

**The Catholic Record**  
 Published every Friday morning at 128 Richmond Street.  
 Annual subscription \$2.00  
 Six months 1.00  
 Single copies 5 cents

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 Ten cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in nonpareil type, 12 lines to an inch.  
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**THOS. COFFEY,**  
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**LETTER FROM HIS LORDSHIP BISHOP WALSH.**

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 ownership will work no change in its principles, and that it will remain, what it has been, a 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,"  
 FROM HIS GRACE, THE BISHOP OF HALIFAX.  
 St. Mary's, Halifax, Nov. 7, 1881.

I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that See. I beg to recommend that paper to all the faithful of this diocese.

+ MICHAEL HANNAH,  
 Archbishop of Halifax.

**Catholic Record.**

LONDON, FRIDAY, FEB. 10, 1882.

VERY SOLICITOUS.

Mr. Robt. Bell is one of the two members for the city of Toronto in the Legislature of Ontario. For more than three years Mr. Bell has taken an apparently deep interest in the welfare of the Catholic people of this province in the matter of education. He set himself up in 1879 as the champion of freedom of the franchise for the Catholics at school elections, proposing to have these elections held by ballot, on the ground that priestly influence hitherto controlled the people's choice of trustees. There were then several Catholic members in the House who might naturally—if any such grievance existed—have been expected to offer such a proposition to the legislature. But not one of them raised his voice in favor of Mr. Bell's motion, which received but eight votes in a full house. The rejection by such an overwhelming majority of Mr. Bell's proposal and the unanimous opposition to it of the Catholic members, should have taught him that it is not the place of a man who owes whatever of notability he possesses to his membership of a society pledged to the destruction of Catholicity, to assume to champion its interests. But Mr. Bell is not to be put down in his efforts to secure for Catholics the benefits of what he considers sound education. Having, at least to his own satisfaction, made out that teachers selected from the religious bodies are not competent for the work they undertake, he some days ago moved for a return showing—(1) the number of female teachers employed in the Roman Catholic Separate Schools who are members of communities, qualified by law to teach, but who have not undergone an examination, and consequently are without certificates from any Board of Examiners, or any other institution authorized to issue such under our educational laws and institutions; (2) the same information in reference to male teachers similarly employed in Roman Catholic Separate Schools. Mr. Bell's motion was based on two very false assumptions: (1), that the teachers, either male or female, belonging to religious communities, are not competent for their work; (2), that certificates from Boards of Examiners *ipso facto* ensure competence. For Mr. Bell's information we beg to state that those members of religious communities who are employed to teach in Catholic Schools are duly qualified by law. Can Mr. Bell say more for teachers in the Public Schools? We have also to state for Mr. Bell's enlightenment that these teachers taken from religious bodies receive a special training to fit them for their duties; and that in every diocese Catholic parents have the virtual, if not formal guarantee of their chief pastor, the guardian of his people's faith and morals, that none but competent teachers should be taken from these communities to teach in Catholic schools. We might also add that many

of the teaching members of religious bodies had actually received certificates from Boards of Examiners previous to entering their orders. But certificates from such boards are not, as Mr. Bell assumes, an *ipso facto* proof of competency. How many schools in this Province having teachers holding such certificates are in a state of inefficiency and retrogression? Certificates do not by any means ensure success for a teacher. A mere proficiency in certain branches of learning—such as is frequently rewarded with a certificate—is not his sole nor the most important qualification. He must be trained to govern his pupils, and this no lay teacher, however able, talented and accomplished, can do as well as a teacher belonging to a religious body, who exercises over his pupils a moral suasion unknown in secular schools. Then, to go further, which we unhesitatingly do—we challenge Mr. Bell for proof that our teaching religious are, even in book learning, inferior to teachers in the public schools. Every tree is known by its fruits, and the fruits of the ill-requited labor of these devoted men and women in the training of our youths are everywhere perceptible. True, our schools have not, in some regards, achieved the results accomplished by the Public Schools. But the reasons are obvious. The supporters of the Separate Schools belong in most instances to the poorer classes of society, and even with, as to their undying honor it must be said, the tremendous sacrifices they make to maintain Catholic education, they cannot but in few places command that financial support so necessary for the advancement of their educational interests. It is, besides, to be observed that the school law, in so far as it affects Separate schools, is in many respects very one-sided and unjust. In fact, it would seem that the laws, ostensibly framed to secure for Catholics freedom of education, were really devised to prevent success in the establishment of Catholic schools. If Mr. Bell desire to see our schools efficient, let him secure for us such amendments to the school law as may place us on a footing of true equality with our Protestant fellow-citizens.

**IRISH EMIGRATION TO THE NORTH WEST.**

We spoke some time ago of the Catholic colonies established in various portions of the American union and of the advantages connected with the system. We endeavored to show that by the formation of Catholic colonies many evils would be spared future generations of one people, and their social, political and religious strength permanently enhanced and secured. We have also frequently urged on the attention of the Catholics of the Dominion the necessity of some united action to secure some portion of our great North West for our people. There is now no doubt that that immense region is destined to be the home of millions of men. A soil teeming with fertility, a climate healthful and salubrious, broad, deep and majestic rivers, lake, forest and prairie in endless variety, mineral wealth of incalculable value, and easy means of communication with the outer world are the prominent features of this favored land, which already counts amongst its people many of the best citizens of the older provinces. As yet, we regret to say that comparatively few Catholics have found homes in the Canadian North West, while we have many thousands in every part of the older districts struggling with adversity, who might there, under better influences and happier surroundings, attain a competence not to say affluence. What has hitherto debarred many of our people from moving to the North West is the want of some controlling direction to guide them in their choice of location. Catholics who in old Canada enjoy the advantage of religious associations, and benefit by the abiding influence of an ever present Catholic teaching, are loth to remove to a new and strange country without certain assurance that their faith and that of their families be preserved from danger. Especially is it true of Catholics in the Province of Ontario, that they fully know and realize what danger there is in being thrown into the midst of a population hostile to their religion. If Catholics are to be brought to the North West they must be brought in bodies and located together. The time has now come when action should be taken in this matter. Every year of neglect in an affair so urgent and vitally important for the preservation of Catholic influence in Canada will make it extremely difficult to do anything effective afterwards. There are two classes of settlers who should be sent to the North West by a Catholic colonization society, if such existed in Canada—settlers from the older Provinces and settlers from the British Isles. There are many in the old provinces who with proper encouragement would remove to the North West and make a beginning of Catholic settlements that would afterwards exercise a powerful influence for good.

**POSTAL REFORM.**

Our postal system is in many respects in sad need of reform. There seems to be a sort of quaint and antediluvian conservatism about its management that conduces in no way that we can see to its usefulness. A little new blood infused into our Post Office department would certainly do no injury, but might effect a great deal of good. If any such infusion be not found feasible, then let us have some regard for modern advancement, and not have the postal system of the country a clog to business and a bar to enlightenment, or, as it is in some places, a source of injustice and injury instead of benefit. We propose to-day to pass over many of the abuses connected with our postal system, in the hope that the next session of Parliament will see some amelioration proposed and carried into effect. There are, however, two reforms to which we desire to call special attention—a reduction of postal rates on letters in Canada, and the total abolition of postage on newspapers. "But hold," some economist will cry out, "our revenue cannot permit such a sweeping reform." To this we answer that there never was in the history of Canada a time more opportune for such a reform. The country is prosperous, its public chest filled to repletion, while the growing needs of our people imperatively demand increased facility and cheapened convenience in postal communication. There has been hitherto too much hesitation to introduce necessary reforms in our Post Office on account of revenue. The postal department in a new country like this cannot be expected to yield profit to the revenue of the country, but if the revenue from other sources be able to bear it, no reform tending to enlarge the usefulness of the postal system should be postponed, much less refused. Now that we have a surplus of several millions, and that the government are, it is said, about to propose a reduction of taxation, is it not a proper time for reform in a service one of the most urgent, useful, and necessary any administration can secure for a people? But we are of those who deny that there will be any loss to the country by a reduction of postage on letters. We speak from experience. The reductions of postal rates on letters effected at various times in Canada and the United States not only did not reduce, but added enormously to the revenue of the Post Office department. We are of opinion that the postal revenue would be largely benefited by a reduction of the letter rate, to all

parts of Canada, from three to two cents. We have now easy methods of communication between almost all the provinces, and there is nothing that, in our estimation, would conduce so much to the cementing of the social, commercial and political ties binding our people, as the cheapening of postal intercourse. This subject, as well as that of the abolition of the postal tax on newspapers, should engage the attention of our legislators, and reform in this direction be urged by the true friends of the people until granted. We look upon the tax on newspapers as utterly unjustifiable and injurious. The press of the country renders the people and government too many services to be taxed in its efforts to diffuse knowledge. The newspaper has now become a necessity in our households. Men who have no time to acquire book-learning draw their knowledge from the daily or weekly press. The journalist speaks to thousands whom no other man can reach. He is a public benefactor, and should be encouraged in his noble avocation. No government should tax knowledge and thereby restrict its diffusion. Let us then have done with this retrogressive impost from which newspaper publishers now suffer so much.

**THE NEW FRENCH CABINET.**

M. De Freycinet has successfully accomplished the task entrusted to him by President Grevy, by forming a Cabinet which has at least one merit, that of being less subservient to a one-man power than its predecessor. This, however, is, we regret to say, about its only commendable feature, for its declaration made to the representatives of the people through the First Minister conveys to the public mind no assurance whatever of a reversion of the anti-christian course pursued for the last three years, but, on the contrary, an intimation that, with the exception of the proposed revision of the constitution, the policy and purposes of the late Cabinet will be adhered to. M. De Freycinet, during his previous term of office, displayed none of the qualities of vigorous statesmanship, none of the firmness of public character, required in this age of mutation and uncertainty from every minister, but especially the leader of a Cabinet. The new Premier declares, *inter alia*, (1) that the policy of his administration will be above all directed to establish peace in the minds of the people; (2) that at home and abroad it will be firm and conciliatory; (3) that the laws relative to the press and the right of public meeting will be applied in a liberal sense; (4) that the judicial, military, and educational reforms initiated by the late Cabinet will be carried out; (5) that the revision of the Constitution will be postponed till after the expiration of the term of the present legislature; (6) that the government will not propose a compulsory conversion of the debt or the purchase of railways by the state; and (7), that no effort will be spared for the moral and intellectual improvement of the people.

**IRISH REPRESENTATION.**

The retention of Irish members of Parliament in prison during the coming session will be an outrage of the grossest character on the whole people of Ireland. The representation of Ireland in the British Parliament is small enough at any time, and partially inefficient owing to the disfranchisement of thousands who ought to enjoy the right of voting; but the inadequacy and inefficiency of that representation will be made much more apparent by the continued incarceration of representatives of leading Irish constituencies. Mr. Gladstone and his friends appear to take it very much to heart that by the exclusion of Brallaugh, an English constituency should be deprived of a representative; yet they retain in prison men against whom no reproaches as to their private or public character can be uttered, and thereby deprive several Irish constituencies of a voice in Parliament. Is this that participation in British freedom promised at the time of the Union? Is this the mode to be adopted to reconcile Ireland to that Union? Is this justice? Is it equality? Is it freedom? Is it respect for the will of the people freely expressed at the polls? Can Englishmen contemplate without alarm the practical disfranchisement of at least three Irish constituencies by the imprisonment of their representatives? May not the time come when the persons of English Parliamentary representatives shall not be safe. May not, perhaps, and that at no distant day, the liberty of England be severely menaced as that of Ireland has been annihilated. The people of Britain will, there is no doubt, sometime, and we believe soon, be called upon to defend their rights and enlarge their privileges against aristocratic tyranny and exclusiveness. When that day comes, as come it must, they may expect from the Irish race that sympathy and assistance they have failed to extend to their sister isle in its struggle against a thraldom the most iniquitous and disgraceful ever imposed upon any people in any period of the world's history. The action of the sub-commissions established under the land act of last session proves that the so-called rent wrung for years from a starving peasantry by a pampered aristocracy, was extortion, plunder, robbery. These sub-commissions prove what Messrs. Parnell, Dillon, and O'Kelly maintained by speech, both in Parliament and before the people. Yet, these distin-

natural advantage, while from many of the evils through which our American neighbors, with their fine country and great enterprise, suffer, we are entirely free. Hitherto little has been done even either to direct Catholics from the long settled portions of Canada to move to the North West or to promote the emigration of Irish Catholics from the old country. We are happy to know that of late some attention has been given to the matter, and notice with pleasure that His Grace the Archbishop of Toronto interests himself in the matter. With the commendable view of seeing the country for himself Dr. Lynch some months ago visited the Province of Manitoba, and since that time has, we feel certain, been busy perfecting some plan to obtain for Catholics a footing in the new and greater Canada of the North West. With the co-operation of the indefatigable prelates who now represent the interests of the church in that vast region, the support of Catholics in the older Provinces, and the assistance of the federal government, any practical scheme such as Archbishop Lynch or other leading Catholics may devise is certain of success. We urge this matter upon the earnest attention of our readers. On their part we bespeak hearty and substantial encouragement for Catholic colonization in the North West. To people of Irish origin in Canada it is indeed a matter of no little concern that the North West should give homes to men of their own kin and creed. If we desire to preserve in this country the rights we now enjoy we must lose none of the opportunities now offered of enlarging and consolidating our strength. We have here ample room for thousands of our afflicted brethren in the old country. Those who cannot live in Ireland had better remove to Canada than to England, where their faith is exposed to many dangers, and many of them now in England, could easily better their condition by coming to this country. From Irish Catholics all such as may come should receive hearty welcome and encouragement, and every legitimate pressure be brought to bear upon all who ought to come to do so without delay. We hope before very long to be able to announce to our readers the inauguration of some practical and effective scheme to direct Catholic settlers to the North West.

**A SPIRITED REBUKE.**

Mr. Forster, the Irish Chief Secretary, has during his term of office earned for himself the opprobrium of all right-thinking men. He has shown a hardness, vindictiveness and acrimony unknown in the worst days of the Beaconsfield administration. The consequence is that his name will go down to posterity as the very worst and most narrow-minded Minister inflicted on Ireland since the Union. As author of the last Coercion Act, one of the most infamous of the many infamous laws imposed on the Irish people by an alien Parliament, Mr. Forster has made himself an open and declared enemy of human liberty, while his putting in force of the provisions of that iniquitous act, by turning a brutal soldiery on innocent and unoffending people, and imprisoning hundreds of representative Irishmen, including several members of Parliament, without any form of trial, consign him to the universal execration of freemen. The re-arrest of Mr. John Dillon, M. P. almost immediately after his being released on the ground of ill-health, is one of the most cruel and flagrant abuses of authority of which the Irish Secretary has rendered himself guilty in the eyes of the world. All who know Mr. Dillon are well aware that he is now and has been for some time suffering from a malady which, under prison restraint, must consign him to an early grave. The dictates of the commonest humanity would have, in any country with even a fragment of constitutional government left, forbidden the incarceration without cause of a man in such a state of health. But he who can, in a time of profound peace, force a standing army of 53,000 men on a law-abiding people, needs not the suggestions of humanity. Mr. Forster, however, while pounding men to death, dislikes to put forth a direct claim to the titles and honors pertaining to the office of executioner. Under the influence of this modest disinclination he recently sent word to Mr. Dillon, in his prison cell at Kilmainham, that its doors were open to him if he desired to proceed to the continent. What an excess of generosity! Banishing an invalid from his own land to have him die an exile! Driving, on the very eve of the meeting of Parliament, a representative of the people to a foreign land! Sweet, tender, amiable and Forster-like humanity! The Secretary, however, reckoned in this case without his host. John Dillon is not the craven-hearted wretch who accepts favor at the sacrifice of principle. He therefore spurns the offer of the minister and informs him that he desires no further communication with him. The member for Tipperary may be loaded with chains—he may be smitten with the tyrant's rod—but a slave or a coward he cannot be. The feeble health and diminished strength of John Dillon have not quenched his fire of soul, nor tempered the ardor of his patriotism. He gives his life for his country and his people, and neither his dear old motherland nor the children of Erin throughout the world will forget the singleness of purpose and nobility of sentiment that dictate such a sacrifice. His entombment—for his prison life is a literal entombment—in the darksome dungeon of Kilmainham, draws to him the veneration and gratitude of suffering humanity in every country and clime, while his name inscribed on the roll of martyrs in the cause of freedom, will live in the hearts and affections of the liberty-loving forever. Dillon in prison has proved himself a hero; Forster at the head of the Irish government a poltroon. The rebuke administered to the Irish Secretary by the member for Tipperary is the punishment of cowardice. The coward is ever cruel. But neither cowardice nor cruelty can overcome the spirit of Irish patriotism, of which John Dillon is the bright exemplar.

**THE EGYPTIAN CRISIS.**

Egypt is a country so remote from every day thought amongst us, that few seem to form any just idea of its importance in old world politics. The glories of that famous country have indeed passed away, it is no longer independent in name, being a mere vice-royalty of the Ottoman empire—still its important position as the key to two continents make its possession a matter of no little moment to these European powers having interests in Northern Africa or Asia.

The British could not permit its possession by another power which through such possession would have an easy road to India. France on the other hand if it absorb, as it may, Tunis and Tripoli, would not desire to see Egypt in the hands of a powerful nation with traditions and interests hostile to her own. So as Britain cannot permit France, nor France permit Britain to occupy Egypt the two powers have combined to rule the country jointly under the nominal suzerainty of Turkey. This arrangement is

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