

# The Catholic Register,

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THURSDAY, OCTOBER 18, 1894.

## Calendar for the Week.

Oct. 10 St. Peter of Alcantara.  
20 - St. John Cantius.  
21 - Motherly of the Blessed Virgin.  
22 - Feria.  
23 - Feria.  
24 - St. Raphael.  
25 - Sts. Chrysanthus and Daria.

## A Chapter of History.

Long before the profit seeking commercial race had moved west to the great unoccupied tracts of land which are now known as Manitoba and the Territories, the Catholic Church and the representative of British power had conferred together and the Church had come to the aid of the civic power and established institutions calculated to allay disorder and to advance the cause of civilization.

So far back as 1816 the authorities sought the assistance of the Church. Lord Selkirk on the 4th of April of that year wrote to Mgr. Plessis, the venerable and energetic Bishop of Quebec, whose diocese at that time as is pointed out by Archbishop Cleary on another page extended over 4,500 miles of territory. "I am convinced," said he, "that a zealous and intelligent ecclesiastic could do incalculable good; if your lordship chooses a subject qualified for the work, I do not hesitate in assuring him my consideration and offering all the help that your lordship may judge necessary." In 1817 Lord Selkirk visited the Territory, and seeing the paramount necessity for religious influence, called upon the Catholics to petition Mgr. Plessis, adding that he would himself endorse it and have it sent to the venerable prelate. He even went so far as to designate the place whereon the church and school should be built.

To Lord Selkirk's appeal insisting that the petition might not be fruitless, Mgr. Plessis responded by directing Fathers Provencher and Demoulin and Mr. Wm. Edge on the 20th April 1818, to establish their home on the Red River, near Fort Douglas and to build there a church, a house, a school. For their support they were "to take the most advantageous way to utilise the lands that will be given to them." They were further directed to "take a particular care of Christian education among children, and for this they will establish schools and catechism in all the localities they may have occasion to visit."

If it is further necessary to prove the harmony existing between the Church and the authorities in this arrangement, it will be found in this further extract from the instructions to the missionaries: "The missionaries will make known to the people the advantages they enjoy in remaining under the Government of his British

Majesty; will teach by word and example the respect and fidelity they should have for the sovereign; will accustom them to offer to God fervent prayers for the prosperity of His Most Gracious Majesty, of his family and his Empire."

With these instructions the missionaries went forth. In addition they were armed by a proclamation issued by Lord Sherbrooke then governor and commander of the forces, calling upon all persons civil and military to abstain from preventing the Fathers in their work and to render assistance where possible. Mr. Edge was taken along with the missionaries for the especial purpose of helping in the instruction of children. The outfit was largely furnished by Lord Selkirk.

This was the beginning of what is now St. Boniface. It was the beginning of education in that far-off country; it was done at the solicitation of Lord Selkirk and with the approval of Lord Sherbrooke. It was necessary that the greatest agency for good should come to the rescue of the civic power. It was necessary that the Church should extend her assisting hand or the colony must perish. And the Church did send her aid, and protect her children, and establish schools on lands given for the purpose, lands which are still held and used for that purpose. But an influx of commercial-minded people has followed where the self-sacrificing priests and their assistants led and prepared the way and made peace secure and civilization possible. These people, yielding to the ignoble sense of the power of a majority, eliminating from their consciousness the littleness of oppressing weakness, gloating in an opportunity for the display of intolerance, and setting aside all sense of gratitude and obligation, have declared that Catholics have no rights and privileges in school matters which may not be subjected to their own high-handed methods.

## Sir John Macdonald.

The time has not yet come when the final judgment can be passed upon the man who was the dominating influence in the first quarter of a century of the history of the Dominion. Mr. Pope's biography, which Sir John Thompson intimated is about ready for the public, will probably afford a nearer and more complete view of his character, but there must be much of valuable information which can only become common property after the public men of to day have ceased from their exertions and the great mass of private historical material is bared to the light.

It is not improbable, however, that the verdict will in the main agree with the estimation in which the deceased statesman is held by discriminating people. Men of larger mould leave a well defined impress. They often suffer from a feeling of being misunderstood; but generally speaking, every man is less than he means to be, and the people have a way of assigning a real valuation. They are sensible of the extent to which such a man has succeeded; but they also unerringly define his limitations.

In all history there are few parallels; among great men there are even fewer.

To Henry IV of France and to Lincoln, and to these alone can we look for resemblance to Sir John Macdonald. He was probably more unselfish than Henry, less so than Lincoln.

Lincoln's sublime innate religiousness raised his character to heights whither the others, more material, could not follow. There is nothing shown by either of the others to match the intrinsic majesty that pervades one or two of Lincoln's greatest speeches. But all three possessed that clearness of judgment which distinguished between forcing events personally desired, and utilizing the conditions really existent. All three had that unflinching cheerfulness and good humor which made their friends most fervent in the darkest hours. All three exhibited the utmost generosity to those about them, a generosity which would have been a weakness in, or even the undoing of lesser men, but which in these changed possible rivals into unfaltering supporters. All three were so far above the littleness of them that seek the loaves and fishes, as to have always viewed money in its proper character, a means not an end.

Such as choose to analyse the character of Sir John Macdonald and to define the motives that influenced him and the objects for which he laboured, are not unlikely to go astray by incorporating their own pet notions whereof he in greater or less degree availed himself. It is safe to say that he had great, very great ability; that he was altogether cognizant of that possession; that he had vast capacity for governing; that he had an over-weening passion for the exercise of that ability and that capacity; that he had a sincere desire to promote the greatness of his country; that he had taken a long look into the future and sought to prepare the country for that future, regardless of present expense. Beyond this it is not well to go. It is more than probable that many of the sentiments usually spoken of as motives underlying his acts, were really but instruments, used by his skilful mind for the accomplishment of his real purpose.

For the present, and before Time, the great Referee, has issued a decisive judgment of the worth and morality of his services, his name is the embodiment of the successful. It is therefore fitting, and the many thousands who were present at the ceremony of Saturday last, proclaimed it, that this presentment of his physical being should be placed where youth may see and appreciate, and seeing, know that in this Dominion the worst clothed son of the humblest parents may aspire to like celebrity, and knowing it, resolve that each opportunity shall be continued to every child, no matter how much despised his race, how much contemned his religion.

"I know, better than anyone else in the world, the impression I was asked to convey to the dissatisfied people of the Red River, and knowing that the assurances then given are not taken into account, I strongly protest against such injustice and violation of the promise said then to be formulated by royal authority."—*Archbishop Tache.*

## Father Mathew's Day.

One of the most significant incidents of recent years was that which occurred in Philadelphia on Wednesday last, October 10th. On that evening the total abstinents of Philadelphia tendered a banquet to the visiting Archbishops. The scene was one not soon to be forgotten by those who had the good fortune to witness it. Clergymen, from cardinal to curate, and laymen, from the most distinguished ornaments of professional life to the humble, industrious laborer, were there to do honor to the memory of the apostle of total abstinence. Beside Archbishop Ryan, who presided, were Cardinal Gibbons and Archbishop Ireland, and near by were Archbishops Williams, Corrigan, Ohapello, Hennessy, Feehan, Elder and Kain.

The most noteworthy speeches were made by Cardinal Gibbons, Archbishops Ryan and Ireland—the latter of whom was designated "The American Father Mathew." After expressing his gratification at knowing that there are eighteen thousand members of Catholic total abstinence societies in Philadelphia alone, the Archbishop said: "Non-Catholics looking at us not understanding the Church might have considered and did consider that the Catholic Church did not give full emphasis to the virtue of temperance. By you the good name of the Church has been redeemed; you showed to the world her teaching. The work of which I am proudest is that done in your behalf. I would rely most for mercy when I appear before the judgment seat of God upon the fact that amid some difficulties I took and kept the pledge of Father Mathew. When we started this movement we were told, 'It won't last;' but it did last and is going to last. We have been called fanatics, dreamers, but little we cared. On we went, moving forward to victory. Leo XIII. blessed the work of total abstinence as the only efficacious remedy for intemperance, as the great civic virtue. The Council of Baltimore recalled this and advised Catholic liquor dealers to get out of the business. It was said it was but a voice in the desert. True, for a little while. Lately a decision has been announced ratifying all the Council of Baltimore said and adding something to it."

In Chicago, the anniversary was observed by a monster demonstration, and here again a Catholic prelate, Bishop Watterson of Columbus, was the central figure. Fifteen thousand people of all creeds and denominations participated. Bishop Watterson laid his finger upon the weak spot in the general plan of total abstinence work when he pointed out that to the vast majority of habitual drinkers the saloon is the only place open for social enjoyment; and that to make the work really effective it must be accompanied by the provision of places where every legitimate amusement can be indulged in without the degrading accompaniment.

A prominent non-Catholic recently expressed his approval of the plan adopted by the Church to remedy this great social evil. The policy in all Catholic organizations is to secure individual abstinence rather than to