

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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CONTENTS.

NOTES.....	401
THE ROMANOS OF A JESUIT.....	402
A RELIGIOUS ORDER DEVOTED TO PUBLICATION.....	Albert Reynaud 403
THE EQUAL RIGHTS DEPUTATION AND THE GOVERNOR-GENERAL ...	405
EDITORIAL—	
The Mail and the Middle Ages.....	408
Government by Petition.....	408
What we may Expect.....	408
The Leaders of the Crusade.....	409
The Orange Revolt.....	409
The Programme of the Mail.....	409
His Excellency's Answer.....	410
A Neglected Engine.....	403
Current Catholic Thought.....	413
Irish Affairs.....	411
Canadian Church News.....	407
Men and Things.....	412
POETRY—Onset.....	Bliss Carman 407

Notes.

The *Weekly Register* of London, a journal most cautious and trustworthy in its statements, announces in a number which has just reached us, that in counsel with the Sacred College, the Holy Father has already appointed the Prelate—whose name will be published only in case his office should become an actuality—destined to take the Pontiff's place at the Vatican in the event of the departure from Rome. He is described as a Prelate of energy, a quality which the *Register* thinks he will need (and other qualities besides) to keep the Pope's place open in the Vatican when once the Pope is gone. Such a substitute, under the Law of Guarantees, would probably find neither recognition nor protection.

Treating with great moderation the question of the Holy Father's departure, the *Correspondance de Rome* concludes that the residence of a Pope abroad implies a second possibility—the election of a Pope of non-Italian nationality. "We have always regarded" says the *London Weekly Register* the much talked of departure as a most redoubtable evil. Will not this opinion be mitigated in many minds by the hint of the *Correspondance*? There seems little doubt that a factor in the question of the Pope's residence is his Holiness's personal desire for change, which has increased of late into a nervous dislike of confinement. His excellent health is still the health of an old man, to whom tedium is hard to bear. Giving audience a day or two ago to the theological students who had performed their usual dispute, His Holiness told them that his absence from their exercises this year—the first time it had occurred—was due to the distress and preoccupation which had followed the event of June.

Our readers can scarcely have forgotten the outcry which was raised by some very zealous Protestant clergymen at the action of the Lieutenant-Governor of Ontario in giving a dinner at Government House in honour of His Eminence Cardinal Taschereau, on the occasion of the first visit to Toronto of that distinguished prelate. The incident is recalled by a similar experience which the Earl of Hopetown, the lately appointed Governor of Victoria, has been made to

undergo. Though the new Governor has since 1887 borne the sounding title of Her Majesty's High Commissioner to the General Assembly of the Church of Scotland, he is a man by no means unsympathetic or unfriendly towards Roman Catholics. Allied by blood to a number of Catholics, including the late Mr. Hope-Scott and Father Douglas Hope, Lord Hopetown has, on more than one occasion, excited the hostile criticism of Presbyterian bigots. The last occasion, we learn, was when, a few weeks ago, he invited the Catholic Archbishop of Edinburgh to dine at Holyrood—an attention which filled a reverend gentleman named Primmer with anguish, and caused him to cry out that it was the first time since the Reformation that Antichrist had been so complimented.

On Tuesday last there was formed in Montreal the Province of Quebec branch of the Equal Rights Association, of which the *Gazette* says that even the members themselves must admit that it does not present a very formidable front. It may be, says that journal, but the beginning of small things, but the promise is very meagre, and the start has been made under disadvantages that will be difficult to overcome. "Giving," it says, "the gentlemen who met in the small room of the Mechanics' hall yesterday full credit for honest purpose, can it be said they represent the Protestant community of Quebec? Probably fifty delegates in all assembled. At least a third of them were from Montreal and its immediate vicinity. Counties and districts the most important in the province sent no one to speak for them. There were no visible indications that the movement was a popular one. There are reasons to think it is not—that the weight of early mismanagement, mistakes and mis-statements, have proven too much for what might have been a crusade of serious import. The proceedings yesterday do not alter the opinion formed by observing the various anti-Jesuit meetings held throughout the province, that as a whole the Protestants of Quebec are not in agreement with the present phase of the opposition to the Jesuits act.

All hearts seem to have gone out to Mr. Gladstone on the occasion of the anniversary of his Golden Wedding. Even the Shah of Persia made his little speech—and a very felicitous and epigrammatic one it was, too—about the aged statesman's Golden Wedding. "It is better to live for fifty years with one wife, than for one year with fifty wives," was his Serene Highness' feeling observation, his own domestic establishment, in point of wives, being extensively equipped. The Prince of Wales sent a costly gift to Mr. Gladstone whom it is fashionable among the Tories to accuse of wishing to disintegrate the kingdom of which his Royal Highness is to be King. It has been said by some that Mr. Gladstone's attitude towards the Royal Grants moved the Prince to make this manifestation of friendship. "We should venture," observes the *Weekly Register* to attribute it to a more generous emotion: to sincere sympathy with an anniversary, so moving in its memories and in its future limitations. Nor can the emotion, be an impersonal one at a time when the Prince has passed his own Silver Wedding, and at a moment when his eldest daughter is to leave her father's roof—the first to fit from a happy and a united home. We cannot wish the future Duke and Duchess of Fife any better wish than this—that they may celebrate their Golden Wedding with as pure a private record, and as devoted a public one, as that of Mr. and Mrs Gladstone"