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Notes.

WE have received from "Miss M. McL," Toronto, an additional sum of one dollar for the Irish Relief Fund.

To read of Lord Lorne describing Mr. Gladstone's policy as a "fraud, a funk, and a fallacy," is to be reminded of the old story of the cat and the lion. Lord Lorne, we should judge, is never more feeble than when he tries to be forcible. Certainly his forte is not in phrase-making.

SPEAKING of phrases, Lord Rosebery appears to have framed the most telling sentence to be found in the political speeches of the last few weeks. "Mr. Gladstone," he said at Edinburgh, "is the leader of the impotent, effete, disorganized, and discredited Opposition which has fallen into such general contempt that—it carries every bye-election." These words were uttered before, and not after, the election at Eccles, where the Gladstonian candidate wrested a seat from the Conservatives which they have always held hitherto.

SISTER ROSE GERTRUDE has resigned her post as nurse to the lepers at Molokai; and is about to be married, a New York contemporary announces, to a Dr. Lutz, a skilled leprosy specialist, who is described as a German materialist of the most pronounced type.

THE *Weekly Register* says of Miss Fowler's resignation: "Of course, Sister Rose Gertrude—or Miss May Fowler, as we may now call her—violates no vows if she marries. The title 'Sister' is now commonly taken by nurses in hospitals, and the assumption of it by anyone specially devoted to works of mercy is, indirectly, a tribute to the character of nuns and to the estimation in which they are held even by Protestants. Among the marriage announcements advertised in the daily press one is accustomed by now to meet the name of this or that 'Sister' as a bride; but the chances of unpleasant confusions and inferences are perhaps increased when the title is taken by a Catholic lady in the world. If the matrimonial rumour is true, and if the future husband is correctly described, Miss Fowler, as Mrs. Lutz, will have opportunities for missionary work—at home."

UNDER date of the 15th October, the Holy Father has issued an Encyclical Letter to the Bishops, the Clergy, and the People of Italy, which is a serious arraignment

of the existing order of things in the Italian State. The Sovereign Pontiff states that the ruling idea which, as far as religion is concerned, controls the course of public affairs in Italy, is the realization of the Masonic programme. Much of that programme, he adds, has already been realized, and it can be foreseen with certainty that, so long as the destinies of Italy are in the hands of men subject to the Masonic and anti-Christian conspiracies, that the programme will be pressed on unto its complete development. We shall refer more at length to this important utterance in our next issue.

ON the same evening that Canon DuMoulin was delivering the acrimonious address to which reference is made elsewhere, the Rev. Professor Clark, of Trinity College, Toronto, was preaching, in St. Margaret's church, in a markedly different strain, on the character and the influence of the late Canon Liddon, one of the most conspicuous men, intellectually, in the Church of England communion. Professor Clark, who was in other years an intimate friend of the dead churchman, paid feeling and eloquent testimony to his memory. But perhaps the most interesting part of his sermon was that in which he described how, early in his Oxford days, Liddon came under the intellectual influence of Cardinal Newman.

PROFESSOR CLARK, in his sermon, spoke of the two men as follows:

"Liddon used to say that he only indirectly came under the influence of Newman. But intellectually Newman was the most powerful influence in his life, although devotionally he probably owed more to Pusey. His own theological position was that of the Tractarian movement. The faith of the undivided Church, he held, was the true faith—whatever was taught by the authority of the councils of the Church, and perhaps in a subordinate degree by the fathers of the Church, before the separation of the east and west. Like the old Tractarians, and unlike many who call themselves their successors, Liddon accepted all the self-denying regulations which the Church imposes. Fridays, vigils, days of abstinence, he regarded as of obligation. For a mere fashionable, ornamental high churchism he had a great contempt, or rather a great horror, as tending to render things which he regarded as most sacred offensive to religious men of other schools.

Like Newman and Pusey he cared very little for externals. He did not care for them at all except as vehicles of the expression of truth, or means for the decent celebration of divine mysteries. But he stood quietly and firmly by those who are called Ritualists, because he considered them as witnessing to the Catholic faith."

OF Canon Liddon as a preacher, Prof. Clark added that he counted no labour too great to bestow upon the preparations of his sermons, and that he studied with the greatest ardour the compositions of—whom? The great French preachers, more particularly Bourdaloue, Lacordaire, and Bossuet! That in one Anglican church in this city the Rev. Prof. Clark should have been speaking in this strain of a man of some eminence in the Anglican communion, on the same evening that Canon DuMoulin was inveighing in another, against the "alien Church" whose practises Canon Liddon was careful to borrow, is an evidence of the delightful indefiniteness of Anglican opinion, and of the elasticity of a system which can be stretched so far in either direction.