

The Catholic Weekly Review.

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

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

Vol. III

Toronto, Saturday, May 18, 1889.

| No. 14

CONTENTS.

NOTES.....	209
CONTRIBUTED ARTICLES.	
Temperance Question in Montreal.....	J. J. 212
Ottawa Letter.....	J. K. F. 212
St. Patrick's Day Banquet.....	Rev. F. M. Foley 211
SIR CHARLES RUSSEL'S PERORATION.....	214
FATHER EGAN AND THE JESUIT CONTROVERSY.....	213
THE ROMANCE OF A JESUIT.....	210
CATHOLIC YOUNG MEN.....	220
EDITORIALS—	
Mr. Frodo as a Writer of Fiction.....	216
Oscar Wilde and the Anglican Establishment.....	216
The Montreal Gazette on the Anti-Jesuit Agitation.....	216
Professor Goldwin Smith and Home Rule.....	217
Proposed Festival of Jesus the Workingman.....	217
Canadian Church News.....	219
Catholic and Literary Notes.....	219
Irish Affairs.....	219
The Madonna and our Protestant Poets.....	221

Notes.

The lecture and other published utterances in this city of the unfortunate woman known as the "Nun of Kenmare," prove her to be no exception to the general rule as regards apostates. With the shipwreck of her faith she has suffered also the loss of her conscience and her respectability, and, turning her back upon all that is honest and of good report in her career, has joined herself to that sorry company whose only gospel is hatred of the Catholic Church. The loss is hers and hers only. Not to have profited by the examples of Dollinger and Hyacinth, of Gavazzi and Chiniquy, is bad enough, but to go back on so great a grace as conversion is at once a crime and a misfortune so terrible as to be beyond the power of human speech to describe. But the unhappy woman has deliberately chosen her part and must abide the consequences. Henceforth she must seek her reward in the applause of those to whose morbid tastes she panders. Falseness and calumny are weapons necessary to this end, and that she has already learned well the use of them, is evident from the published reports of her lecture. The end is not difficult to foresee.

The darkness in which such careers close, as contrasted with the peace and joy and benediction which crown the end of the "faithful unto death," is tersely expressed by the *N. Y. Review*. It says, "The notorious founder of the Free Church of Italy, Gavazzi, the ex priest, ordered his remains to be burnt after his death. He was obeyed, and the world is rid of a shape which well disgraced it among men. The cremation of this character was preceded by the death of Dom Bosco. They were nearly of the same age, and both

had received the indelible character of the priesthood. The latter was content to work in the bosom of the Church, submissive to all trials and undisturbed by any calamities. The other became a disseminator of his own pride and rebellion. He died the despised and obscure head of a mushroom organization which no amount of money could vivify, a mere rafter whom revolutionists despised and Crispi laughed at. Dom Bosco died with the respect of all classes, with the admiration of his country, the gratitude of thousands he helped, and the love of those who knew him well. His work in Italy and abroad will live. It has influenced the Church and the nation to which he belonged in a degree as far beyond Gavazzi's influence as something is beyond zero. Yet we heard nothing of the most remarkable man of Italy from our Protestant friends; nothing of the gentlest and truest Christian of his time; nothing of the great works he undertook in Christ's name. But the journals were full of impotent Gavazzi, who, after his death, as before it, was proud to violate the spirit of Christianity.

"Senator Murphy," says the *N. Y. Catholic Review*, "made a curious mistake last month, in the Albany Legislature, when he made himself responsible for denying to Hon. Oliver Mowat the privileges of the floor. Mr. Mowat is the Premier of the Province of Ontario, Canada, a distinguished gentleman and an honourable man. On this ground alone he was deserving of honours. But when we add to this the facts that Mr. Mowat has been for twenty years the consistent friend of Irish Catholics in the virulent pro English and Orange province of the Dominion, the pasture of Goldwin Smith, and such stock; that he has held the Government for the same length of time against the ordinary political enemy and against these unprincipled factions; that there are Catholics in his Cabinet and in the offices at his disposal; that he was the friend of the late Archbishop Lynch; that he is the representative of Irish-Canadian influence in Ontario, Senator Murphy must begin to see that he has been concerned in a large blunder, and that he cannot apologize too soon to Mr. Mowat. It is an instance of how much Americans know about Canadian affairs, when they thus deliberately insult their own friends in Canada. The Senator ought at once to invite Mr. Mowat to New York, and get him presented the freedom of the city."

The character here given to Mr. Mowat will hardly please the faction represented by the so called Citizens' Committee, but that is very far from being to his discredit. The *Review*, however, but expresses the opinion of all sensible men, and we quote it as an evidence that Senator Murphy was very far from voicing the sentiments of the Irish Catholic community of the State of New York.