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 Rev. JOHN F. COPPEY, M.A., Editor.
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Catholic Record.
 LONDON, SATURDAY, APRIL 4, 1885.

PALM SUNDAY.

Immediately before High Mass on Sun-
 day last in St. Peter's Cathedral, His
 Lordship the Bishop blessed the palms and
 distributed them to the immense congrega-
 tion present. In the evening at ves-
 pers, His Lordship preached a powerful
 sermon on the Passion of Our Lord. He
 took for his text the words: "And He
 shall grow up as a tender plant before
 him and as a root out of a thirsty ground;
 there is no beauty in Him nor comeliness;
 and we have seen Him, and there was no
 sightliness, that we should be desirous of
 Him. Despised, and the most abject of
 men, a man of sorrows and acquainted
 with infirmity; and His look was as it
 were hidden and despised, whereupon we
 esteemed Him not. Surely He hath
 borne our infirmities and carried our
 sorrows; and we have thought Him, as it
 were, a leper, and as one struck by God
 and afflicted. But He was wounded for
 our iniquities, He was bruised for our
 sins; the chastisement of our peace was
 upon Him, and by His bruises we are
 healed." (Isaiah, liii, 2-5.) They had, he
 said, almost reached the close of the
 blessed Lenten time instituted for amend-
 ment and repentance. The malice and
 enormity of sin were infinite and could
 not be atoned for but by the shedding of
 the last drop of the Most Precious Blood
 of Christ. Sin having entered the human
 heart and acquired sway over mankind
 God must come down to efface it and de-
 stroy its reign. The Son of God came
 down from heaven to redeem and save us.
 No human tongue could convey any ade-
 quate idea of the mystery of the Incarna-
 tion, of the omnipotent God becoming a
 child, born in a stable and growing up like
 one of ourselves in order to take upon
 Him our sins. He came down to lift up
 a fallen race; to redeem us and to restore
 us to our rights and happiness. He goes
 amongst us in infinite love and mercy.
 He could have spoken to us in thunder
 and lightning. He might have rent the
 mountains in order to prove that He was
 the Son of God. But instead
 of that He came amongst us
 with the greatest commiseration for
 human misery. He goes about relieving
 the distressed. The deaf are made to
 hear, and the blind see, the lame walk.
 This is how our Saviour came on His mis-
 sion—a mission of mercy, of love, of piety
 to mankind. He found the poor ostracized.
 He became Himself poor. He found the
 working-men slaves. He became a work-
 ing-man. He raises Lazarus from the
 dead in order to console two broken-
 hearted sisters. To restore mankind to
 the friendship of God and happiness of
 heaven He lays down His life on the cross,
 and by the shedding of His heart's blood
 He blotted out the decree of damnation
 against us—blotted it out with His blood
 that flowed from the wounds in His hands
 and feet on the cross. Let us follow Him
 in spirit to Mount Calvary. See the Son
 of God stripped before that crowd. The
 angels of heaven shuddered at the sight.
 See Him on the cross, His eyes on heaven
 with the angels looking down upon Him.
 See Him lifted up upon the cross, a spec-
 tacle to the angels and to men. Put
 yourself there and look at your Redeemer.
 See the Son of God going through all
 these sufferings that He might save you;
 that He might give you life eternal.
 See the holy face covered with blood. See
 the thorns pressing against His throbbing
 brow. See that face, upon which
 the angels love to look, beautiful beyond
 the sons of man, covered with blood and
 spittle. See those lips that have often
 spoken words of mercy and pity, pale with
 death. Look at that tongue parched
 with burning thirst. See in those eyes
 the dim agony of approaching death. See
 His whole body torn with scourges and
 wounds, and when in the last agony
 hear Him sending up one last cry for
 mercy and pity, "Father forgive them;
 for they know not what they do." The
 Son of God expires with a cry for for-
 giveness towards those who have caused
 His death. The world trembled to its
 foundations at the tragedy. The sun
 refused to shine, the rocks of Calvary
 quaked asunder, and the dead arose from
 their forgotten graves and stood up and
 walked like spectres through Jerusalem.
 That God died for us; shed His blood
 for us; suffered for us upon the cross,

and that is the God that claims our souls
 now. He claims our souls, our service,
 our allegiance and our love as His right,
 and says, give me your hearts. St. Paul
 says we belong to Christ who died for
 us upon the cross. They had to make
 choice between two masters. Satan on
 the one hand, and the Son of God on the
 other. Which had they been following,
 what master had they been serving. Let
 their conscience and experience answer.
 It was awful for the Jewish multitude
 to cry out, "Away with Christ. Release
 unto us Barabbas." For us who walk in
 the light of the Christian religion every
 day, to have made a choice of the devil,
 is it not terrible to contemplate? The
 frantic multitude in the streets of Jerusalem
 cried, "Let His blood be upon us and upon
 our children." That was an awful cry.
 Christ is the Son of God; the devil is a
 fallen angel. Christ comes to free us;
 the devil to damn us. Christ, promises us
 eternal salvation. The devil can make no
 such promise as that. He offers the
 sorrow and despair of the wicked and
 eternal misery hereafter. Now what are
 the rights of these two over us? Christ
 has purchased us by His blood, and we
 belong to God. What right has the devil
 over us? Did we not swear that we re-
 nounced the devil and all his works by
 our sponsors at baptism? Did we not re-
 nounce him on the day of our confirma-
 tion. We should keep those promises.
 What right has the devil over us? What
 can he bring us? Happiness for the future?
 Oh! if in an evil hour we cried out, "Let
 us have Barabbas," if we cried, "Away
 with Christ, crucify Him," let the precious
 blood be upon us in a more merciful man-
 ner than it was upon the Jews. If our life
 and energy has been given to the devil
 there is yet time to come back. Our Lord
 said we should not be delaying and putting
 off our conversion lest the anger of God
 come of a sudden. Let us not delay until
 the last hours accepting treasures which
 have been given to us for our salvation.
 Our blessed Lord has said, "come to me
 all ye that labor and are heavily burdened
 and I will refresh you." Let us come in
 obedience to the call of our Lord and
 Saviour.

Come to-day who walk with sin. Leave
 the standard of Satan. Burst from the
 chains that bind us and come over to the
 side of Jesus Christ. His Lordship con-
 cluded by a touching appeal. "Oh! let me
 plead with you for this. Let there be no
 heart in this congregation that will not
 come out to my response. You who before
 had walked with Satan, enroll yourselves
 with Christ under his sacred banner.
 Break therefore with sin. Let it be said
 in this holy time of Lent that you have
 made up your minds to break with sin;
 to leave the yoke of treason to God and to
 your souls, and to return to your fealty
 to your Lord and Saviour Jesus Christ.
 Come to your confession and make your
 peace with God and obtain forgiveness for
 the past. Come at this time, all of you,
 and make that peace which will obtain
 for you everlasting life. Our Saviour
 said, 'come to me all ye that labor and
 are heavily burdened and I will refresh
 you.' The Son of God will relieve you
 of your burdens and will receive you with
 open arms. If you come to him God will
 bless you, dearest brethren, in the eternal
 ages to come."

SUNDAY OBSERVANCE.

On Saturday, March 28th, when Mr.
 Wood moved the third reading of his
 bill to provide for the better observance
 of the Lord's Day, Mr. Fraser moved in
 amendment:

That all of the original motion except
 the first word "that" be omitted there-
 from, and that instead thereof there be
 inserted the following:—

Whilst Bill No. 117 seeks to prohibit
 the operating on Sunday of railway ex-
 cursion trains, it makes no provision
 against the operating of ordinary freight
 or passenger trains on Sunday.

That it seeks to prohibit the running
 on Sunday of steamboats for excursions,
 but makes no provision against the run-
 ning or operating on Sunday of any other
 boat or craft, whether for profit or pleas-
 ure.

That it would not prohibit the wealthy
 man from spending dollars in taking a
 Sunday excursion for pleasure, but it
 would prevent the poor man from spend-
 ing as many cents for a like purpose.

That the Bill, if it becomes law, will
 operate mainly, if not entirely, against
 the just liberty and right of the working
 and poorer classes to have legitimate
 and reasonable opportunities for rest and
 relaxation on Sunday.

And, therefore, said Bill should not
 now be read a third time.

Mr. Hess, Conservative member for
 North Perth, seconded Mr. Fraser's
 amendment, which was, however, defeated
 by the large majority of 57 to 8. Large
 majorities have not, however, always right
 on their side. In this case notably is the
 right with the minority. The bill as
 passed will tend to deprive the poor man
 of legitimate recreation on Sunday, leav-
 ing the rich every facility to enjoy them-
 selves as they think fit on the Lord's day.
 Speaking of Mr. Charlton's Sunday observance
 Bill, which the House of Commons
 very properly strangled, the Winnipeg
Siftings observed: "In his remarks about
 the Bill, Mr. Charlton spoke of the demoral-
 izing tendency of Sunday recreation. First
 of all, whom does it demoralize? The
 worn-out workingman who would other-

wise, probably, pass his afternoon in some
 stuffy house? Or does it demoralize the
 workman's child who has been long-
 ing all the week for a run out on that
 day? Perhaps it demoralizes the young
 girl over there who has been toiling in a
 store all the week for twelve hours a day.
 Perhaps it demoralizes the poor seamstress
 who has labored all the week over a sew-
 ing machine? Her fingers are rasped, and
 her heart is weary, and her head is heavy.
 Does any one think that she will be
 tempted into evil courses by having a little
 excursion on Sunday afternoon? There
 is a great deal in all that *Siftings* says on
 this important subject. Much of the sin
 committed on Sunday would be prevent-
 ed by the encouragement of legitimate
 and innocent enjoyment on that day.
 New England is an awful example of the
 bad results of making Sunday observance
 take the place of that virtue Christianity
 which is as fruitful as it is enduring."

DIocese of KINGSTON.

The following Pastoral Letter was read
 at each Mass in St. Mary's Cathedral,
 Kingston, last Sunday. The Bishop was
 seated on the throne whilst Father
 Twobey read it at the High Mass.

A WORD FROM THE BISHOP.

The Bishop's attention has been called
 to the following advertisement in the
 local journals:—

TEMPERANCE CONCERT
 IN THE CITY HALL,
 FRIDAY EVENING, APRIL 3rd,
 at which the best local musical talent will
 appear, assisted by
 Miss Jennie Armstrong, of New York,
 the PHENOMENAL WHISTLER.

Further particulars in a few days.
 Admission—25c.
 March 27th.

Good Friday has been regarded by
 Christians for eighteen hundred years as
 the most solemn of all the sacred days of
 commemoration, affecting every faithful
 soul to its very depths in the contemplation
 of the great event that, above all
 others in Christian history, concerns the
 eternal interests of mankind. It is a day
 of atonement and prayer and penitential
 fast, and compunction meditation upon
 our sinfulness and misery, and God's
 infinite mercy towards us, and the
 Saviour's infinite love for our souls in giving
 Himself freely to a most ignominious
 and painful death in substitution for us,
 paying our penalty and redeeming us
 from sin and death and hell. It is an
 outrage upon Christian people and a war-
 fare against Christian faith to invite the
 public to a joyous concert on this day
 of mankind's penitential sorrow for sin and
 tender sympathy with the Saviour's suffer-
 ings. It is a crime against religion to seek
 to draw the faithful from the Church and
 her solemnity of mournful celebration,
 and from her ministry of the Word,
 whereby she would recall their thoughts
 to the atonement and the Atoner, to the
 sinner and his guilt, to the gravity of
 man's transgression and the greatness of
 God's mercy, the obligations of the re-
 deemed and the love of the Redeemer, to
 the price paid in the Blood of the Son of
 God, and the value of God's grace
 of remission, and His reward of
 heavenly glory. The Bishop of
 Kingston does not suppose that the
 promoters of this *Temperance Concert*
 expressly intend any open insult to the
 Christian religion, but, as the official
 guardian of the Christian religion in the
 diocese of Kingston, he deprecates their
 extreme forgetfulness of the sacredness
 of Good Friday and their effort to pervert
 to secular purposes and profane amusement
 the hours annually set apart for tenderest
 union of sympathy between redeemed
 Christians and their Divine Redeemer,
 betrayed by His own disciple, buffeted,
 condemned as a criminal, spit upon,
 scourged at a pillar, crowned with thorns,
 laden with the heavy burden of His cross,
 crucified between two malefactors, and
 finally, dying from exhaustion and loss of
 blood, in atonement to God's offended
 majesty, for the sins and wickedness of
 this generation of bold, ungrateful Chris-
 tians.

Whilst, however, charitably excluding
 the idea of intended insult to Christianity
 on the part of the promoters of this *Tem-
 perance Concert* appointed for Good Friday
 evening, the Bishop of Kingston deems it
 his duty to warn his faithful people
 against any course of action that would
 bear the remotest semblance to their
 identifying themselves with that class of
 un-Christian people, or appearing in any
 way to give countenance to their proceedings.
 He does not deem it necessary at all to
 deliver a prohibition against the attend-
 ance of any Catholic at that scandalous
Temperance Concert on Good Friday even-
 ing. He knows full well that every
 Catholic of this congregation, old and
 young, abhors irreligion of every kind
 and especially the desecration of the
 annual commemoration of our Lord's
 death, equally as he himself does; for,
 thanks be to God, our faith is one. He
 contents himself therefore, with declaring
 that this advertised amusement of next
 Good Friday is an abomination and a
 scandal, to be avoided by all who love
 Jesus Christ and sympathize with Him in
 His Passion.

REBELLION IN THE NORTH WEST.

Not since the rising of the Metis in
 1870 has Canada been so thoroughly
 alarmed and excited as it is at this very
 moment. There is another rising in the
 North-West and there has been already a
 bloody encounter between the followers
 of Riel and the Mounted Police. Thirteen
 lives have been lost on the side of the
 latter, and not a few, we may justly pre-
 sume, though we have no exact figures
 before us, on the side of the insurgents.
 The situation is one of the utmost gravity,
 and the public mind is thoroughly aroused
 to the frightful consequences that may
 follow the taking up of arms by the half-
 breeds. The duty of every good citizen
 in this emergency is to strengthen the
 hands of the government, that the insurrec-
 tion may be speedily suppressed, the
 reign of law and order restored and right
 vindicated. But while this is the duty
 of every true Canadian in this crisis, it is
 none the less the duty of every patriotic
 citizen to make an impartial enquiry into
 the causes which have led to the present
 deplorable state of affairs in the North-
 West. We can well remember that when
 in the fall of 1869 the people of the Red
 River Settlement first promulgated their
 demands, a deaf ear was turned to them.
 But they insisted on these demands and
 finally achieved success. What did they
 then ask for? Here is their bill of rights:

1. The right to select our own Legisla-
 ture.
2. The Legislature to have power to
 pass all laws local to the Territory, over
 the veto of the Executive, by a two-thirds
 vote.
3. No Act of the Dominion Parliament
 (local to the Territory) to be binding on
 the people until sanctioned by their re-
 presentatives.
4. All sheriffs, magistrates, constables,
 &c., &c., to be elected by the people—a
 free homestead pre-emption law.
5. A portion of the Public Lands to be
 appropriated to the benefit of schools, the
 building of roads, bridges, and parish
 buildings.
6. A guarantee to connect Winnipeg by
 rail with the nearest line of railroad—the
 land grant for such road or roads to be
 subject to the Legislature of the Territory.
7. For four years the public expenses of
 the territory, civil, military, and munic-
 ipal, to be paid out of the Dominion
 Treasury.
8. The military to be composed of the
 people now existing in the Territory.
9. The French and English language to
 be common in the Legislature and Coun-
 cil, and all public documents and Acts of
 the Legislature to be published in both
 languages.
10. That the Judge of the Superior
 Court speak French and English.
11. Treaties to be concluded and ratified
 between the Government and several
 tribes of Indians of this Territory, calcu-
 lated to insure peace in the future.
12. That all privileges, customs, and
 usages existing at the time of the transfer
 be respected.
13. That these rights be guaranteed by
 Mr. Macdougall before he be admitted
 into this Territory.
14. If he have not the power himself
 to grant them, he must get an Act of Par-
 liament passed expressly securing us these
 rights; and until such Act be obtained, he
 must stay outside the Territory.
15. That we have a full and fair rep-
 resentation in the Dominion Government.

Was there anything unjust or unreason-
 able in these demands, taken as a
 whole? Were they not, in fact,
 what honest and patriotic men might
 reasonably expect to ask on the eve
 of a political revolution that was to hand
 over their country to the control of
 another. That they were just and reason-
 able is in itself evident, and fully
 demonstrated by the fact that they were
 almost all conceded before the annexation
 of the North-West to Canada was consum-
 mated.

BRUTAL BRAGGADOCIO.

We can find no terms strong enough
 to condemn the utterances of journals,
 professedly advocates of law and order,
 who call out for "summary" proceedings
 against Riel, in the event of his capture.
 The *Montreal Gazette*, in a special corre-
 spondence from Ottawa under date March
 23rd, gave expression to the following
 statement: "But one thing is clear, viz:
 that when Riel is captured he should be
 strung up on the first convenient tree
 without ceremony." Men who write in
 this strain and after this fashion are in
 this crisis the very worst enemies of the
 country. Their words will travel to the
 North-West adding fuel to the flame that
 is already devastating that country, and
 putting off till no one knows when, the
 much-wished-for day when peace will
 again smile on that promising region.
 Let rebellion be stamped out, let its
 authors and fomentors be punished, but
 let their punishment be meted out to them
 only through the forms of the law
 they have defied, and the method of that
 civilization they have menaced.

THE LATE MR. ELLIOT.

There is a profound feeling of grief
 throughout the city on account of the
 death, in the honorable discharge of his
 duties of citizenship, of Mr. S. C. Elliot,
 barrister, of Prince Albert, and son of
 Judge Elliot of this city. The deceased
 gentleman was also a cousin of the Hon.
 Edward Blake, leader of Her Majesty's
 Loyal Opposition in the Parliament of
 Canada. Mr. Elliot gave much promise
 of success in his profession. He was es-
 teemed by all who knew him and beloved
 by all honored with his friendship. We
 extend a hearty expression of condolence
 to his family in their sorrow and affliction.

AMENDMENT TO THE SCOTT ACT.

On Thursday, March 26th, Mr. Giguault,
 a very earnest and industrious repre-
 sentative, introduced into the House of Com-
 mons a bill to amend the Scott Act. He
 stated that the object of the bill was to en-
 able the voters to vote for or against
 prohibition, or for partial prohibition.
 Partial prohibition he proposed to
 define as a prohibition of the sale of all
 alcoholic liquors except cider, beer, and
 wine. Where partial prohibition was
 adopted the vendors of cider, beer, and
 wines should be required to secure a
 license and to pay the duty imposed by
 the Legislature. The number of licenses
 to be issued should be based upon the
 population, one being allowed for every
 five hundred people. The Council, how-
 ever, should have power to reduce the
 number of licenses to a less number than
 would be authorized by the Act. The
 bill provided that ballot papers at Scott
 Act contests should be divided into three
 sections, and a voter should be allowed to
 vote on whatever one he chose, the first
 being for the Act, the second against the
 Act, and the third for partial prohibition.
 The bill was, of course, read a first time.
 We very much doubt if it can pass this
 session as advanced any further, even if it
 commanded a majority in the House. That
 it would, if pressed to a vote, receive the
 support of some of the most thoughtful
 of our legislators, and many of the most
 earnest but unostentatious advocates of
 temperance, we are fully satisfied. Its in-
 troduction will, we think, have a beneficial
 effect on the temperance agitation, and
 pave the way for some efficient measure
 of partial, whenever and wherever total
 prohibition could not be adopted. In
 connection with this question it will, we
 think, be interesting to our readers who
 followed the temperance agitation, to
 learn that the Swiss Parliament, with the
 view of suppressing the curse of brandy
 drinking, which has, it appears, grown to
 frightful proportions in the republic since
 the wholesale introduction of cheap
 French brandies, has passed a resolution
 restoring to the cantons the right of local
 opinion in regard to the sale of intoxicating
 liquors, and giving each of these common-
 wealths the privilege of imposing taxes
 upon the domestic manufacture of spirits
 in addition to the tax on sales. The
 cantonal duty on wine in casks is, besides,
 abolished. This resolution, we are told,
 the result of a profound and widespread
 agitation, and the belief that the best
 remedy for drunkenness lies in the en-
 couragement of the substitution of good
 cheap wines for spirits as a beverage.

The question now arises whether that
 which is considered a remedy in Switzer-
 land, could be considered so in Canada.

WILL HE GET IT.

Some men get all they deserve. Others
 do not. According to the *World*,
 "Major Bennett, of Toronto, has still
 the rope that bound Thomas Scott, and he
 is ready to start for Winnipeg to present
 it to Louis Riel as an Easter necktie."

RAILWAY EXTENSION.

We heartily endorse the resolution which
 at a late meeting of No. 2 Committee was
 unanimously adopted:

It was moved by Ald. Christie, and se-
 conded by Ald. O'Meara, that the Council
 be requested to memorialize the two
 Governments to use their influence with
 the directors of the Ontario & Quebec
 Railroad for the extension of that line
 from Ingersoll through London and Chat-
 ham to Windsor, and that the municipali-
 ties along the proposed route be asked to
 co-operate for the furtherance of the object
 in view. Carried.

EDITORIAL NOTES.

—Rev. Father O'Gorman, a young
 priest lately from Ireland, now stationed
 at Prescott, Ont., is rapidly winning
 confidence and in that vicinity by the
 holy ministry, and eloquence in his
 pulpit.

—We extend a cordial greeting to
 the *Canadian Freeman*, published at Pres-
 cott, Ont., by Messrs. Cicolaro and De
 La Roche. The *Freeman* gives promise of brilli-
 ant and usefulness. We wish it long
 and prosperous.

—We are pleased to learn from
 Rochester Morning *Herald* that the
 Orphan's Benefit Concert given in
 city hall there on the 17th ult. Mr.
 Coppinger, of London, took part.
Herald informs us that the hit of
 evening was made by this gifted y-

REBELLION IN THE NORTH WEST.

the half-breeds of the North-West, as for-
 mulated by M. Riel. We trust that his
 efforts on behalf of the Metis of the North-
 West will be crowned with, at least, equal
 success to that which rewarded his labors
 and struggles on behalf of the same peo-
 ple in the Province of Manitoba."

We strongly disapprove of lawlessness
 and rebellion—but see no cause to change
 the views we then expressed. There has
 been more incapacity and mismanage-
 ment displayed in regard of the North-
 West than in any other department of the
 Administration. If ever a people were
 driven into revolt by bungling and incom-
 petency, if ever a people were justified in
 making an appeal to arms by studied dis-
 regard of their wants and refusal of their
 just demands, it is assuredly the Metis of the
 North-West. Not a few of the white set-
 tlers themselves are heartily in sympathy
 with the position taken by the Metis, pre-
 vious, at all events, to the revolt.

A Qu'Appelle despatch to the Winni-
 peg *Sun* lately gave an account of an inter-
 view with Thomas Scott, who is Riel's
 secretary, and a farmer at Prince Al-
 bert:—

Q.—How is Mons. Riel getting on?
 A.—Very well. He does not attend
 any meeting except invited. Generally
 he keeps very quiet.

Q.—What are the grievances you
 people complain of, and do many of the
 white settlers join in the movement?
 A.—Yes, a great many, nearly all white
 settlers, without exception, have joined
 the movements. I know some Canadians
 who opposed Riel in '69, and were put in
 gaol by him, and are now his staunchest
 supporters. We have plenty to complain
 of, the most being the delay on the part
 of the Dominion Government in recogniz-
 ing the rights of the pioneer settlers
 and half-breeds to their lands taken up
 before the survey was made; the over-
 running the country with incapable
 officials, most of them unnecessary; the
 recognition by the Government of the
 right of the half-breed population, who
 did not participate in the Manitoba
 land grant, to the same claim as the
 native population of Red River; the right
 of our district, when formed into a Pro-
 vince, to its own public lands, and to put
 a stop in the meantime to the giving
 away of the lands to speculative Govern-
 ment politicians. Also our right as free-
 born British subjects to representation
 in the councils of the nation, as taxation
 without representation is contrary to the
 constitution. We also demand an equal
 rule for the granting of permits—not to
 be all one-sided as at present. This last
 causes more discontent than anyone is
 aware of. Such are the principal heads
 of our demands.

Again and again were the claims of
 the half-breeds pressed on the attention
 of the government, but without success.
 The Premier himself is, we know, and
 has always been, most anxious that the
 claims of the Metis should be attended to,
 but incapacity of the most pig-headed
 character has stood between him and the
 removal of the grievances of these
 people. There is, for instance, Lieut.-
 Governor Dewdney, who is the very em-
 bodiment of stupid and autocratic in-
 competency. Of him the *Ottawa Sun*, an
 independent supporter of the adminis-
 tration of the day, places the following
 opinions on record:

"He never forgets that he is not only
 Lieutenant-Governor but, practically the
 government of the North-West, and to
 keep the settlers peacefully alive to this
 all-important fact seems to be the end
 and aim of his official life. By arrogance
 and unjust dealing with the settlers, and
 by allowing his name to be connected
 with large incorporated clam-jumping
 associations, he has managed to render
 himself not only extremely unpopular,
 but odious to a degree, among the set-
 tlers of the North-West. In his first
 official interview with the Indians under
 his charge, he destroyed the influence
 and prestige of his office by an exhibition
 of such extreme diffidence that the
 Indians mistook it for cowardice.

... If the Government desire to
 see the wise and beneficent system which
 anxious care and labor and a patriotic in-
 terest in the successful fortunes of the
 colonies to be issued at once to the
 colonists in possession; (4) the sale of half
 a million acres of Dominion lands, the
 proceeds to be applied to the establish-
 ment of the half-breed settlements of
 schools, hospitals, and such like institu-
 tions; and to the equipment of the poorer
 half-breeds with seed, grain and imple-
 ments; (5) the reservation of a hundred
 townships of swamp land for distribution
 among the children of half-breeds during
 the next one hundred and twenty years;
 (6) a grant of at least one thousand dol-
 lars for the maintenance of an institution
 to be conducted by the nuns in each half-
 breed settlement; and (7) better provisions
 for the support of the Indians.

In our issue of the 25th of October last,
 commenting on this "bill of rights" adopted
 at the St. Laurent meeting, we said: "The
Mail finds that the settlers' bill of rights
 has assumed formidable proportions. We
 must confess total inability to see any-
 thing very formidable in these demands.
 They see themselves threatened with the
 influx to their country of a strange and
 grasping population, determined, come
 what may, to acquire wealth irrespective
 of half-breed or other claims. They,
 therefore, do well to make provi-
 sion for the future. They surely,
 the first settlers in that immense terri-
 tory, are entitled to protection at the
 hands of the government. We will, with
 the deepest interest, await the announce-
 ment of the policy of the government on
 the various points in the programme of

the half-breeds of the North-West, as for-
 mulated by M. Riel. We trust that his
 efforts on behalf of the Metis of the North-
 West will be crowned with, at least, equal
 success to that which rewarded his labors
 and struggles on behalf of the same peo-
 ple in the Province of Manitoba."

We strongly disapprove of lawlessness
 and rebellion—but see no cause to change
 the views we then expressed. There has
 been more incapacity and mismanage-
 ment displayed in regard of the North-
 West than in any other department of the
 Administration. If ever a people were
 driven into revolt by bungling and incom-
 petency, if ever a people were justified in
 making an appeal to arms by studied dis-
 regard of their wants and refusal of their
 just demands, it is assuredly the Metis of the
 North-West. Not a few of the white set-
 tlers themselves are heartily in sympathy
 with the position taken by the Metis, pre-
 vious, at all events, to the revolt.

A Qu'Appelle despatch to the Winni-
 peg *Sun* lately gave an account of an inter-
 view with Thomas Scott, who is Riel's
 secretary, and a farmer at Prince Al-
 bert:—

Q.—How is Mons. Riel getting on?
 A.—Very well. He does not attend
 any meeting except invited. Generally
 he keeps very quiet.

Q.—What are the grievances you
 people complain of, and do many of the
 white settlers join in the movement?
 A.—Yes, a great many, nearly all white
 settlers, without exception, have joined
 the movements. I know some Canadians
 who opposed Riel in '69, and were put in
 gaol by him, and are now his staunchest
 supporters. We have plenty to complain
 of, the most being the delay on the part
 of the Dominion Government in recogniz-
 ing the rights of the pioneer settlers
 and half-breeds to their lands taken up
 before the survey was made; the over-
 running the country with incapable
 officials, most of them unnecessary; the
 recognition by the Government of the
 right of the half-breed population, who
 did not participate in the Manitoba
 land grant, to the same claim as the
 native population of Red River; the right
 of our district, when formed into a Pro-
 vince, to its own public lands, and to put
 a stop in the meantime to the giving
 away of the lands to speculative Govern-
 ment politicians. Also our right as free-
 born British subjects to representation
 in the councils of the nation, as taxation
 without representation is contrary to the
 constitution. We also demand an equal
 rule for the granting of permits—not to
 be all one-sided as at present. This last
 causes more discontent than anyone is
 aware of. Such are the principal heads
 of our demands.

Again and again were the claims of
 the half-breeds pressed on the attention
 of the government, but without success.
 The Premier himself is, we know, and
 has always been, most anxious that the