

### The Catholic Record

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TO CORRESPONDENTS.  
All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.  
THOS. COFFEY,  
Publisher and Proprietor.

#### LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1878.  
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, NOV. 5, 1880.

#### THE SITUATION IN IRELAND.

The situation in Ireland has assumed the very gravest character. A government, indifferent to distress and starvation amongst large classes of the population—a government professedly liberal, avowing the principle that governmental administration should be by the people—for the people—now sets at naught the lessons of the recent famine, refuses to take means to prevent the recurrence of another, and decides on the arrest of the most prominent of the people's representatives in Parliament, because, forsooth, these men, the chosen leaders of the people, declare that the wrongs of Ireland must be righted. That course must indeed be weak which requires the support of a State trial and the incarceration of men who avow their convictions and uphold their principles. Does the Irish Secretary imagine that he can, by prosecuting the leaders of the people, silence the voice of Ireland? Does he believe that he can, by the incarceration of the representatives of the Irish people, diminish or destroy their influence? If so, never did public man make a greater blunder. The voice of Ireland, which has already sounded through the world awaking in every land a feeling of sympathy in her sorrow, and in her determination to obtain the adjustment of the grievances that have so long crushed her energy, exhausted her strength and overwhelmed her hopes, will still be heard. It will be heard over the voice of venal judge and packed jury. It will be heard over the din of arms—over the very roar of the oppressor's canon. It will be heard throughout the world and it will be answered. It will be heard in America and the answer from millions of Irishmen and from millions of free men—not Irishmen—in America, will be one of denunciation of the oppressor and of earnest support to the oppressed. It will be heard in Europe, and from every metropolis of the old world will come a response of indignant condemnation of the hypocrisy of that government which demands reform in favor of the subjects of other States, but allows its own to die of want. The fact that two or three landowners have lost their lives and that the people have banded themselves together to better secure their rights, is no justification for the course which the Gladstone Government, unfortunately for itself and unfortunately for the country, decided on adopting. Wherever agrarian violence has manifested itself, let there be vigilance and severity on the part of the constituted authority. Assassination is a crime against God and country, demanding, especially in the present state of Ireland, the sternest and severest punishment. Let there be vigilance, let there be severity, let there be, in a word, an effectual repression of crime wherever it manifests itself. But let us not, in the face of the boasted enlightenment of the age, be forced to witness anything so barbarous as the proscription of a whole race because of the violence of a few. The language

employed by leading members of the Land League is not more menacing or seditious than that employed by the reform agitators in England fifty years ago. It may be vehement; the language denunciatory of tyranny should be vehement. But that anything in the speeches of the agitators is untruthful, is hurtful to the interests of Ireland, or seditious, we deny. Certain speakers may have, from time to time, propounded doctrines that no true friend of Ireland could endorse. We have ourselves read speeches whose sentiments we condemn and whose tone we deplore. But in every political agitation there are to be found men who stretch to their furthest tension, and sometimes beyond it, the views held and enunciated by the real leaders of this agitation. Their very excess is their condemnation. The statesman who has truly at heart the welfare of the country and the interest of the institutions through which it is governed gives no heed to the utterances of such men. But to the views of men in the public confidence, earnest in their purpose to promote the public good, the true statesman lends ready ear and untiring attention. The evil once known, he proceeds to eradicate it. His efforts in this latter direction may prove unavailing, but he desists not. His calling is to elevate the people, to remove abuses and to strengthen government. In his noble pursuit of good, he may lose office and emolument, but his fidelity to principle endears him to the people and must eventually, even amid the uncertainties of politics, bring him a reward. We had at one time, we are free to admit, expected something of statesmanship from the Gladstone Government. The speech from the throne at the opening of the last session was the first and most striking disappointment our expectations encountered. From the very beginning to the close of the session disappointment followed disappointment—till at length the supreme act of Governmental folly is to be perpetuated. We see nothing in store for the present administration but humiliation and bitterest mortification. But we see even through the clouds that now so darkly lower over Ireland the glimmerings of the light whence peace, equality, and justice will once more shed their beneficent rays upon the sacred soil of old Erin—peace so long lost, hope so long abandoned, gladness so long forgotten.

#### THE INDIANS IN THE NORTH-WEST.

The rapid taking up of land and the formation of new settlements in the North-west urge us to the consideration of the status of the Indian population of the North-west Territories. With the construction of the Pacific Railway there will, there is no doubt, be an influx of population to that country which will necessarily deprive the aborigines of much of the freedom they now enjoy. Their movements on the prairies in the buffalo chase and other kindred occupations have been hitherto unrestricted by the presence of white settlers. They camped wherever they would, and looked upon all things in river, lake, prairie and thicket as their own undisputed property. They have, it is true, made certain treaties renouncing their rights to large tracts of country. But few, if any of them, have an adequate idea of the nature of this remuneration, and would to-morrow as readily resist any encroachment of the white settler on what they consider their privileges as if the remuneration had never been made. Many of the settlers may, through a misapprehension of the aboriginal character, presume too much on their seemingly stolid indifference, and bring on themselves sudden and swift retribution. The construction of a railway through a new country generally introduces a disorderly element to whom quarrelling and crime seem a delight. The Canada Pacific will, no doubt, bring its quota of this class of population into the North-west. The Indians they are pretty certain to look on with aversion, while the half-breeds will be treated as open enemies. The consequence, unless the strong arm of the law interposes its authority, may be easily

forecast. There will be rioting, murder and massacre. The government cannot be too cautious in its dealings with the Indians. Government officials should be men of unquestionable probity and unsuspected morality. They should deal with the aborigines with firmness tempered with leniency, with justice and truth. Their chief aim should be to make the Indian look upon the white man not as his foe, but his friend and protector, and with that aim constantly in view, punish with the utmost rigor any crime committed by white settlers on the persons or property of the redmen. For the magistracy in the North-west there should be selected men of the most determined character and undisputed honesty. Their hands should be strengthened by a police system thoroughly organized and efficiently governed. But the government should, above all things, attend to the education of the Indian population. Schools in connection with the various missionary establishments should be founded and liberally endowed. The co-operation of the missionaries should be everywhere invited by liberal and comprehensive legislation in the government scheme for the amelioration of the Indian tribes. This is the course which the Federal Government must adopt if it desire to be spared the losses in life and property which an opposite course has brought on the American Government. A policy of liberality and enlightenment can alone secure peace in the North-west and bring about its rapid development. The utmost caution should be exercised in the selection of officials to fill responsible positions in that country. A careless, inefficient or unscrupulous officer might bring about occurrences of a very mischievous character. As far as possible none but those acquainted with the North-west Territories and with the manners and customs of the redmen should be selected to fill posts of responsibility in connection with the Indian department. By this means and by the rigid enforcement of the laws without respect of persons race or condition, we may look forward to peace and undivided happiness as the lot in store for our new Western Empire.

#### TAX EXEMPTIONS.

Certain journalists of Toronto and Ottawa have raised the question of doing away with tax exemptions. There is in both cities a very large amount of valuable property belonging to the federal and Provincial governments. These fortunate towns are also blessed with many fine ecclesiastical edifices; they have also colleges, convents and eleemosynary institutions. For a year or more an effort has been made to excite the public mind in Ontario on the presumed injustice of the exemption from taxation of governmental, ecclesiastical and educational property. It is argued that government buildings, churches and schools enjoy the benefit of municipal supervision and should pay for it. Roadways are paved, sidewalks constructed, and lamps erected for the benefit of exempted property as of non-exempted property; for these works, we are told, falls on the shoulders of the oppressed and unfortunate non-exempted. Then with regard to churches, there are many, it is alleged, who attend no church and yet are compelled to pay taxes for the improvement of buildings used by others.

Though the agitation has not yet assumed any very formidable proportions it is well that the fallacies of its promoters should be at once dealt with. They object to the exemption from municipal taxation of government property. Now we hold and boldly affirm that it is inflicting an injustice on the municipality itself within which the government holds property to tax such property. The government holds all such property for the public benefit and for public use. It assumes the cost of improving and beautifying this property to the manifest advantage of the municipality and to the enhancement of the value of all other property in the town or city in which it is situated. Take for example the city of Toronto. The property of the Provincial government in that city is a positive source of wealth to the city itself. For the maintenance of the public buildings there the whole Province is indirectly taxed to the undeniable advantage of Toronto. The annual assembling of Parliament involves the expenditure of several thousands of public and private money which, but for the seat of government being there fixed, would be spent elsewhere. The tradesmen and mechanics of Toronto, to whom the anti-exemptionists appeal so confidently, are the men who enjoy the advantages of the location of so many public institu-

tions in their city. They have indeed their municipal taxes to pay, but if these taxes be too heavy, are not the city aldermen alone to blame? Take from Toronto the government house, the Provincial Parliament buildings, the Lunatic Asylum and the other Provincial institutions, and you at once remove hundreds of mechanics and tradesmen with their families from the city. The Provincial government, besides, purposes to expend in a short time a million of money on the erection of new buildings in the city of Toronto. This immense sum of money will be distributed amongst the working classes and through them to every other class in the city. The whole Province whose money this million is, will be thus made tributary to the working-men and shop-keepers of Toronto, some of whom, in the absence of any other cause of grumbling, demand that the government be taxed for enriching and beautifying their city. The property of the Federal government in Toronto is also a source of wealth and advantage to the city. The city Post Office, the Custom house, and the property held for military purposes by the Dominion government, are all a source of expense to the government for the benefit of Toronto. As regards Ottawa, every one who visits that city can at once see that the Dominion government annually taxes itself in one form or another to keep its buildings and property in good repair and excellent order. The city of Ottawa enjoys the benefit of this annual expenditure. If that city, from a backward and unprogressive town, has been enabled to assume within a few years the attributes of a city, if it can now claim harmony in its appearance with its magnificent and unsurpassed surroundings, is this not due to the enormous expenditure of public money within its limits, for well nigh twenty-five years. The government at Ottawa has built its own sidewalks, improved and beautified its grounds, which are daily thrown open to the citizens and besides gives the city use of another park which the municipal government has put in some order. There besides in Ottawa is in Toronto an annual expenditure of large amounts of money which the city would never see but for its possession of the Parliament buildings. Yet it is now coolly proposed to tax this source of revenue to the city. With regard to schools and educational establishments the proposition to tax them is simply absurd. These edifices are built and sustained by the same people who must pay the tax if it be put on. Their exemption, therefore, a surer reduction of taxation than their taxation could be. The same with churches. Their exemption secures the over-taxed worshiper immunity from a tax revolting to his feelings and detrimental to the municipality itself, for instead of the stately, architectural piles which now adorn our cities under the exemption clause of the Assessment act we should have shabbily constructed places of worship to enable churchgoers to escape high taxation. But it is said that the doing away with exemption ensures low taxation. We deny it. The experience of municipal government everywhere is that under pressure of local necessities the rate of taxation in cities and towns is nearly always kept to the very highest attainable figure. The giving over of the property now exempted to taxation would plunge many of our municipal corporations into extravagant schemes, certain to result in severe financial trials for the municipalities' interests.

We had almost forgotten to notice the statement above referred to, wherein it is alleged that the exemption of church property is a veritable tax on non-churchgoers. The latter, in this country, are fortunately few in number. There are very few persons indeed, property owners, who do not belong to some religious denomination. The placing of a tax on these were, therefore, a partial exemption from taxation of the few unbelievers in our Province. We may, at some future time, return to this subject. Meanwhile we content ourselves with this statement of opinion and with the expression of our steadiest determination to resist in every manner, the proposed taxation of federal or local government property, of schools, colleges, convents and hospitals, as unjust in itself and repulsive to Christian sentiment and belief.

Schools are for intellectual and moral and not for religious training.—*Independent.*

And will our religious contemporaries kindly inform us what sort of morals are imparted in schoolrooms in which religious training is forbidden? Can the fiery passions of youth be controlled without the supernatural aid of religion? Will truth, purity, honesty, etc., find early lodgment in the heart of those training religion has no part—particularly when we remember the countless allurements to vice, which beset the paths of the young? With the experience of the past and the precious morals of the present,—in the literary, political and business world,—starting us in the face, we were not a little surprised at finding the above and religious a journal as the *Independent*.—*Buffalo Union.*

#### THE MOUNTED POLICE.

We see it noticed through the press that the Dominion Government has issued, or is about to issue, a commission of enquiry into matters connected with the Mounted Police. During the last session of Parliament, M. Royal, a member from the Province of Manitoba, made some startling charges against the officers and men of this body. We had ourselves, previous to M. Royal's action, called public attention to this matter and asked at the time M. Royal made his charges that a commission should be appointed to make the fullest enquiry into his allegations. We were then, and are now, firmly of the opinion that nothing but the fullest enquiry can satisfy the public mind. The Mounted Police might have proved a very useful and efficient body, but we are inclined to think that few of our people consider their usefulness or efficiency worth the price the country pays for the maintenance of the force. Strict discipline and thorough organization are indispensable requisites to such a force, and we make no doubt whatever that if the people of Canada saw that the discipline and morale of the Mounted Police were what they ought to be, the country would extend no greedy hand to its support. But the conviction that has grown on the public mind for the last two years that the force has no control over the Indians and enjoys not their respect, renders it necessary that before another dollar of the people's money be voted to its maintenance a strict and impartial enquiry be made into the very grave charges formulated from his place in Parliament by a prominent member against the Mounted Police. Mere boastful denials of these charges cannot and will not satisfy the people. The Indians of the North-West have given us peaceable possession of their lands, and are entitled to legal protection. We were not doing our duty to them or to the in-going settlers to the North-West in refusing them such protection even against the police. M. Royal is not the man to advance statements which he cannot substantiate. His public position in Manitoba and his intimate acquaintance with the North-West Territories give him the very best opportunities of knowing whereof he speaks on any question concerning that portion of the Dominion. A full and impartial enquiry into the matter will go far to set the public mind at rest. We are far from believing that all the members of the force are guilty of the charges laid at the door of the whole body. But we are of opinion that certain of the officers and a great number of the men have pursued a line of conduct in dealing with the aborigines disgraceful to themselves and to the people of Canada, whose authority they have been deputed to maintain in these distant regions. There is but one way of discovering the guilty—by enquiry. When the crimes of these parties are laid bare they can be punished and the stain of disgrace now affecting the whole body attached only to the truly criminal.

One word as to the commission. We have heard it rumored that Mr. Joseph E. Macdougall is to be appointed sole commissioner to make enquiry into M. Royal's charges. We can scarcely credit this rumor with the least semblance of truth. Mr. Macdougall is a very young gentleman, wholly unacquainted with the North-West and ignorant of the French language—two causes utterly disqualifying him for the position with which his name is connected. There are several gentlemen in the North-West fully qualified to sit on the commission, which should consist, not of one, but of at least three members. We need only mention the names of A. G. B. Bannatyne, Senator Girard, Judge Dubuc, Speaker McMicken and Col. Provencher—all gentlemen of position and ability in every respect qualified for the work of the commission. Whatever appointments the government may make, we sincerely hope that the enquiry will lead to good results. If it be a fair, full and impartial enquiry it must lead to such results. The removal of abuses connected with our government of the North-West will be of benefit to the Indian and white settler alike, and promote the rapid growth and development of our magnificent territories.

#### EDITORIAL NOTES.

THE *Richmond Christian Advocate*, (Protestant) says it would be an immeasurable calamity if Methodism ever becomes the petted faith of the United States Government.

OFFENBACH, the musical composer, was reconciled to the Church before he died. His wife was the daughter of an English Jew, Mr. Mitchell, who became a convert to Catholicity.

THE Rev. Mr. Dale, a clergyman of the Church of England, was arrested in London, England, on Saturday last, for disobeying the orders of the Ecclesiastical Court by carrying on ritualistic practices.

An influential meeting of the people of Dungarvan, Ireland, was held in the Town Hall on Oct. 16th, to take steps to present the pastor of the parish with a farewell token of esteem on his departure for the scene of his new mission as Bishop of Kingston. Captain Gibbons presided. A subscription list was opened, and a large sum subscribed.

The Sovereign Pontiff has sanctioned the departure of the French Jesuits to labor in the conversion of Central Africa. And they will do it if it is to be done. It is thus that the visible Head of the Church is inspired by Divine Providence to work good out of evil. They whom the atheists of France have driven into exile will be the bearers of salvation to the uttermost parts of the earth.

A SERVANT who had saved \$800, gave the entire sum to procure a marble altar to St. Bridget's Church in Cleveland. The editor of the *Cleveland Leader* denounces a church that would permit its members to be so liberal in their donations. But we are of opinion that there are very many Protestant ministers who would not object to have a few such servant girls as the one in question among their congregations.

HENRY WARD BEECHER says he would have no objection to occupy a place on the same platform as Robert Ingersoll at a political meeting. This is no time (election time) he declares to ask questions about a man's religious belief. American politics seem to be of much more consequence than the spreading of the Gospel, as dispensed by Henry Ward Beecher.

MR. WILLIAM R. GRACE, the Democratic candidate for Mayor of New York, was born in Ireland and is a Catholic. Many of the New York papers, especially the *Harald*, are of the opinion that Mr. Grace's faith should be considered an obstacle to his election. We hope the electors will, when the time arrives, show their contempt for the opinions of these editors by electing Mr. Grace by a large majority.

DR. THOMAS, a Methodist minister, of Chicago, has possessed himself of some extraordinary notions regarding hell, and his clerical brethren are deeply scandalized thereby. A committee has been appointed to formulate charges against him. In fact he is to be tried for heresy, and perhaps excommunicated. Most likely he will endeavor to find proof for his belief in the Holy Scriptures. If so, those who recommend private interpretation will be acting most inconsistently if they find fault.

WE lately saw in one of our contemporaries expressions of deep regret at seeing the announcement made in a country paper that a large cake was put up and raffled for at a Methodist tea meeting. It also asserts that the work of the Lord should be carried on without such questionable means of raising money. Our Christian friend who characterizes this trifling and harmless matter as sinful, may be expected to vote "Nay" when the question comes up "May a Christian laugh?"

THE *Waterford Citizen* refers in the following terms to the new Bishop of Kingston:—The appointment of Dr. Cleary to the Bishopric of Kingston, Canada, is now officially published. The distinguished Dr.'s appointment will be matter of special interest to our readers in the city of Waterford. Daring more than twenty years of his priestly ministry he labored in our midst, and during all those years he was universally held in high esteem as a cultured gentleman, a polished scholar, a learned divine, and a zealous priest. We give him hearty congratulations on his elevation to the Episcopacy; and we consider Kingston extremely fortunate in securing such a Bishop.

WE saw it asserted some time ago in a Northern scientific journal that

the world was indeed and some one of his the institution of the statement was not argument, but mere fact, sufficiently well require any discussion of history to be abar himself was educated in common with a baby of his education. Mr. William who had made some world of letters, was free school in his nation listed under Catholicism the Deformation of Christian world.—*Buffalo Union.*

THERE is much food the following paragraph the rounds of the paper men were chums and lege. One became a the other an Episcopate not meet again for they did it was in the Baptist, for whom he had preached, to the tion of the congregation over, the two divine heads behind the preaching desk and his colloquy: "Fine much obliged. Sorry your kindness for pring you to stay to o. Can't though, you know never have been back don't concern yours Jim. I couldn't re muniate at your hands never been ordained."

THE Dublin Diocese passed a very extraneous. The gentleman government to protect testaments of Ireland together likely that has requested the tion the government unnecessary protection of the Land League Protestant. Some of perate speeches delivered present agitation has Protestants. No one of Dublin and a few have attempted to gi religious bearing. case, the recent actio of West Britons smile from the pe while it will richly tempt of all Irishmen street" is evidently call to its aid in the gency all the villain of the "divine and co of olden time.

AN unfortunate pr has published a letter He goes on to make t typed charges again which has so often with favor, and has profitable among sim ranks of our separat Toronto *Christian G* rejoices in the salvat luded souls, but at expresses its fears t ment with his bishop to do with the case. treat *Witness*, in cr nouncement put for vert," says: "We the remark that a would be much more, if they bore more ev ality, instead of bein less monotonous rep tory, couched in a s logy sufficiently When such statement the recognized organ tant friends, it is s these degraded men at a respectful distan

THE following speech made by the Catholic orator, Corbert, on the education years ago, is partic at the present proposals of Jules F be submitted to the tencies. "What! because we are of less, do you suppose from the feet of our hold our own wrists of anti-constitution What! because the reigns in our hearts, that honor and cou ished there? You 'implacable' be so you can and will Church will answer y and the gentle Fom nothing to fear fro not fear you." At name of Catholic h self, Catholics of the try, we will not l midst of a free po successors of the ma not tremble before Julian the Apostat sons of the Crusade never draw back be Voltaire." If only talember and Lac moment in France