

The Catholic Weekly Review.

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

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

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Notes.

The announcement of the elevation of the See of Kingston to the dignity of an Archdiocese, has been confirmed by a message to Dr. Cleary from Mgr. Kerby, the Rector of the Irish College in Rome. The new Archdiocese will have as its suffragan Sees the Diocese of Peterboro which has hitherto formed a part of the metropolitan province of Toronto, and a new Diocese to be formed out of the Counties of Grenville, Stormont and Glengarry, with Cornwall as the episcopal seat. It is just possible, we believe we are correct in stating, that a second new See may be formed, and which will take in the remote districts in the northern and north-western parts of Ontario. In that case the new ecclesiastical Province will be very extensive, stretching from Glengarry to the height of land beyond Lake Superior. The Metropolitan See of Toronto will retain as suffragan Sees the Dioceses of London and Hamilton.

The wisdom of the action of the Holy See in thus dividing Ontario into two ecclesiastical Provinces will be more apparent in years to come. The progress of Catholicity, and the numerical increase of the French-Canadians in eastern Ontario, during the past ten years, has been very marked. Another ten years will witness still more remarkable Catholic progress. The creation of a new diocese, which in any event must soon have become an imperative necessity, it has been opportune to make at once. It is quite probable, too, that the advisers of the Holy See have not been unmindful of the fact that since the Church in the Eastern counties of Ontario is certain to comprise a large body of French-Canadians it is preferable on grounds of prudence, and in view of the very manifest prejudices of the non-Catholic population, that they should be under the spiritual charge of ecclesiastics belonging to this province. Our readers hardly need to be reminded that the jurisdiction of a Lower Canadian or French-speaking prelate over any portion of Catholics in Ontario would lead to no end of recriminations from our Orange neighbours about General Wolfe and the Plains of Abraham.

Mr. Peter Ryan has re-published in a Toronto paper the rather extraordinary letters which he wrote to the *Globe* in March last, defining his views on the relations which should exist between Church and State. Writing as a Catholic, Mr. Ryan "could not refrain," he explained in his first letter, from expressing his agreement with the *Globe*, "on the unwisdom of introducing His Holiness the Pope into the public affairs of Canada." And he goes on to state at some length his approval of, and concurrence in the course of that journal in the Jesuit question, and his opposition to the principle of State patronage or control.

With what Mr. Ryan's views may be as to the relations of Church and State we, of course, are not concerned, nor is it anyone's business, whatever may be thought as to the good taste or propriety of Mr. Ryan's making them public. We hope we do Mr. Ryan no injustice, but the Catholic public will regard his letters rather more as the work of an industrious politician chiefly concerned to apologize for, and extenuate, the course of that immoral and unscrupulous newspaper, than as the disinterested profession of the faith of a Catholic. That Mr. Ryan has been in reality employing himself in the work of political "pipe-laying," is, we think, made abundantly clear in the following passage:—

The *Globe's* splendid services on behalf of the Irish National cause, its generous policy towards the Catholic people for many years, its advocacy of Catholic rights in educational matters, and the freedom of our public schools from literature offensive to Catholics, were too fresh in my memory to cause me to look on its stand on the Jesuits' Estates Bill as the outcome of any hostile feeling towards Catholics or Catholicity, but rather in keeping with the general principle of Liberals the world over freedom of churches from State control or patronage.

And further on again we read that "the stand taken by the *Globe*, as I understand and interpret it, is fair, manly and dignified on this point (*i. e.*, the mention of the Pope's name) and such opposition on the part of the *Globe* conveys no impression of religious animosity on the part of the great Reform journal towards the Catholic Church or its people. The *Globe* has been eminently fair, and no more than fair, to Catholics. It has been the firm and constant advocate of Irish Home Rule and has not ceased amidst much temptation to 'cleave to that which is good.'"

In view of this the public we think will be justified in believing that the purpose which the publication and republication of Mr. Ryan's letters has been meant to serve, is mainly political.

On the subject of Roman Catholic loyalty, *Canadiana* brings out the following as evidence of the unity of sentiment that prevailed among the population of Canada seventy-seven years ago:—"In November 1812, a very important pastoral letter was issued by Monseigneur Plessis, the Roman Catholic Bishop of Quebec, recapitulating the glorious victories of Lord Wellington in Spain and General Brock in Upper Canada, urging the militia to zeal in their military duties, and ordering the *Te Deum* to be sung in all the churches in the Province in commemoration of the success of the British arms against France and the United States,"