

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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CONTENTS.

NOTES.....	511
ANTI-CATHOLIC TRADITIONS.....	Cardinal Newman 512
IN OTHER DAYS.....	Lorathe 513
THANKSGIVING DAY.....	The Chevalier Macdonell 515
HERE AND THERE.....	Essent 515
EDITORIAL—	
Future of the English Language.....	518
Bishop Sweatman on the Church of England	516
The Changed Attitude of the Anglicans	517
The Branch and Continuity Theories	517
MEN AND THINGS.....	518
CANADIAN CHURCH NEWS	518
POETRY—	
St. Martin and the Beggar.....	515

NOTES.

The article by the late Premier in the *Nineteenth Century* for November will strike dismay into the breasts of consistent High Churchmen. He roundly declares that the Church of England is in doctrine and in ritual very much the creation of Queen Elizabeth. He points out that Elizabeth of her own motion modified the articles, both by insertion and exclusion; and that the act was a lawless one. She put a seal on the mouth of the Church of England, and deprived her of every shadow of a right to call herself a teaching church by enacting that nothing should therefore be declared to be heresy, except with the assent of both the spirituality and the temporality a condition which never has been, and probably never was expected to be, fulfilled.—This effectual muzzling, Mr. Gladstone calls "placing a barrier in the way of dogmatic narrowness." No wonder he admits that "Perhaps in her ideal she (the Church of England) has been assailable enough." That the Anglican Establishment, once divine in its powers and mission, was fundamentally altered and rendered apostate by the usurping Queen, Mr. Gladstone's article abundantly proves.

The Chevalier Macdonell, in another column, corrects a mis statement of the *Globe* to the effect that the recent circular of Cardinal Gibbons directing certain prayers for last Thanksgiving Day, was the first official recognition by the Catholic Church of Thanksgiving Day in the States. The *Globe's* comment was no doubt based on a recent editorial in the *New York Times*, which stated:

"Cardinal Gibbons is the first Catholic in authority to stamp the American Thanksgiving with the seal of the Church of Rome, and his proclamation of yesterday will bring into participation in the spirit of the day thousands of Catholics to whom Thanksgiving has hitherto been but an empty name." The *Times* is far from being correct in its statement. A reference to the proceedings of the Third Plenary Council of Baltimore (which was in session from November 9 to December 7, 1884) will show that the prelates there declared that the practice was "consonant with the principles of faith, and with the promptings of the heart of a Christian people;" and that the Fathers of the Council "determined to recognize and commend, in a public and solemn way, a custom which

declares our dependence on God both as a nation and as individuals."

The *Montreal Gazette*, having been taken to task by an evangelical paper published in Toronto, for daring to disagree with Professor Goldwin Smith as to the drift of public opinion and the tendency of French-Canadian sentiment in the Lower Province, answers that living in the midst of the French-Canadians, having them for neighbours, co-operating with them in many objects of general interest, and mingling with them in social intercourse, it is at least more likely to know something of the truth on that point than either the Toronto paper or the Professor. As to the latter it says the world knows that he is a man of strong prejudices and that resentment often makes his prose just as indignation made the Roman poet's verse. All that he knows of the French-Canadians he knows through second-hand and, for the most part, one-sided reports. A good deal of what he says about them as a people would be just as applicable to Ontario. For, like a good many Upper Canadian writers, he takes it for granted that reports compiled fifty years ago are true descriptions of the inhabitants of Quebec to day. No account whatever is made of the educational progress, of the improved means of communication that have brought the most remote townships within a few hours of the cities, of the organization of agricultural societies, of the regularly held exhibitions and fairs in fact, of a wholerevolution, intellectual and industrial in which the French-Canadians have had just the same share as their English-speaking fellow-citizens. Before undertaking to instruct Ontario or Great Britain as to the condition of the province, Dr. Goldwin Smith ought to visit its seats of learning—Laval, with its English, McGill, with its French students; its classical and industrial colleges; its academies, model and elementary schools; its special institutions like *L'Ecole Polytechnique*, and all the other agencies of public instruction that place this province on a plane with the foremost nation in Europe. Let him examine the school prizes in the Departmental depository made up of *chefs-d'œuvres* of French-Canadian literature, poetry, fiction, history, archæology, science, philosophy,—most of them the fruit of a half century's development, before he indulges in contemptuous rhetoric."

The Catholic who reads the average evangelical journal, which are edited for the most part by the ministers of the sects, must stand amazed at the variety and persistency of their falsehoods. There are certain classes of falsehoods which are to be found in all Protestant journals; for example, that "the Catholic nations of the world are inferior to the Protestant nations," and the dark lantern doings of the intriguing Jesuit.

The intriguing Jesuit, says the *N. Y. Review*, is perhaps the most extensive and comprehensive subject for falsehood among the journalists. It holds goods in the smaller cities, and rules ordinary Sunday-school literature. The countenance of the intriguing Jesuit is as familiar now as the face of Mr. Punch, debonnaire under all circumstances. He is the superintendent in the construction of underground vaults and passages in cathedrals and convents, and the attendant of the moribund rich when their wills are making.