

sult. Not a savage but will one day have his Bible. So far, well. But the day must come, as it has come even with a famous Zulu, when all the world will ask questions and not be easily satisfied.

This closing sentence refers to the notorious Bishop Colenso, whose belief in the Bible was undermined by a question addressed to him by a South African savage. It is a noteworthy circumstance that the present editor of the *London Times*, Mr. Thomas Chener, late Professor of Arabic at Oxford, is also a member of the Old Testament Company who are engaged in tinkering up the "Authorized Version" of the Bible which was originally put forth under the auspices of King James the First.

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THOS. COFFEY,

Publisher and Proprietor.

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 principle; 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. I am confident that under your experienced management the *Record* will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,

Yours very sincerely,

JOHN WALSH,

Bishop of London.

MR. THOMAS COFFEY,
Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, JAN. 7, 1881.

THE STATE TRIALS.

The Irish state trials have commenced. The British government, engaged in the speeches of its leading members to bring about a reform in the Irish land system, decided some months ago on the prosecution of leading Irishmen who publicly demanded that their pledge be redeemed. Tyranny is not generally consistent. British tyranny in particular is never so. But the inconsistency of the state prosecutions now commenced, is of a character to excite surprise even amongst the very friends of landlordism. The opening speech of the Attorney-general was one of the most complete failures ever heard at the Irish bar. The chief law officer of the crown is not indeed a fluent nor a very effective speaker. But had he a good case in hand he would certainly have laid it before the jury in a manner to produce a marked impression in the court-room, and in the country at large. His case was weak and his exposition of it as ineffective as any friend of the traversers could desire. The Attorney-general endeavored to build up his charges of sedition and conspiracy on extracts from the speeches of the accused. The public utterances of popular speakers in times of agitation, offer very poor material for the fabrication of such charges. In the face of a great public wrong pressing on a whole nation—reducing entire districts to beggary and famine—men must speak plainly and boldly if they desire to see the wrong complained of removed. They must also denounce those who knowingly sustain the wrong, and point out clearly the evils certain to follow from its maintenance. Now this is just what the leaders of the Land League movement has done. There have been, no doubt, in the speeches of some of them declarations which but few Irishmen endorse, but on the whole their discussion of Irish grievances has been, if forcible and pointed, remarkably free from seditious appeals. The very justice of the cause they have in hand, renders it advisable, if not necessary for them to carefully avoid sedition and discountenance lawlessness in every form. From the very beginning of the agitation certain ill-advised friends of the landlord class have sought to fasten on the League the outrages that have unfortunately occurred in various parts of the island. The crimes laid at the doors of obnoxious landlords and agents offer no justification whatever for their murder, but in every such event the perpetrators are entitled to any extenuation of guilt which the circumstances in which they live,

afford. The Irish tenantry are not the lawless anarchical class which some writers declare. They are a peaceful and law-abiding people, and by those who know them it is admitted that nothing short of gross and repeated outrages could drive them to seek revenge on those who wrong them. Every instance of violence on landlords or agents reported from Ireland, if fully investigated, would show on the part of the people long and patient endurance of injuries and infamies which no other people would for one day tolerate. But though sympathizing with the people in their misery, the Irish leaders appear to have been all through the agitation very careful to abstain from any advice calculated to lead the people into violence and disorder. The Attorney-general did indeed cite some fragmentary declarations very decisive in tone of speakers at certain meetings, where a great deal of excitement prevailed. But he could show nothing from these extracts to prove either conspiracy or seditious design on the part of the traversers. We have not the slightest doubt that the whole case for the crown will fall to the ground. Under the skilful manipulation of Mr. Macdonough, the able counsel for the defence, the testimony relied upon by the crown prosecutors to build up their case will be forced into very small dimensions. The jury, although selected with care by the crown, will, we feel convinced, take an unimpassioned and unprejudiced view of the case and unanimously acquit the accused. A termination such as this to the state trials would greatly strengthen the hands of the popular chiefs, and lead to the speedy and complete success of the movement to secure the soil of Ireland for its long oppressed but devoted people.

THE EPIPHANY.

Yesterday the festival of the Epiphany was observed with becoming solemnity. The Epiphany or Twelfth Day may be called the last of the Christmas holidays. The word Epiphany signifies manifestation or appearance. It is solemnized principally to commemorate the manifestation of Christ in the crib at Bethlehem to the wise men who under the special guidance of Heaven came from the far East very soon after his birth to adore him and make him offerings. There are, however, two other manifestations of our Lord commemorated on this day. That witnessed at his baptism by St. John in the Jordan, when the voice from heaven was heard, "This is my beloved son, in whom I am well pleased," and that of his first miracle at the Marriage Feast of Cana in Galilee. The festival of the Epiphany is therefore, one of marked importance in the ecclesiastical calendar. From the very earliest period it has been observed with special veneration. It was, we believe, first established in the Western Church by Pope Julius the First, in the fourth century. With much reason indeed should the day be specially commemorated, for the call of the Magi to Bethlehem denoted the extension of the redemption to be operated by the coming of Christ to all nations. These wise men were rulers of nations which did not adore the true God. His worship was restricted to but one people. Under the new dispensation it was to know no limit of race or territory. The coming of the wise men at the call of God denotes the urgent need in which the Gentile nations stood of the salutary influences of the redemption. Their acknowledgment of the divinity of Christ under the circumstances of poverty which surrounded his birth is one of the most marvellous of the wonders surrounding that greatest of events recorded in human history. The annual commemoration of the visit of the Magi to Bethlehem should not fail of beneficial results to all who participate in its solemnization. The world is to-day in need of the salutary influences of regeneration. Vast numbers of men deprive themselves of the benefits of the redemption by their voluntary rejection of Christ. To Catholics it should be a special and a pleasing duty to keep the manifestation of Christ, as celebrated on the day of the Epiphany, before themselves and their neigh-

bors, that all mankind may feel and acknowledge the wondrous mercy of God shown in the birth of the Saviour at Bethlehem.

SPAIN AND THE VATICAN.

The King of Spain in his speech the other day to the Cortes, assures the nation that his relations with the Vatican are cordial and satisfactory. King Alfonso is perhaps the only sovereign who could just now make such a declaration. The tenets of the revolution have made such headway throughout Europe that even princes and rulers accept and enforce them. The sovereigns of Europe are for the most part mere instruments of societies with revolutionary aims and tendencies. They seek to strengthen their rule, not through good government, but by pandering to the prejudices of the multitude. The establishment of popular institutions on a solid basis is a work well worthy the attention and best efforts of a monarch. But popular institutions founded on any other basis than that of religion lead to the very worst forms of tyranny. France for instance is to-day a republic. For nearly twenty years before the establishment of the republic it was ruled by an autocratic sovereign. The people grumbled, the leaders of the republican element protested against this form of government as opposed to the interests of the French nation and to the spirit of the age. Public opinion the world over was with them in condemnation of the Napoleonic despotism. But to-day under a republican form of government France is as much the slave of a despotism as she was at any time under Napoleon. Since the fall of MacMahon, Gambetta has ruled the French people with a sway as merciless as ever a Bourbon or Bonaparte exercised. At his dictum ministers rise and fall, and though in name only President of the Chamber of Deputies, this unscrupulous adventurer is really ruler of the nation. In Belgium a so-called liberal administration holds office. It is the mere creature of a revolutionary faction, and holds king and people for the present in absolute subjection. In Italy the same aspect greets the observer. In Germany there is a grotesque blending of absolutism and communism personified in the Chancellor of the empire. In Bavaria there is a monarch nominally Catholic, with a people devotedly Catholic, under the control of an active and domineering revolutionary ministry. Portugal is now suffering from the evils of long subservience to Masonry and kindred institutions. Everywhere, in a word, throughout Europe, the same fell spirit of revolutionary destructiveness is abroad, and in consequence no sovereign can, like Alfonso, claim that his relations with the Vatican are satisfactory. We are glad to know that the ruler of Catholic Spain can assure his people that between the Holy See and himself subsist relations of unbroken cordiality. Spain has not indeed escaped the taint of revolution. The influence of secret societies in the last century led that noble country into a shameful excess of humiliation. The banishment of the Jesuits from the Spanish dominions, a measure as harsh, uncalled for, iniquitous as ever emanated from the sovereign power in any country and in any age, is the darkest stain on the escutcheon of the Spanish kingdom. For the first time in its history did this nation rise in revolt against justice and religion. An ignoble descendant of a line of heroes then brought shame on the monarchy and disgrace on the people who acquiesced in his iniquitous action. But Spain was severely punished for the folly and crime of that period. If the Peninsula to-day presents as we all know it does, an aspect of retrogression and decay, it is not due to the ruinous wars which the tide of revolution brought with it? Foreign invasion and civil war are the greatest evils from which a nation can suffer. Spain has borne its share of these evils. It national sin in the banishment of the Jesuits was one crying to heaven for vengeance. If years of national suffering can atone for such a sin Spain has indeed made atonement. Its noblest effort in the

way of atonement was its generous reception on a recent occasion of large numbers of the banished religious of France. By its Catholic generosity on that occasion Spain showed itself worthy the traditions of the best and brightest periods of its history. The Spanish nation is thoroughly devoted to Catholicity. To Catholicity it owes its greatness. Greatness, we repeat; for though Spain is now languishing through the effect of national misfortune and local misgovernment—it is yet a great nation. Its depression will, we would fain hope, prove but momentary. One of the best assurances of a return of real, solid, and lasting prosperity to the country is the declaration of King Alfonso of his good relations with the Vatican. When the Spanish king makes such a statement he shows himself to be in no way afraid of the revolutionary element. Were the other sovereigns of Europe equally as courageous socialism had now no room for its odious manifestations in Europe. By good government, which can have no other basis but religion, Spain—with its noble people and magnificent territory—can speedily acquire much of its lost influence. When it does return to the family of Great Powers its voice will, we feel confident, be heard in defence of the principles of public order and morality so long forgotten in the adjudication of national and continental difficulties.

MR. BRIGHT AND LORD CARNARVON.

Mr. Bright and Lord Carnarvon have both been before the British public for many years. In every agitation for the advancement of his fellow-countrymen Mr. Bright has been ever found on the side of right and of the people. His whole life has been given to the amelioration of the condition of the masses in the three Kingdoms. Lord Carnarvon, on the other hand, is never heard of except in promoting some illiberal view, or sustaining some illiberal principle. A Tory of Tories, he would not follow even his own leader wherever he found him seemingly recreant to privilege and prerogative. He regards the aristocracy as the firmest and surest foundation of the monarchy. Any attempt, therefore, to define the limits of aristocratic privilege, excites his alarm and meets with his opposition. His latest public utterance is a condemnation of Mr. Bright's very liberal and moderate exposition of the Irish land question to his constituents some few weeks ago. The condemnation carried no weight with it. Every one knows Lord Carnarvon too well to fear that Mr. Bright's presence in the Cabinet could lead to the evils he points out as associated with the presence of such a minister in Her Majesty's councils. Lord Carnarvon once left a government himself because it decided on passing a very small measure of Parliamentary reform. Then he thought the constitution in danger because of the passage of such a measure. Now he condemns Mr. Bright, one of the greatest, wisest, and best ministers England has ever had, for pointing out clearly the course to be pursued on the Irish land question. Mr. Bright is a statesman, Lord Carnarvon a discredited politician. Mr. Bright very properly makes no attempt to reply to Lord Carnarvon's criticism of his speech. He contents himself with leaving that speech and the letter of his noble critic to the judgment of the people. The public have, in fact, already pronounced judgment on the matter, for all rational minds are convinced that if the empire is to be saved it is by the adoption of the course so clearly stated and so ably sustained by Mr. Bright.

AMERICAN society—that is, New York society, of course—refused to receive Sarah Bernhardt, and this conclusion, which was awaited with breathless interest, has settled an important point, namely, that according to our American code, there is a difference between the woman who has, to put it lightly, made a false step and the woman who has been divorced and re-married. The one is not received, the other is received. The French may not appreciate this gentle subtle distinction, but it exists here, and it has become part of our social code. The Sarah Bernhardt decision settled it.—*Catholic Review*.

EDITORIAL NOTES.

AND now the threatening letter business is beginning to be adopted by the landlord class. Gladstone, Bright, and other members of the Government have been threatened with violence if they continue to oppose the coercion bill.

THE decision of the English Government to retire from Candahar is emphasized by the news of the stoppage of the construction of the railway thither a few miles beyond Sibi. A correspondent at Sibi says the step is considered as an indication that the Government will not only abandon Candahar but Pishin Valley.

THERE is a probability that the English House of Commons will pass a Coercion act for Ireland. It is also stated that the Government will then take up the land question. Would it not be more in accordance with common sense were this latter subject gone into at once. No one would then find cause for the passing of coercion acts.

OUR dailies are filled to repletion with speeches and mass meeting resolutions for and against the Syndicate. This is a political matter. It is none of our business. It is heavy reading, and is just the kind which will be relished by those who like that kind of thing. We merely wish to remark that it is very much better reading than the usual mass of matter giving full details of all the horrible and sickening crimes which take place the world over, and set off with headings which delight the hearts of those who have tastes which no one need envy.

AT A MEETING of the English Cabinet a few days since, it was resolved to pacify the Boers of South Africa by making liberal concessions. South Africa is a long way—a very long way—removed from England. Conciliation is the card most advisable to play. Ireland is a very convenient country. Coercion will most likely be the trump card in this case. The mother country has many undutiful children, and the children have a mother country ill-deserving that title.

THE now rather notorious Judge May, the lineal descendant of Norbury, has taken the sulk. He appeared on the Bench with his brother judges on the opening of the case against the traversers, in Dublin, but announced that as he was misunderstood on a recent occasion when applied to for a postponement of the trial, he would not sit in judgment on the Land Leaguers. The learned and truly loyal gentleman has let himself down in the most comfortable manner imaginable. He did not say he was misreported. He was merely misunderstood. It was simply a slip of the tongue, and if Mr. Justice May is Irish (which God forbid) he should at least be allowed the privilege of speaking twice. It is very probable he was after dining at the castle when he made the speech wherein he was misunderstood. He was brim full of the exuberance of loyalty, and he spoke warmly—very warmly—the ideas which were then uppermost in his mind. Now that he has had time to take sober second-thought, it is to be hoped he will profit by experience and not again make such a miserable exhibition of himself by heaping abuse on men who are immeasurably his peers in all those qualities which render manhood noble.

On the night of Wednesday, Dec. 22, "George Eliot," the famous English novelist, died at her residence in London, aged about sixty years. She had, apparently, been in good health until within a few hours of her death.

The main facts of the career of this extraordinary woman are familiar to the public. Her maiden name was Marion Evans. She had great educational advantages. She had distinguished patrons from the outset. Nevertheless she had attained her thirty-seventh year before she won the recognition due to her splendid abilities. From this point, her upward progress was steady and splendid. A year after the death of George Henry Lewes, the author with whom she had lived a long time in unlawful union, she married John Walter Cross, a London banker, a man many years her junior. First in intellect and intellectual achievement among the women of our time, having no intellectual peer (except, perhaps, Elizabeth Barrett Browning) among the women of any time—George Eliot has made for herself a fame that will last while the world lasts. What doth it profit? She had lived for years in open violation of the most stringent moral law, and she died an atheist.—*Catholic Union*.

THE ANGLO-IRISH QUESTION

A LETTER BY HIS GRACE, THE MOST REV. DR. LYNCH, ARCHBISHOP OF TORONTO.

To the Editors of an Independent and generous Press.

GENTLEMEN:—It is acknowledged on all hands that one of the great terrors to evil doers is exposure in the public press, thanks to its independence and to its just appreciation of right and wrong. The press goes far to form public opinion, and, if rightly directed, influences legislation to reform abuses and to enact good laws. Hence I appeal to the press to give me a fair hearing on the Anglo-Irish question which engages so much attention at the present day.

Some years ago I wrote on the evils of that wholesale and improvident emigration from Ireland, which caused the destruction of hundreds of thousands of families thrown on this continent in a state of destitution. They came, not as the Germans or even the Icelanders come, with means to settle in the country places and to follow their usual avocations; but robbed of their birthright in Ireland they were obliged to sink into degradation in the back slums of our cities where their children grew up to shame their parents. It could not be otherwise; and the press did incalculable service in exposing those evils. I therefore appeal now with confidence to the same power to put a stop to a threatened evil worse than the last.

In my letter I gave the statistics of jails and penitentiaries which contained far more than the average number of Irish. Their crimes were not of the higher class, but arose chiefly from the want of the necessities of life. Our lunatic asylums had also more than their complement of the unhappy Irish. This arose from disturbances, fretting, loss of home and friends. Tens of thousands of Irish orphans were drafted off from the cities to the Western States, as slaves for the farmers. Their names were changed that their country and religion might be unknown. A million and a half of the Irish people were swept from the face of the earth from want of potatoes, though their country produced an enormous quantity of every other kind of food, which was sold to pay unjust and exorbitant rents to inhuman landlords, who were backed by the power of the English military.

In France, Russia, Germany and other countries, export of grain is forbidden when the crops are not of the usual yield, but not so by the Government of England, which claims to be as highly civilized as any of them. The forced exodus of the Irish people followed, bringing desolation to thousands of families who resided in the plague-stricken people in America, leaving the track of the emigrant ship black with tossing corpses, and the story of England's cruelty written on the ocean's bed in the white bones of perished millions. What a day it will be when the sea shall give up the dead that are in it!

For the enormity of forcing its people to starvation or exile shall there not be a day of reckoning for that proud country? Shall not the oppression of the poor, which cries to Heaven for vengeance, be laid at her door? Has she not already begun to feel the retribution? Has England lost no prestige or future military power from the forced exodus of her Irish subjects? Have not Irish soldiers upheld her power by their blood and lives in every clime? Can she find as many recruits there, now? Will not the people be tempted to visit with civil excommunication the relatives of future recruits? A great army was put to a complete rout by little insects. They crept into the ears and ears of the elephants which carried the war materials, and maddened them. So take care, Ireland! Unfortunate Ireland is governed by the laws, as it were, of a cruel step-mother; laws which have destroyed her trade, turned her peasantry into slaves who starve in toiling to support exorbitant imperial taxation and rack-rented landlords, as well as the unfriendly Government officials who are foreign to the people in almost everything. We who enjoy the blessings of a good Government in Canada, free from the trammels of effete feudalism, of so-called vested rights, and of pride of caste, feel the degradation of Ireland more than others. No wonder then that the Irish when they come to this happy country, look back with revenge in their hearts at the miseries, laws and conditions of things. We were surprised to find so many young men of Irish parentage amongst the Fenians in this country. The answer invariably given for being in their ranks was, that their mother told them such fearful stories of their former oppression that they burned to revenge it in some way. It was worse to scatter out into the world a people so ill-treated and so justly discontented who will rejoice at every reverse of British arms or trade!

Let us picture to ourselves two sisters, one rich, healthy, elegantly dressed and enjoying all the luxuries of life; the other in rags and poverty, sickly and downcast, and always in tears. You ask did the father of those sisters treat them alike, or has the poor and miserable one received her dowry and spent it in luxurious living? The answer is, NO. Ireland has been robbed, ill-treated and calumniated by her sister, England.

Let a tourist after visiting Europe and England pass over to Ireland; will he not be shocked at its picture of misery?—Cities without commerce, dilapidated towns and villages, cabins of the poor not fit abodes for animals—the men ill-clad and ill-fed, multitudes of women and children barefoot, and all with sad faces. He will pass miles of rich country resembling the Campagna of Rome—under fat cattle, but not a pleasant cottage to be seen. The stranger will ask what is the meaning of this? The soil is rich, the harbours magnificent, the people toil and sweat, and yet, why this misery?—The reply is, *evils!* Unfortunate Ireland was conquered, piece-meal, confiscated twice over, pillaged and plundered, starved time and again, and at present is farmed in the interests of the cruel masters who carry off the fruits of the soil, to enjoy them in foreign lands. To cover up this iniquity, calumny is added to injustice, and the misery of Ireland is laid at the door of