

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.

If the O'Donnell action has been a fiasco legally, it at least has brought out some important points. It has shown that the *Times* is depending entirely upon the political prejudices of a London jury to acquit it of libelling the Irish leaders, for it has through counsel announced that it will not under any circumstances make known the names of those who supplied the secret letters. This is an acknowledgement of inability to prove their authenticity in a court of law. The Government also makes a confession by its refusal to appoint a Parliamentary committee of inquiry. It admits that it disbelieves the charges of the *Times*. It may well do so, for they have not even the merit of being skilfully manufactured. From beginning to end they are absurd forgeries. As to the suggestion that Mr. Parnell should appeal to the verdict of a London jury, it comes, as the *Liverpool Catholic Times* says, with bad grace from a Government which has suspended trial by jury in Ireland.

A cablegram from London on the 31st announces that Cardinal Lavigere has arrived there from Rome, to express the desire of the Pope that English public opinion be aroused concerning the slave trade in Africa. The Cardinal says the trade is rapidly extending. It is entirely in the hands of the Arabs, and under their brutal rule hundred of thousands of native blacks from the interior tribes are annually sold into slavery. The treatment of them *en route* from the place of their capture to market is horrible. Weak captives, unable to keep up, are ruthlessly cut down, and the route of a slave caravan can always be traced by human skeletons. The Pope will exert all the pressure in his power to check the evil. The hope is that a concert of public opinion in Europe will be able to arouse the authorities in Egypt and Zanibar to set themselves against the business. The movement is not confined to the Catholic Church, but is desired to include all Christian people.

We publish elsewhere in this number as much of the Holy Father's recent Encyclical on Human Liberty as we can make room for in one paper. The remainder will follow in subsequent numbers. In the meantime we give the subjoined analysis of the great document. The Encyclical, in writing which the Holy Father is said to have spent

three years of earnest study and labour, is an impressive pronouncement on certain false and prevailing notions of liberty, alike full of instruction to those who govern, and to those who are governed:—

Liberty is liable to abuse. Modern "liberties" are abuses. Natural liberty belongs to men as rational beings. It is derived from the soul. It is therefore dependent upon intellect. True liberty therefore follows the dictates of the intellect. Liberty needs to be helped by a law. This law is an eternal law. The individual law applied to society becomes human law. The human law is therefore an eternal law. Liberty is therefore restrained by obedience. (a) in the individual, to the natural law; (b) in society, to the human law. Liberalism proper refuses this obedience, and its own pleasure is its only law. Another form of Liberalism refuses obedience to eternal law in the State, but acknowledges it in the individual.

Liberty of worship should be restricted by the true religion, and Atheism is contrary to reason. Religion in the State confirms true morality. *Liberty of speech and writing* should be restricted by the moral law. *Liberty of teaching* should be restricted by the moral law, and therefore all teaching should fall within the truth. *Liberty of conscience* should be restricted to the true religion, and within these limits boldly defended.

Liberalism bears evil fruits. God allows evil for greater good. Rulers should keep this example before them. But Liberalism allows no tolerance. Man should submit to God, which Liberalism does not allow. One form of Liberalism wishes to separate the Church from the State, and allow the Church to work thus separated. Another form denies any power to the Church further than that of exhortation. Some wish the Church to go with the times. All these opinions are false, and should be substituted by the true doctrine previously laid down. The Church desires her sons, except under certain conditions, to take part in public affairs when possible; saving faith and moral-, she approves every kind of government.

In a Fourth of July address in New York, Mr. Goldwin Smith, speaking of commercial union between the United States and Canada, said: "Annexed by commercial blockade Canada would be almost as recalcitrant and disaffected as she would be if annexed by military force. You do not want a Poland or an Alsace Lorraine." "And yet this same individual," comments the *Buffalo Union and Times*, "would 'annex' Ireland by 'military force' to England; and by bludgeon, bullet and prison would make that unfortunate island the Poland of the seas."

Mr. Smith does not appear to have been much more acceptable in his pro-British luncombe to the Americans about "common ancestry" and "blood being thicker than water." "I am one of those," he said, "who believe and frankly avow the belief that the day will come when all the members of the English-speaking race upon this continent will again be, as once they were, one people, and England as the common parent of them all will rejoice in their union." This, replies the journal above quoted, is simply nonsense, and unsound historically. The population of the United States being a mixture of all peoples under the sun, these "common parentage" references to England as the mother of American traditions is simply so much over-wrought sentimentality.