

# The Catholic Weekly Review.

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

*Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.*—Matt 22: 21.

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## Notes.

The *Week* is a journal of a strongly Protestant colour, but even the *Week* feels compelled to throw a good deal of cold water upon the late anti-Jesuit meeting. No unprejudiced mind desirous of weighing fairly the merits of the controversy could hear or read such a speech as that of Mr. McCarthy, without wishing there were some public men present to have given the other side of the question. There was no attempt made by any of the Rink speakers to present the weighty considerations which influenced the action of the leading statesmen of the Dominion on both sides of politics, and however persuaded the Protestant majority may be that the thirteen were right and all the other members of Parliament wrong, it was scarcely reasonable for them to hold that the thirteen monopolized all the patriotism and other statesman-like virtues in Parliament. And yet that was about the way Mr. McCarthy went about to account for the largeness of the majority against them. As one aspiring to the rank of statesman Mr. McCarthy, the *Week* thinks, should have more faith in the honesty of those with whom he has been so long allied. His views of Canadian political morality are depressingly pessimistic, and the public can only wonder that he has been so long in coming out from among the tents of the wicked.

Commenting on the recent resolutions adopted, and recent speeches made, at the Montreal and Toronto Anti-Jesuit gatherings, the *Gazette* points out what must be apparent to the least careful observer, and that is, that the anti-Jesuit movement in Ontario is fast passing, if it cannot be said to have already passed, beyond the limits of an agitation against Mr. Mercier's measure, and that it is assuming the shape of an anti-Catholic and anti-French crusade pure and simple, one of the hopes of which is the abolition of the French language in the schools and legislative bodies of Canada. The speakers, Mr. McCarthy especially in his speech in this city, directed their harangues quite as much against the French people as against the Jesuits and their indemnity.

And on broad grounds the *Gazette* believes that this perhaps, is not altogether to be regretted, and that it will serve in a way a wholesome purpose, since the thoughtful and patriotic of our people will pause before giving their assent to a politico-religious movement the immediate and remote effects of which must be disastrous to the progress and the well being of Confederation.

The first successful, or partially successful, attempt in the history of the Dominion to set Frenchman and Catholic against Englishman and Protestant for political purposes, was in the formation of that party which exists still in Quebec as the outcome of the Riel agitation. And though its existence has been deplored on all hands, yet the work now going on in Ontario, the speeches that are being made by men like Mr. McCarthy, are not only calculated to strengthen, but to justify, the Rielite Nationalists in that Province. The extremists in Toronto are only the mental antipodes of the French ultras of the Champ de Mars meeting of three years ago.

"The latest anti-Jesuit movement," says the *Gazette*, "is a mistake; the anti-French attacks a crime against the nation." For the federation of Canada was made possible by the consent of the French-speaking Catholic people. When the Quebec conference met to arrange the terms of Confederation they were almost the equals in numerical strength of the English people of Canada West. In the exercise of their political rights they could have prevented the success of an union that at once reduced their strength in the central Government. But they chose the other course and made federation possible. They claimed, and were granted, certain concessions, chief among which was the judicial and legislative use of their language. As a security to the Protestant minority they agreed to concessions contrary to the spirit of popular government, and that will be a source of wonder to the future historian. The concessions made to them, and the privileges accorded to the Protestants of Quebec, were embodied in the constitution, and form part of the fundamental law of the Dominion. They cannot in honour be abrogated. To suggest such action is to propose to smash Confederation. They are not friends of their country, or loyal men, who advise it. Nothing but mischief can come of it. "Moderate men," says the *Gazette*, "whatever their religion, men whose interest is in the peace and quiet progress of the country, should be warned against giving countenance to the latest development of this excitement. If they cannot agree with the Jesuit grant, they can avoid giving countenance to the dangerous theories of its extreme opponents. Peace may assimilate French speaking Quebec with the rest of the Union, war will strengthen its adherence to the privileges it has been freely granted and rightfully asks to as freely enjoy. The better judgment of the country should see this, and, seeing it, should seek to allay a movement so threatening to the peace and stability of the whole."