

## THE REAL AIM OF IRELAND.

(From the *Pilot*.)

It is time for Irishmen to take their attention off the Land Act and the "No Rent" policy, and let it return to the point it held before those temporary measures diverted it from the chief end in view—Home Rule, or local self-government.

For good or ill, the Land Act is in operation. We trust it will be largely for good; and that every atom of its benefit will be used by the tenant farmers of Ireland.

But even were the Land Act all that the Land League desired, it would be only a step toward the end.

The end of Irish agitation is Home Rule. The end of Irish revolution is Separate Independence. Against which of these will England prefer to work?

It is time to change the Land League organization, root and branch, into something larger. The outside world will sympathise far more with an open demand for Home Rule than with an organised war on landlords. The latter was necessary. It has achieved much for the tenants. It is unwise to continue it too far, to the loss of progress on the national line.

Ireland must have a government; she cannot exist as a prisoner, chained on throat and limb, in the sight of civilization. The sight outrages and disquiets the world. It is England's interest now to have a settlement. Ireland is the weak spot, the dangerous spot of the Empire. Until she is satisfied, England dare not quarrel with any power stronger than the Zulus or Boers. She cannot safely keep up the strain.

Ireland, ninety-nine years ago, was oppressed and enslaved as she was to-day. But one year later, in 1782, she demanded and obtained Home Rule. It is time to bend the entire organized force of her people to make the centennial of the Irish Parliament witness its renewal in College Green.

Mr. Parnell was preparing for this movement. Irishmen must take it up where he laid it down. Ireland has a tremendous interest in the British Empire. Its colonies are filled with her children. Its traditions, glories, riches have been worked out and won largely by Irishmen. But beyond this is the practical argument: her position on the Atlantic seaboard gives her an incalculable advantage over both England and Scotland.

With a home government even like that incomplete one which ruled her from 1782 to 1801, the prosperity of Ireland would be almost limitless. The commerce that now is compelled to traverse the dangerous English Channel to Bristol, Southampton, and Liverpool, would enter the great safe ports of the South and West of Ireland. The unrivalled water power of the country would be utilized for mills. The industry of the people would be trained to lucrative manufactures instead of depending on rackrented agriculture.

The certainty of such a demand being granted depends on its necessity; and this is patent to every Englishman of intelligence. It was fully admitted by Mr. Gladstone in his speech at the London Guildhall, on Oct. 13, at which he announced Mr. Parnell's arrest. He said:—"With regard to self-government in Ireland, he should rejoice and hail with satisfaction the passage of any measure for such an end, always provided that there was one condition attached to it—that it should not break down or impair the supremacy of the Imperial Parliament."

Give Ireland a home government and it will be her interest even more than it is Scotland's, to become a quiet part of the Empire. As Hungary entered into the life of Austria, and grew at a bound to be the most important part of the Empire, so Ireland, with a home government and a proper representation in an imperial council or parliament, can hold her own and grow rich and respected.

Ireland has convinced England that she will not, cannot be ruled, except by her own people. England sees to-day the advantage of having Ireland at peace. She fears entire separation, and will coerce and lie and murder to oppose it. But a firm and intelligent demand for a federal union between the countries will now win its way with unprecedented speed among all classes of Englishmen, and will be supported by the public opinion of the world.

## THE KING IS DEAD?

AN Irish priest writing to the *Pilot* from Granard, Co. Longford, Ireland, tells the following instances of sorrow in Ireland for the death of President Garfield:—

"I visited a cottage the other day, and I remarked on the doorposts some mourning trappings, and expected to find inside the dead. But no! In answer to 'Who is dead?' a chubby lad said 'The King.' I said 'What king?' 'Why Garfield,' he replied. And then he added 'My father is in America, and supports me, my sisters, and brothers here with aunt; so Mary and I are sorry for the King.'"

"Touching as this was, it was not confined to one house. Garfield is a household word in every cabin and mansion. But one scene is deeply felt here, when poor Mollie and her father had the last sad interview. Mention but her name here, and sorrow's emblem gushes into every eye. I visited some time since, a mansion of the good old style, but was somewhat astonished that one of the young ladies who happened to be in, did not receive me with that hearty good will and welcome peculiar to her class. Here was a something—an absent-mindedness that boded some calamity. All was easily told—admiration, aye, love for your late President; but oh! could she but clasp Mollie Garfield to her bosom, there would be tear for tear."

A terrible and destructive storm occurred in Ireland, October 14, which caused considerable damage throughout the country, and which as a companion remembrance to "the night of the big wind" may be called "the day of the big wind." Besides, it having taken place the day after Mr. Parnell's arrest, and the same day that Buckshot Forster issued his proclamation against the Land League, the date will have a significance.

## THE GREEK BIBLE OF THE VATICAN.

(Special Correspondence of the *Pilot*.)

THE Rome correspondent of the *Pilot* writes: Amongst the treasures of the Vatican is a Codex of the Greek Bible, which, in the opinion of the learned, surpasses in antiquity and value all the other codices of the Sacred Scriptures which are known. It was written in Alexandria, in Egypt, probably in the 4th century, and was destined for public use in the Liturgy of the Church. It is believed that it is one of the copies which Constantine the Great, with royal munificence, caused to be made in Alexandria upon choice parchment by the best calligraphers, and which he presented to the principal churches of the East. The writing in this Codex has a resemblance to that in the papyri of Herculaneum, now in the Museum of Naples. All the letters are capitals, and very few words are abbreviated, but for purity and simplicity of the characters employed, the Vatican Codex is greatly superior to the Herculaneum papyri. The material on which it is written is the skin of the antelope, which abounds in Egypt and Lybia. These exceedingly fine skins have been prepared with exquisite perfection, and the entire skin of the animal forms two folios of the Codex.

It comprehends the Old and the New Testaments, mutilated, however, here and there, especially at the beginning, in the middle and at the end. The missing parts are supplied in vulgar characters, by a hand certainly of ancient date, but much later than the 4th century. The Codex, on account of its authority, was consulted in every age by the learned, who frequently manifested their wish that it should be printed. And this desire has been fulfilled in the late tempestuous years of the Pontificate of Pius IX., and in those likewise of Leo XIII.

In former years Pope Leo XII. had urged the celebrated Cardinal Angelo Mai to undertake this heavy task, and in 1828 the Cardinal took the work in hand and completed it in ten years. Nevertheless he would not publish the five large volumes compiled by him, because he desired to collate and diligently compare them with the Codex, leaf by leaf, and he continued this labour until his death in 1854. The Barnabite Carlo Vercellone was then charged with this task, and began it in 1857, and finally published the volume of the New Testament, which was printed in Rome, and shortly after republished in London, Leipzig, Hamburg, and Berlin. But Pius IX. desired that the whole Codex should be published, and entrusted the task to Father Vercellone and Giuseppe Cozza, monk of Grottaferrata. The first volume of the Codex appeared in 1868, and on the 25th of July of that year Pius IX. took occasion to pass encomiums on the work of these two priests. But Father Vercellone died in 1867, and his place was filled by Father Gaetano Sergio, one of the most learned members of the Barnabite Congregation. In 1869 another volume of the Vatican Codex was published, and then from time to time the other four, until the last, published under the direction of the learned Canon Enrico Fabiani and the Abbot Giuseppe Cozza, of Grottaferrata, which completes the new Roman edition of the Greek Codex. Leo XIII. has addressed a laudatory Latin letter to the two learned men who have carried out this great task to its completion, remarking that "it is proper to the Holy Roman See to favour all that which can serve to promote the study of true wisdom and Catholic science." The work is published at the polyglot printing office of Propaganda Fide, and reflects high honour on that institution.

## "NO RENT."

EVERYONE who wants to misrepresent Ireland, from personal dislike or to please England, pretends to believe that the "No Rent" manifesto signed by the imprisoned leaders is a communistic expression and an ultimatum.

They say: "It denies the right of property;" "it is a doctrine that the common sense of civilisation rejects." Archbishop MacCabe, of Dublin, goes farther, and in his last Sunday's pastoral says the manifesto "assailed the eternal law of good, and struck at the foundations on which society rests."

These charges against the manifesto are unjust and scandalous. The "No Rent" doctrine is not communistic, because it is not meant to be permanent. It is the temporary resource of a people lawlessly attacked, muzzled and manacled by a brutal Government.

Here are the words of the manifesto:—

"The Executive of the National Land League, forced to abandon its policy of testing the Land Act, feels bound to advise the tenant-farmers of Ireland from this day forth to pay no rent under any circumstances to their landlords until the Government relinquishes the existing system of terrorism and restores the constitutional rights of the people."

This is not communistic doctrine. The lawlessness is on the side of the Government. A peaceful people have been driven from their public rights by bludgeons and bayonets. Lawful agitation has been declared a crime. The "law of good" is clearly on the side of the outraged people; and their leaders advised them to submit to but not to support the power that wronged them, till it returned to some sort of reason and justice.

It was Gladstone and Forster and not the Land Leaguers who "struck at the foundation on which society rests."—*Pilot*.

London, Oct. 25.—The *Times* has the following from Berlin:—"The police authorities having informed the promoters of the procession at Breslau on the occasion of the removal of the remains of Bishop Forster that the ceremony must be confined to the cathedral, the Catholics of Breslau appealed to the Emperor, who replied approving the action of the police, but at the eleventh hour the Emperor reconsidered the request, and telegraphed his permission for them to carry out the ceremonies as they proposed."