

# The Catholic Weekly Review.

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

*Reddite que sunt Cesaris, Cesari; et que sunt Dei, Deo.—Matt. 22: 21.*

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## NOTES.

"Herein" says Laclede in the *Montreal Gazette*, speaking on the subject of worship, "there is, will be, and must be, thorough freedom. You cannot help yourselves. I let you do as you like; leave me to follow my own bent. What if I should add a carved image—say, of the Redeemer fastened unto the rood, or the Maid-Mother, standing thereunder—the old legend of the *Stabat Mater*—if the carving is beautiful and leads to unworldly thoughts? Surely, this for me, in my mood and shape of mind, is at least as good as bare walls, voiceless chairs and stern, straight-laced teachings."

Those who had the pleasure of meeting Sir Thomas Grattan Esmonde when he visited Canada, will endorse what one of our New York exchanges says of his departure, which took place on Tuesday the 29th May, that it will be regretted by hundreds of friends who have been delighted by his frankness, tact and enthusiasm. "Americans," says the journal, "have seen so many professional patriots that men like Sir Thomas Grattan Esmonde are a revelation to them. The great meeting on Friday night was admirably managed. No allusion to the circular of the Holy Office was made; and, if the Nationalists on the other side of the ocean could bring themselves to imitate the respectful reticence which Sir Thomas Esmonde and his friends showed the other night, the unhappy agitation kept up by Bishop O'Dwyer on one side and hot headed orators on the other, would speedily die away."

A great meeting in the interests of Imperial Federation was held in Halifax on the 3rd inst. It was addressed by Sir Adams Archibald, Archbishop O'Brien, Judge Motton, and others. General Sir John Ross, Administrator of the Government, and many distinguished citizens were on the platform. The principal speech, we learn from our mari-

time province exchanges, was that of His Grace the Archbishop of Halifax, who made a brilliant attack on the Repealers and Annexationists. He declared himself a loyal and devoted Canadian, and was severe upon those who belittled and were untrue to Canada's magnificent inheritance. Especially severe was he upon Prof. Goldwin Smith, whom he described as the peripatetic prophet of pessimism, and the fossilized enemy of local autonomy. It was an insult, His Grace said, to be told that annexation was our destiny; Canada, he declared, would be the great factor in the federation and preservation of the British Empire. Canadians, emphasized His Grace, with their untold sources of wealth, their unsurpassed facilities by sea and land, would be the veriest cravens were they to fold their hands in helpless despondency and shrink from facing the national problems that confront them.

Archbishop O'Brien's speech, the Lower Province papers believe, will be a political death knell to the Nova Scotia secessionists and annexationists led by Attorney-General Longley.

The resolutions, in reference to the recent decree of the Holy Office, adopted by the Archbishops and Bishops of Ireland, are an authoritative denial that the decree was intended to affect any other than the domain of morals. The Bishops pronounce that it was intended to apply to that domain only, and in no way to interfere with the Irish political movement, that on the very deliberations they had had from the Holy Father direct assurances of his deep interest in the welfare of their country, and of his desire to remove those things which he judged might be obstacles to its advancement; that with these facts before them they were bound to warn their people against the use of any hasty or irreverent language against the Sovereign Pontiff or the Sacred Congregations through which such pronouncements are issued; and, finally, while acknowledging their gratitude to the leaders of the national movement for the services they have rendered to religion and to the country, to remind them, and the people, that the Roman Pontiff has a divine right to speak on all questions appertaining to faith and morals. This statement of the united Bishops will be sufficient, we may be sure, to convince the Irish people that the Church, in its condemnation of the Plan of Campaign and the Boycott, was actuated by no motive of hostility to the national movement. These were not necessary parts of the machinery of the movement. Mr. Parnell, in his speech at the Eighty Club dinner, stated that the Plan of Campaign had never received his approval, and that he had insisted that the National League should not, as an organization, be identified with it. And as for "Boycotting," as the *Catholic Review*, of Brooklyn, observes, "it will go with little regret on the part of any Christian man, for offences were committed in its name that outraged the judgment of every friend of Ireland." In condemning such methods the Holy See, it must appear, serves every true interest of Ireland, in insisting that so sacred a movement be rid of certain incidents which tended to militate against the success of the cause rather than to promote it.