

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.

In a letter that appeared in the *Globe* a few days ago from a correspondent "Confused," he says:—I see an article in the *Mitchell Advocate*, which is edited by an Orangeman, on Archbishop Lynch's death, concluding as follows: "He is now at rest, and not only his own people, but thousands of others, mourn over the great loss which both Church and State have received by his almost sudden call to a better world." Now, if the Roman Catholic religion, equally with the Protestant, can call a man to "a better world," and if the loss of a prelate of Roman Catholicism—the *bête noir* of Orangeism—can be mourned, not only by Roman Catholics, but by "thousands of others," what in the name of common sense is all this Orange racket about?

The decision of the Holy See in regard to Ireland will cause no schism in Ireland, says the *New York Catholic Review*, and it will cause no schism here. Speaking for itself it says it "will continue to take its ethics from Rome, or, if the words are equivalent, its 'politics from Rome,' the advice of Daniel O'Connell or any other leader, living or dead, to the contrary notwithstanding." It has no sympathy, it says, with that kind of Catholic loyalty to the Holy See which is willing to fight or die for the Chair of Peter so long as Popes and congregations pronounce in favour of our own pet opinions, but which charge Pope and Council to be corrupt when their decisions for the moment appear to be against our own interests. "If we believe the successor of St. Peter to be that kind of a ruler," says the *Review*, "we should think it no more an honour or a safety to be a member of the Catholic Church than to be an Episcopalian recognizing Queen Victoria as our spiritual head, or a Methodist."

The *Daily Chronicle* of London made the following announcement lately: It is stated on high authority that, should Lord Salisbury's Life Peerage Bill become law, Cardinal Manning would be among the first of the life peers created. It is well-known that all parties would hail the accession to the legislative power of the State of the venerable and benevolent Cardinal-Archbishop with

satisfaction. It is also stated that it is likewise contemplated to offer a similar dignity to the Protestant and Roman Catholic Primates of Ireland and to one of the bishops of the Episcopal Church of Scotland. It is believed, however, that the Roman Catholic Primate of Ireland would decline the honour if offered. It would not be, the *Weekly Register* says, as head of the Catholic Church in England (as this correspondent seems to suppose), but as a foremost citizen, who has served on two Royal Commissions, and taken the leading part in every social reform, that His Eminence would be offered a peerage if he were offered one at all. The honour conferred would not be on his Eminence but on the House to which he would bring so ripe a Christian and civic wisdom. "There has been a whisper of this," it says, "under more Governments than one; for it is patent to everybody that only as a Catholic and a Cardinal has he been left till now without such recognition as the State can make to its greatest sons and servants." But whether, in the Babel of modern politics, any Minister will be found to distinguish himself by making so sane and just a nomination, and one so peculiarly welcome to English-speaking Catholics all over the world, remains to be seen."

Mr. Labouchere a few nights ago asked the Under Secretary of State for Foreign Affairs whether any communications, direct or indirect, written or oral, had been interchanged between Her Majesty's Secretary of State for Foreign Affairs and the Duke of Norfolk either immediately before, or during or after the jubilee mission of the latter to His Holiness the Pope, in regard to the relations of the Holy See with Ireland, or with any other portion of the United Kingdom, and whether any communications, direct or indirect, written or oral had been interchanged between Her Majesty's Secretary of State for Foreign Affairs and any Catholic bishop or bishops upon the same subject within the last 12 months.

The Hansard report of the proceedings is as follows:

Sir James Fergusson (Under Secretary.)—No official communications on any political subject connected with Ireland have passed between the Foreign Office and the Duke of Norfolk or any Catholic bishop.

Mr. Labouchere.—That is not exactly what I asked (hear hear).

Sir J. Fergusson.—If the hon. member asks me whether any private communications have passed between Lord Salisbury and the Duke of Norfolk, all I can say is, that I believe they are on terms of private friendship, and it is probable they have often talked together about Ireland (laughter from the Home Rule members), but I have no information upon that subject.

Mr. Labouchere.—Am I to understand that Lord Salisbury and the Duke of Norfolk had many private conversations upon the subject referred to in question?

Sir J. Fergusson.—I have no information upon the point.

Sir G. Campbell.—Have there been any unofficial communications between Her Majesty's Government and the Pope? (Hear, hear).

Sir J. Fergusson.—I must ask for notice of questions of this kind (laughter).

On Monday, in answer to Sir G. Campbell, Sir J. Fergusson said that no unofficial communications of a political character had passed between her Majesty's Government and the Pope.