were first at the Benediction, for three days one mass was celebrated for each age, and instructions were given them twice a week, finishing the whole with confession and communion.

The particular circumstances of married and single men and women—the duties they owed to themselves, to their families, to God and to their country, were taken up in order and expatiated on with a view to the social and religious benefit of all concerned. The Redeptionist Fathers Miller, McCormack and Schmidt, who conducted the mission, expressed their satisfaction with the results, and briefly but plausibly congratulated the people on the fervor and zeal which, during the last few days, they themselves were zealous and indefatigable, is best proved from the admirable fruits which their labors yielded. The closing ceremony was the erection of the memorial cross, at which the attendance was the largest of the season.

The sermons throughout were as usual thoroughly practical—selected with a view to cover all the salient points of religious morality, couched in plain, terse language, and delivered with earnestness and force. Death, always solemnly serious—to the wicked so terrible—in their hearts, was delineated in all its gloomy features, and its consideration pointed out as a salutary corrective to the moral injuries sustained from the idle vanities of the world. Judgment day, that awful moment when time had ceased, and the merciful hand given place to Divine justice, was delineated in all its gloomy features, and its consideration pointed out as a salutary corrective to the moral injuries sustained from the idle vanities of the world. Judgment day, that awful moment when time had ceased, and the merciful hand given place to Divine justice, was delineated in all its gloomy features, and its consideration pointed out as a salutary corrective to the moral injuries sustained from the idle vanities of the world.

As a guide to moral rectitude and as a safeguard against moral disorder, the sermon on "Occasions of sin" was invaluable. It was delivered on Friday evening by Rev. Father Schmidt. The occasions of sin are delineated in their nature and insidious in their approach. The Norwegian maelstrom, whose outer whirls are imperceptible in their movements until the seeming pleasure resolves itself into inevitable danger, the proximate occasions of sin gradually lead the unwary around the narrowing circles of worldly amusements, and at last, in the vortex of actual sin, and its full consequences. The sermons were carried out of the straight path by the evil influence of bad books, others by bad company, by secret societies, by forbidden dances, and by mixed marriages. If we wish to escape from the whirlpool of vice whose centre is hell, we must, we must, and guard against these dangers, we must steer our bark clear of sinful currents, we must avoid the proximate occasions of sin. The occasion of sin may be a person, a place, a book or a circumstance in life. Experience teaches that any of these may lead to mortal sin. When we are voluntary they must be avoided to ensure safety. But they may be involuntary, such as the bad company of a workshop; then as you must work for your own subsistence, and perhaps that of others, you cannot help the association. In that case you must pray to God for assistance, take no part in the sinful conversation, and lewd jests, and by so doing, though surrounded by many dangers, you will preserve your soul in purity. But the man prone to drink, who knows that by being in such a place and in certain company he will drink, who sees, yet exposes himself to the danger, forfeits the assistance and falls into sin. Young persons who keep company without the bounds of strict propriety, or with no thought of marriage, or even with remote prospects of it, place themselves in danger, because either it is an occasion of sin and a voluntary one, or, if a young man, once virtuous but now vicious, enters his course to depravity by disobedience to parents, bad companions, late hours, and miserable club-rooms. Young women expose themselves to danger by keeping company with young men of the opposite faith. Though they know that in ninety-nine cases out of a hundred, such arrangements prove unhappy, and notwithstanding the young man's promises of complete liberty in religious matters,