

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite qua sunt Caesaris, Caesaris; et que sunt Dei, Deo.—Matt 22: 21.

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Notes.

A word will be enough as to the recent Separate School elections. The result clearly indicates that the good sense of the people is stirred, and that they are determined to put an end to the unseemly conduct of their business. It seems to be regarded as the beginning of better things, and as an entrance upon the reign of respectability, if not of reason.

It will be very unhappy if it prove in the event that the breath of scandal has not spared Mr. Parnell. But the political enemies who are congratulating themselves that it will lead to his deposition from the Irish leadership, and to his retirement from public life, that it will alienate from him the sympathy and the affection of the Irish people, and cut from under him the support and recognition of the Irish priests and bishops, can only poorly appraise, we fancy, the generous and loyal qualities of the Irish character. Whatever may be the *dénouement* of the O'Shea proceedings, whatever embarrassment, or injury, it may work Mr. Parnell, if, indeed, it work any, it can never make the Irish people ungrateful of, or ungrateful for, his years of unrewarded and splendid service.

Archbishop Cleary of Kingston has addressed a third letter through the press to Mr. W. R. Meredith, the publication of which we are forced to defer this week. In this letter the Archbishop says: "I honourably accepted your assurance, (that the newspaper reports were verbally incorrect in making him appear to impute to the Archbishop the responsibility for a sentence appearing in a Kingston Catholic paper) and on your further explanation that you had merely hazarded a conjecture as to my responsibility in the matter, I allowed your imputation to stand as conjecture and no more. Accordingly I challenged you to justify your public utterance of this conjecture, declaring it illogical, unjust, and illegal. You made no defence of any kind, and in view of my counter statement and argument, you abandoned your original charge altogether, never referring to it in any of your subsequent letters. Thus you virtually pleaded guilty to an indefensible and unjustifiable attack upon me before my fellow-citizens throughout the Province. Pardon me, sir, if I venture to say that, according to the laws of honour, you are bound to make me an adequate apology."

We think the Archbishop of Kingston may well rest his case; and that this is the most he need say in the matter. Mr. Meredith, however much he may evade, and inveigh against Mr. Cleary, however cleverly he may play his political cards in order to endear himself to the rabble and *canaille* of the community, stands convicted of having made an unjust accusation, and until he withdraws it, Mr. Meredith, in the eyes of gentlemen, must continue to stand in an unlovely attitude.

There is another effective passage in Archbishop Cleary's latest letter, that in which he notices the charge made against him by Mr. Meredith of underrating the intelligence of his fellow-citizens. "It is solely," the Archbishop answers, "to the intelligence and public spirit of my fellow-citizens of Ontario I have been appealing throughout this controversy which your wanton aggression has forced upon me. I have no party to sustain me; no daily press to huzzu for me and vilify my antagonist; no adviser to take counsel with or aid me by suggestions. I have nothing on earth to rely upon except the inherent righteousness of my people's cause, and the honest intelligence of the Protestant majority, whose attention to my feeble utterances I have been compelled to crave, not for my sake, but for the sake of justice and fair play towards their peaceful fellow-citizens, constituting the minority, who are denounced as a 'common enemy' of Canadian society, and threatened with religious and civil disability."

A strong point is made by the Archbishop in that portion of the letter which we publish elsewhere in this number, in which he asks Mr. Meredith if Mr. Mercier, or the leader of the Opposition in the Quebec Legislature, ever attempted by any such unworthy method as Mr. Meredith resorted to, to inflame religious passion against the Protestant Minority of Lower Canada. It is a point which will impress itself with some force upon the minds of equitable men. For example we find the *Montreal Witness*, as fanatical a sheet as, under ordinary circumstances, could be found in the country, and one which it would require a miracle of grace to make think of the Catholic Church as other than the Babylon of the Apocalypse, repudiating Mr. Meredith because of the fanaticism of his programme, contrasting the utterances of Mr. Meredith with those of Mr. Taillon, the leader of the Opposition in the Quebec Legislature, it speaks as follows:

"No less remarkable than the anti-French manifesto of the Conservative leader of Ontario is the Equal Rights manifesto of the Conservative leader of Quebec. We like Mr. Taillon's attitude for several reasons better than we do Mr. Meredith's. Mr. Meredith is intolerant toward the French. He says there is no room for two languages in this country. Mr. Taillon is generous toward the English. Speaking to an audience and amid surroundings as exclusively French as Mr. Meredith's were English, he declared, amid the plaudits of his countrymen, against the policy of slight and insult toward those of a different race."

For this, and other reasons, we venture to draw the conclusion that in the work of putting into application, in the public life of the Province, these odious principles, Mr. Meredith will find himself again, as on a former occasion, standing in a small, and not very respectable company.