

# 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.

Vol. III

Toronto, Saturday, Jan. 4, 1889.

No. 47

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The attitude of hostility towards the Separate School system assumed by Mr. Meredith and his allies, illustrates the strangely distorted notion which those who 'hmk with him have, of what constitutes "equal rights." The result of the abolition of our Separate School system would be the collection of an enforced tax from Catholics for the support of schools to which they could not, in conscience, send their children. Not that Catholics are opposed to the public schools, as such. They simply claim the right to apply their own money to the support of their own schools, founded for the education of their own children. Not an unreasonable demand, surely? Yet our right to these schools is denied, and their existence threatened. Where does the "equal rights" principle come in?

The earnestness of Catholics and the intensity of their convictions in regard to the necessity of providing for themselves schools in which the religious education of their children will not be neglected, is shown by what they have done and are doing in the United States. In that country, after paying their quota of taxes, as they are compelled to do, to the support of the public schools, they have erected, and now maintain, nearly three thousand two hundred and fifty Catholic free schools, attended by about six hundred thousand pupils.

Toronto is fast gaining for itself notoriety of a certain kind. An associated press despatch which has lately made the tour of the continent, announces that the ribald anti-Catholic lecturer, Fulton, has written a letter declining the pastorate of the Immanuel Baptist Church in this city, and that an effort will be made to organize a congregation for him in Toronto, in order that he may be induced to remain here. Following upon the heels of the street rowdyism that lately disgraced this city, it is not surprising that, to the outside world, the story came as a crowning proof of Toronto's finished viciousness. Naturally enough some sarcastic things are being said at our expense. "For the sake of the proprietaries," some of our contemporaries are saying that they hope the efforts of the Toronto Baptists to coax the anti-Papal crusader here, will not be in vain. They advise his being kept here. Here, says one paper, will be found a congregation made to order for him, "those who will not only listen

with delight to his incitements against the encroachments of Rome, but act upon them with a vigor and brutality sufficient to satisfy the most bloodthirsty."

The substance of the answers returned by the learned Judges of the Court of Chancery to the questions submitted to them by the Minister of Education regarding the construction to be put upon certain amendments to the Separate School Acts, is that a Roman Catholic is not entitled to Exemption from the Public School tax unless he "gives to the clerk of the Municipality notice in writing that he is a Roman Catholic and supporter of a Separate School" in the locality. The answer to each question submitted has to be read, more or less, in the light of the other answers, and so read the effect of the Judges' decision is that. "If the assessor is satisfied with the *prima facie* evidence of the statement made by or on behalf of a ratepayer that he is a Roman Catholic, and there upon (seeking and hearing further information) places such person upon the assessment roll as a Separate School supporter," and the roll is returned in that form and not appeal ed against by either the ratepayer himself or any other ratepayer, the assessment goes into effect as any other wrong assessment does for that year, and for that year only.

The Mayoralty contest this year in Toronto is being made an additionally merry one by reason of its settling down to a fight between two leading Orangemen who are at loggerheads with one another. The present Mayor, Mr. Clarke, is opposed by Mr. John McMillan, a leader among the Equal Rights people, and an Orangeman of the deeper dye. Mr. McMillan, so far as we can judge, is just now the prime favourite of the more blackguardly element in the Orange Lodges of this city, which is greatly incensed against Mayor Clarke by reason of that gentleman's refusal to submit entirely to their dictation, or to countenance, beyond a certain point, their ruffianism. We say beyond a certain point, because up to a certain point Mayor Clarke has countenanced them and has quailed before them. He is a man of good abilities, and, we believe, of good intentions, but he is the creation of the Orange Lodges, and they are hard and exacting masters. To a large extent the Lodges are now up in arms against Mr. Clarke. There are two reasons for this, one that he has refrained from taking an active part in the Equal Rights agitation, the other that, as Mayor, he has set his face against the street rowdyism of the younger Orangemen. We believe that a particularly damning charge against him is that he allowed police protection to be given to the Archbishop of Toronto on his arrival in the city. This dissentient and delectable element has its candidate, however, in Mr. McMillan, and the fight is likely to be a stiff one. While neither Mr. Clarke nor Mr. McMillan is quite the sort of man, to our way of thinking, to represent an important city, yet we must recognize, we suppose, that we live in an Orange centre, and that in these days numbers win. If we must have an Orange Mayor we should prefer, if possible, the more respectable one. And Mr. Clarke, it is only fair to say, is a much more respectable man than we have any reason to expect could come to us from out the dominant organization.