

# 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.

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## NOTES.

The curtain is falling upon the career of another distinguished Irishman. The London correspondent of the *New York Times* writes that "poor Barry Sullivan lies in a helpless state at West Brighton. He has to be fed like a child. His reason has entirely gone, and he is unable to recognize anybody." In his golden prime, this brilliant Corkman, who began life as a dry goods clerk in his native city, had no equal upon the tragic stage. And now, like his countryman Moore, he drivels his declining days away in a strange land with the light of reason sadly quenched upon its throne.

The unexpected and serious illness of Cardinal Newman (whom may God spare to us yet a while) has no doubt interrupted a singularly interesting meeting which was expected to take place this week. Mr. Gladstone, who has been attending this week the meeting of the National Liberal Federation in Birmingham, was, we read some time ago, to be the guest of Sir William Foster, whose house is nearly opposite to the Oratory at Edgbaston, where Mr. Gladstone, would of course call to pay his respects to one whom he has so long and so much admired. Though the illness of the Cardinal has no doubt forbidden his undertaking the fatigue of a meeting, we may be sure that Mr. Gladstone, who observes all the old time forms of courtesy, has been a daily and anxious inquirer at the Oratory.

The bitterness which the Irish Americans bear towards England has been exhibited in a striking manner by the Sackville incident. The reasons for that hatred were summed up twelve years ago in a remarkable passage by the late Professor Cairnes, the well known economist, himself an Ulster Protestant, and, although an advanced Liberal, an opponent of the scheme for placing higher education in Ireland in the hands of the dominant Church. The passage will be found in his "Political Essays," p. 197:

"Not a few public writers feel much difficulty in accounting for the persistent hatred manifested by a portion

of the Irish people for the English name. It might help those writers to a solution of the difficulty if they would reflect on the condition of mind in which the victims of the violent expulsions just described must have crossed the Atlantic. Is it strange if in after years the picture of the sheriff and his posse, with crowbar and torch, and the smoking ruins of their hovels tumbling to pieces over their heads—if the nights spent in the ditch by the wayside, and all the wretchedness of the tramp to the port—if these things should find a more permanent place in their imagination than the advantages of Catholic Emancipation, Corporate Reform, the National Schools, or the Encumbered Estates Court? Men leaving their country full of such bitter recollections would naturally not be forward to disseminate the most amiable ideas respecting Irish landlordism and the power which upholds it. I own I cannot wonder that a thirst for revenge should spring from such calamities; that hatred, even undying hatred, for what they could not but regard as the cause and symbol of their misfortunes—English rule in Ireland—should possess the sufferers; that it should grow into a passion, a religion, to be preached with frantic zeal to their kindred, and bequeathed to their posterity." There is too much truth in this mournful reasoning. Mr. Gladstone's offer of Home Rule served to soften this feeling, but his wise and beneficent plans have no place in the policy of the present Government of England.

We direct the special attention of our readers to Cardinal Newman's lectures on Protestantism, portions of which we have for some time back been printing. They cannot fail to do good in such a religious atmosphere as we live in. The article in last week's number we think admirably hits off all such cowardly and characteristic attacks upon Catholics as those of the speakers at the late Montreal Christian Congress. Besides the Cardinal's description of the ministerial clamour and clatter against Catholics, the alarm ringing of the bells in the Protestant steeples, has been pointed out by some of our leading men of letters as one of the very best bits of satirical writing in the whole range of English prose literature.

The present month is dedicated, as our readers know, to the souls suffering in purgatory. The doctrine of purgatory, the belief in a middle state of punishment, has been grievously misunderstood by non-Catholics, but among non-Catholics, especially among the Anglican clergy, the proportion of those whose hearts and minds give assent to it, is much greater than is commonly imagined; for the Catholic belief in a purgatorial state corresponds with our feeble idea of divine mercy and justice. Dr. Johnson gave utterance to the truth, which commends itself to the thinking minds, when, in answer to the question of Boswell, what he thought of the Catholic doctrine of purgatory, he replied: "If I understand the Catholic doctrine of purgatory it is this. Catholics believe that the great mass of mankind are neither so good as to deserve to go straight to heaven, nor so bad as to deserve to go to hell, and therefore, a middle state has been prepared where those who die in smaller or venial sins may be purified and prepared for the immediate vision of God. I don't see that there is anything objectionable in that."