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THURSDAY, JUNE 24, 1894.

Calendar for the Week.

June 28—St. Leo II., Pope and Confessor.
29—St. Peter and Paul, Apostles.
30—Commemoration of St. Paul, Apostle.

July 1—Seventh Sunday after Pentecost.
The Most Precious Blood of Our Lord.

2—Visitation of the Blessed Virgin.
3—St. Paul I., Pope and Confessor.
4—St. Irenaeus, Bishop and Martyr.

Religion and Politics.

Of the many so-called principles of this century few are so false and insidious as the oft-repeated assertion that you may take your religion from priests but you should never take your politics. Religion and politics belong to separate domains: each has its rulers, and one should never encroach upon the other. There is a certain element of truth in the statement—but like all such arguments involving only an element of truth, the falsehood of the principle laid down is more difficult to fight. When, for example, a state undertakes the education of its people it immediately assumes to itself a function it cannot fully and satisfactorily perform. It does more: it trespasses upon ground belonging to the church which a Divine command sanctioned and which centuries of Christianity have hallowed with the memories of learned teachers and historic institutions. That the State cannot properly educate its people is proven by the very contest through which we are passing. What is the fruit of all the Public School education we have had in this country? We ask the question in all the earnestness of patriotic citizens. Look at the strife that has been kindled in this fair Province within the last few months. Look at the impression which those educated in our Public Schools have of the great Catholic Church. What are the social virtues which rising generations in this country are learning? So far as one may judge by party politics and the spreading organization of a bigoted society, the only virtue is selfishness, and the only impression formed of our Church is a false one. This is Public School education. Its fruit is bitter: for the tree is evil. After forty years of trial, with all the aid a government could give it, and all the sympathy a people prejudiced in its favor could lend it, it shows forth in a large section of its graduates nothing but bigotry and error. It may have taught the puzzles of mathematics, but it has failed to teach the science of social fraternity; it may have taught the primer of reading, but it has armed its votaries with the weapons of prejudice. People will look to its graduates in vain for virtue of heart, solidity of intellect

training and the true formation of a Christian character.

But our proposition covers more ground than that of education. We often hear Catholics asserting that they take their religion from their priests but not their politics. The power of religion in politics comes from Him Who claims to be King of Kings and Lord of Lords, Whose principles are to be carried into every walk of life, and Whose authority is derived, not from man, but from God. That the Church is above the State need frighten no one any more than that the spiritual is above the temporal. We stand by that; we live by it; we fall by it. Its principle comes to us, with the sanction of a law higher than any human law, and more sacred than any political constitution. People may not take their politics from their clergy, but history bears us out in saying that whenever the latter have interfered it has been in favor of the liberty of the subject, upon whose rights the majorities have infringed in modern times just as pagan Caesarism did in ancient Rome and feudal rule in mediæval Europe.

Death of Archbishop Tache.

The death of this venerable prelate at Winnipeg on Friday last needs something more than mere chronicling. As his life for forty-nine years is interwoven in the material growth and political development as well as the religious advancement of a Province, so his biography is a long and important chapter in Canadian history. He was not only a great man: he was a great bishop, an apostolic missionary—one of the heroes of our Canadian Church whose labors of zeal accomplished so much for his people, whose memory will be in benediction, and whose death-bed was as saintly as his life had been edifying. For years his health had been poor; but a hardy constitution brought him through sufferings which would have prostrated others. But it was only a fortnight ago that all hope was abandoned, and it was known that Archbishop Tache lay dying. A few moments before his death he addressed those around him: "Pardon me for all injuries I may have done you, forgive me for the troubles I have caused you, pray for me." At seven minutes past six he turned again towards his friends, saying quite calmly, "Farewell, I go to heaven. Pray to God for me." Then casting a last look upon them he breathed forth his soul in peace and joy. Such an end was worthy of such a life.

Alexander Antonin Tache, Archbishop of St. Boniface, comes from one of the oldest and most famous of Canadian families. He was lineally descended from Joliette the famous discoverer of the Mississippi, whose grand-daughter married Jean Tache the great-grandfather of the late Archbishop. His uncle, Sir Etienne Pascal Tache, was for a time Premier of Canada. The subject of our sketch was born at Rivière du Loup (en bas) on July 28rd, 1828. The young Alexander prosecuted his classical studies in St. Hyacinthe College, whence he proceeded to the Grand Seminary at Montreal, for theology, and returned to St. Hyacinthe to be

professor of mathematics. About this time the great missionary order of the Oblate Fathers arrived in Canada, and the young M. Alexandre Tache entered their Novitiate at Longueuil in 1844. In this year also the Hudson's Bay and North West Territories were separated from the diocese of Quebec, and formed into a vicariate over which Bishop Provencher, of saintly memory, ruled with the zeal of an apostle. This saintly prelate invited the Oblate Fathers to the vast field that lay open to their devotion, and which they have ever since cultivated with glory to religion and to the good of souls. The young novice Tache was the first to offer himself for the mission and was accepted. On June 24th, 1846, he and Father Aubert embarked, and reached St. Boniface on August 20th. On October 12th of the same year he was raised to the priesthood, and shortly after was appointed with Father Lafleche now Bishop of Three Rivers, to Isle à la Crosse, a station situated one thousand miles from St. Boniface. But the difficulties surrounding such a task only developed the dauntless character of Father Tache. Meanwhile Bishop Provencher had cast his eye upon the young missionary as his coadjutor and successor. The future proved the wisdom of his choice. He was consecrated Bishop at Viviers in France by Bishop Guibert afterwards Cardinal Archbishop of Paris. After the death of Bishop Provencher in 1863 Mgr. Tache removed from Isle à la Crosse to St. Boniface, which has since been erected (1871) into an archiepiscopal see, now comprising three dioceses and two apostolic vicariates.

His career since his taking possession of his See was a series of struggles and trials. In 1860 fire destroyed his church and residence. Shortly after, a terrible inundation took place, causing great misery. In 1868 all the crops were destroyed by grasshoppers and the buffalo chase proved a failure. In the following year dissatisfaction prevailed on account of the reported transfer of the Red River country to Canada. With grave apprehension for the state of the country Mgr. Tache proceeded to the Vatican Council, but had to hurry back at receiving news of the Riel insurrection. The Bishop entered into negotiations with Riel and secured peace. The last important issue in which Archbishop Tache was immediately connected was the burning question of the dual language and the Separate Schools. He has died without seeing these questions settled. He has gone to his reward with the conviction of all who knew him and who have watched events, that he fought a valiant battle for the right and conscience of his people. In his death the Church has lost a saintly prelate and Canada a noble and devoted son. He is an honor to the country that gave him birth, the church he served so well and the religious community to which he belonged. May his soul rest in peace.

Correction.

The correspondent, "A Volunteer," whose letter appeared last week is under a wrong impression. Capt. Bliss received his commission and was duly gazetted on June 1st.

President Carnot.

The civilized world was horror-stricken when Monday's despatches contained the awful announcement that Sadi Carnot, President of France, had the evening before been assassinated by an Italian anarchist who gave his name as Santo. The illustrious but unfortunate victim had gone to Lyons in connection with the International Exhibition. A most enthusiastic reception had been tendered him upon his arrival in the city on Saturday. On Sunday evening the President was starting for the theatre where a gala performance was to be given in his honor. A man rushed out of the crowd and sprang upon the step of the carriage which was the first of a long procession. And just while M. Carnot was waving his right hand and saluting in response to the ovation given him, the assassin stabbed him in the abdomen. The autopsy showed that the knife had made a dreadful wound in the liver. His death took place shortly after midnight. Amidst the tragical surroundings of such an end, it is gratifying to know that the poor victim received the last rites of the Church which were administered to him by the Archbishop of Lyons.

The excitement which prevailed throughout Lyons, Paris and all France can be more easily imagined than described. Denunciations of foreigners, and especially Italians, were loud and angry. A few acts of vengeance took place, such as the looting of restaurants, but even these acts are greatly to be deplored. They endanger peace. France feels what the world feels, that Italy is not accountable for the deed. It is anarchy. Against anarchy therefore, a mourning nation must arm itself. It contains a lesson of greater import. It is not enough to arm against anarchists. The axe should be laid to the root of the tree. Anarchism is the natural outcome of godless education. As long as France and Italy encourage such opinions as have held sway in these countries during the last century, so long will the hundred-headed monster appear again and again. Another point lies in the day upon which the tragedy occurred. President Lincoln was shot in a theatre on Good Friday. President Carnot was stabbed on a Sunday when on his way to a theatre. When a nation is plunged in the first agony of its grief, it is not the time to point out moral lessons. But the blessing of God cannot rest upon those in high places who thus desecrate His days of public worship, and set such an example to their people.

Ordination.

In the absence of his Grace the Archbishop, Bishop R. A. O'Connor of Peterborough officiated at the ordination which took place on Sunday morning last in St. Basil's Church at the nine o'clock Mass. His Lordship raised the Rev. Mr. Michael Spillane of the Archdiocese of Toronto to deaconship, and Mr. William A. McDonagh of the Archdiocese of Kingston to sub-deaconship.

It was no small pleasure to have the good Bishop come back to the scene of his student life and perform functions of such a character. His Lordship returned to Peterborough on Monday evening.