

# The Catholic Weekly Review.

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

*Reddite qua sunt Casaris, Casari; et qua sunt Dei, Deo.—Matt 22: 21.*

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## Notes.

We have received the following letter for publication, which was read in all the Roman Catholic churches in Toronto on Sunday last:

ST. MICHAEL'S PALACE, September 13th, 1889.

REV. AND DEAR SIR,—We are happy to announce to you that the Apostolic Brief appointing His Lordship Right Rev. John Walsh, Bishop of London, to the Metropolitan See of Toronto, was received in London on Monday last, the 9th inst. Let us thank God for having heard the prayers of the priests and faithful of the Archdiocese by appointing a worthy successor to our late lamented Archbishop.

We hope soon to be able to announce the precise date at which His Grace will take possession of his Archepiscopal See.

Yours in Christ,

F. P. ROONEY,  
G. M. LAURENT, } Administrators.

Writing to the Convention of the Catholic Young Men's National Union, which met in Providence lately, Mr. William J. Onahan, City Comptroller of Chicago and a distinguished figure among American Catholic laymen, said: "Nowhere, perhaps, in the wide earth is there open to Catholics so favorable a field in which to demonstrate the beauty and beneficence of Catholic teaching than here in this free and prosperous country. Under the genius of our Constitution religion is free, the Church is free. It is our duty to show what we know to be a fact, that Catholics in enjoying with their fellow-citizens of other denominations this freedom, not only respect it equally, but hold it, if possible, in deeper regard and profounder veneration. We love America with all its free institutions, its broad liberality, its boundless hospitality, and we love it more than all because of the great heart of its generous people. We are not alien or foreign to them, we are part of them, and our future is bound up in the weal or the woe of this mighty country. The State need not apprehend danger from such unions of Catholic societies, for the Catholic Church can never be a menace to our free institutions."

The comment of the *Catholic Columbian* upon Mr. Onahan's words, is as applicable to us in Canada as to our brethren in America. "Truly," it says, "we Catholics are Americans—we who discovered this continent; who first of white men settled it; who first evangelized its savage natives; who named nearly every river and mountain in it; who helped to achieve its independence; who fought for it in war and laboured for it in peace; and who to-day yield to no other body of citizens in loyalty to its institutions and devotion to its service.

Next to the Indians, we Catholics have the best claim in the world to call ourselves Americans.

The *Catholic News* of New York thus speaks of the influence of the Church upon society, an influence of which recent events have furnished a remarkable example: "The Church of God is wonderful, and workingmen seduced by secret societies, by infidel sophists, by maligners of every religious stripe, will learn from this great and striking, because recent, example, that the Catholic Church of God is the true friend, the best friend, the lasting and enduring friend of the workingman. She can deal with kings and nobles, she can contend for her rights with governments, she has for the worship of God pomp and dignity, but she never forgets the toiler, the lowly, the poor. For them her noblest churches are even open, she has her Masses for the masses, she welcomes all, and gives to the king on his throne and the beggar by the wayside the same sacraments, the same consolations, with no distinction of rank or wealth, of human grandeur or human misery. Truly throughout the ages the Church is such an inexplicable marvel, that not to see her divine origin is to blind one's self to the noonday light."

We shall publish next week the opinions of leading public men and of the principal English and Irish papers in regard to Mr. Balfour's proposed Catholic University for Ireland. There is no lack of diversity of opinion in respect to it, even among Irish Nationalists, the first suggestion of the measure drawing out of Mr. Michael Davitt a letter written in strong denunciation of the Tory Government's proposal. Mr. Davitt at least is uncompromisingly opposed to it. "The hand," he writes to the *Pall Mall Gazette*, "which has recently been charged by Irish members with the 'murder' of Donegal prisoners in Londonderry Jail the hand that again turns the key of a prison cell upon William O'Brien's liberty is grasped with enthusiasm amidst a hullabaloo of Press congratulations when it offers an endowed Catholic University to the Church whose priests Mr. Balfour has wantonly insulted within the last fortnight." We confess, with the *Irish Catholic* of Dublin, that we can see no point at all in this, nor any reason why, if a properly endowed Catholic University would be a gain for Ireland, the Irish people should not take it, no matter by whose hands it be proffered. That Mr. O'Brien has been unjustly imprisoned is hardly a good reason why the Irish people should refuse for their sons the advantages of higher education, and it is odd that so practical a politician as Mr. Davitt should indulge in it. We think it is absurd to suppose that the establishment of a Catholic University in Ireland would be an "abandonment," as Mr. Davitt calls it, "of the single plank position of Home Rule for a mess of Catholic University pottage."