

The Catholic Register,

PUBLISHED EVERY THURSDAY,
AT THE
OFFICE, 40 LOMBARD STREET, TORONTO.

TERMS OF SUBSCRIPTION:
TWO DOLLARS PER ANNUM.

FOR ADVERTISING RATES APPLY AT OFFICE.

TRAVELLING AGENTS:

Messrs. Patrick Mungovan, C. N. Murphy,
Richard Sibley and L. O'Byrne.

THURSDAY, OCTOBER 11, 1894.

Calendar for the Week.

Oct. 12—Feria.
13—St. Edward.
14—St. Callistus.
15—St. Theresa.
16—Feria.
17—St. Hedwigo.
18—St. Luke.

This Picture and That.

In March, 1869, the conditions of the transfer of the Territory of the North-West, including what is now Manitoba, to the Canadian Confederation were settled between the Imperial Government, the Canadian Commissioners, and the Hudson's Bay Company. The inhabitants of the country were utterly ignored. Later on it became necessary for Lord Grenville, the then Secretary for the Colonies, to caution the Government of Canada "that the old inhabitants of the country be treated with such forethought and consideration as may preserve them from the dangers of the approaching change."

This wise advice was not acted upon. On the contrary, it was necessary for Lord Grenville to write again on November 3, 1869, "The Canadian Government have by this measure given occasion to an outburst of violence in the Territory," and so grave was the blunder that the Imperial Government felt obliged to take upon themselves a closer direction of the affair, with the intention of "exhausting all means of explanation and conciliation before having recourse to force."

All other means being found unavailing, it was found necessary to send to Rome, where Bishop Tache was engaged in ceremonies and deliberations dear to his heart as a zealous son of the Church, the Ecumenical Council of the Vatican. From these duties he was obliged to obtain leave from the Sovereign Pontiff; but such was the gravity of the situation into which the Government had floundered in their blundering, and such was the weight of the influence of the missionary who had labored among them for so many years, that Pius IX. dispensed even with the ordinary rules of allowing the departure of a Bishop from the Council, blessed Bishop Tache and his mission, and added with emotion, "I bless the people of the Red River, on condition that they will listen to your advice and live in peace and charity."

Bishop Tache, thus trebly armed, armed with the authority of the Government, the mediation of the Pope, and his own great influence, took the winter's journey to Canada. Arriving in Montreal he was met by Sir George Cartier, who said to him, "I am

happy to see you; we have blundered and you must help us to undo the mischief."

The result was all that could be desired. But how could that result be accomplished? Solely because of the fact that the good Bishop bore with him on his winter mission a letter from the Governor-General containing the assurance that "right would be done in all cases" and that "the people may rely that respect and attention will be extended to the different religious persuasions." There was also a proclamation drawn up in accordance with instructions from Lord Grenville, which contained this passage to which Sir John Young drew Bishop Tache's attention, "By Her Majesty's authority I do assure you that on the Union with Canada all your civil and religious rights and privileges will be respected."

There is no Catholic and there are few non-Catholics not aware of the convictions of Catholics in the matter and of the convictions of the Church in all countries concerning religious instruction for Her children. They were made known by and made known to the Governor General of Canada when the assistance of a Bishop and the good will of a Pope were necessary to peace and settlement. They are known to those who have sought to force Catholics to accept Protestant schools in Manitoba. They are known, and the principles of justice are known, to those who sought to confiscate the school property of the Catholics in that Province. They are known to those who have proclaimed themselves content now that a minority have been oppressed by a majority. They are known to those who think the question settled because it at present stands square with their views. And they are known to all who have learned the history of similar movements to crush out Catholic life in Ireland, and have found the Church strongest to bear, and best able to recuperate when her trials were greatest.

The Church that will last "to the consummation of the world" is not now for the first time pronounced vanquished. But that is a deeper question than need be discussed when pointing out the shame and disgrace that attach to those who disregard the terms of honor and uprightness that in the beginning secured peace. What a change there is between the time when a proclamation assured that "all civil and religious rights and privileges will be respected," and now when Catholics are made to share in the support and even the old debt of Protestant schools. What matters it that the law approves the infamy! Right and justice and liberty are above the law and law is amenable and subject to them. This question will not be settled until it be settled upon these lines, for without justice and mutual toleration there is no real community of freemen.

Examine Your Tax Bills.

Catholics have until the fifteenth of the present month to make any necessary appeals against improper rating as Public School supporters. The matter is of great importance to the Separate Schools as even with the greatest care some errors will go

unrectified and monies that should in right and justice go to the support of Separate Schools are diverted by the very simple mistake of the assessor toward the Public Schools.

In any case where it is found that a wrong entry has been made an appeal should be at once entered and the classification changed. If you have not time yourself, hand the tax bill to a trustee or to the parish priest who will see to its correction.

Secret Societies in Politics.

In the *Century* for October Washington Gladden again takes up the cudgels against the A.P.A., discussing the place organized secrecy should have in the conduct of public business. His argument may be very well applied to the conditions in this country, where the secret society as a governing force has long ago taken root and flourished.

After admitting the need and propriety of secrecy in all that concerns the sacredness of the family, the original society group, he continues: "But when any organization undertakes to influence or direct public affairs, there must be no more secrecy. The first law of public business is the law of publicity. What concerns the whole public the whole public has a right to know all about. A group of citizens, meeting in secret, and scheming to impose their will by stealth or indirection upon the community, is as much out of place in a republic as a cinder in the eye or a tumor on the brain. What these people are trying to do directly concerns me; my freedom, my security, my welfare are to be affected by their action; yet I am not permitted to know anything about their designs; I cannot discuss their measures with them; I must simply accept what they in their secret conclaves decree."

The worst feature of the discussion ancient lodge rule is the apparent unwillingness of responsible public journals to speak the truth about it. The *Century* has proved that it is possible for a reputable publication to attack the system without any loss to itself. The only one of our own papers that openly faced this particular organization in Ontario, succeeded in making it despised and ridiculed by the readers of that paper. But what called forth this denunciation was but a spasm. A greater, more widespread evil manifests itself and has for years existed in every organized community in the Province, where secret organizations have been alert enough to keep the offices in the clutches of their members. If they were successful up to the extent to which their numbers entitled them to consideration, the evil would be to some extent mitigated. But they are not content with less than everything. As an example of this it was freely stated at the time of the last municipal election in Toronto that the only Catholic on the permanent staff in the City Hall buildings, for there were only one, was an office boy.

Let those who pride themselves upon the superiority of their civilization ponder upon so glaring an anomaly and ask themselves whether the system they allow to be thus perpetuated is like to the healthy town meeting of

the New England where liberty could not be suppressed, or like the Paris League whose secret machinations destroyed the peace of France.

The times are ripe for a crusade against this iniquity, and success waits upon them who will begin it.

The McGee Statue.

The favor with which the suggestion of a statue to D'Arcy McGee was met, appears from the interviews printed on another page. The prevailing sentiment seems to be that the movement has been delayed too long already, and that now the first step has been taken, every Irishman and every Catholic will be willing to do his share in carrying the work to completion.

There is, of course, no reason whatever, why the contributors should be confined within the classes mentioned. As was said by one reader, "If Sir John Macdonald were alive he would say amen to the proposition with right good will," and this but indicates the estimation in which McGee was held by men of all kinds in the Dominion. The feelings of Mr. Blake may be inferred from the report.

But no matter what may be the assistance derivable from such sources, the work will devolve very largely upon Catholic Irishmen to whom more than to any others, this project should be, and, no doubt, will be, a matter of personal pride and solicitude. It becomes necessary, therefore, that a committee of organization be at once formed to whom subscriptions may be sent, and by whom designs may be received.

One gentleman, who was interviewed, touched a responsive chord when he spoke of the encouragement to Canadian art which is contained in the proposals. Art, for its own sake, has never received the support it should in this country. Those painters who attain to proficiency in knowledge of the beautiful and the ability to present it, have been obliged to seek other countries for the rewards of their genius and study. This is not as it should be in a province which boasts one of the best systems of education known in the present day world.

Apropos of this shortcoming of ours, there came recently a letter from a Canadian now travelling in Ireland. The first things spoken of are the monuments and statues of Dublin. Statues of Father Mathew, O'Connell, Nelson, Sir John Grey, the thirty figures clustering round the pedestal of the O'Connell monument, reminding him who runs of the great movement for Emancipation; Smith O'Brien, Moore, Burke, Goldsmith, Grattan, Steele, Cardinal McCabe, Davis and Mitchel. How strange and new must be the emotions aroused in the mind of the young man who arrives in such a place after leaving Toronto and its disregard of the greatness of the men who won her liberties and made her laws. We look to the early institution of practical steps to begin the work.

"May God pardon the authors and abettors of such wrong doings and enlighten them that they may comprehend that the maltreatment of the minority will, in the long run, prove injurious to this Province, its adjacent Territories and even to the whole Dominion."—*Archbishop Tache.*