

# 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.

A correspondent writes to the *Empire*: "Will you suggest to the *Mail* that a Pope, a Prior, and an Abbott were the first three speakers for Sir John at the opening of Parliament? Is this another Jesuit move, and will the weathercock call the attention of "the noble thirteen" to it?"

When such a thing can happen at the opening of Parliament it does look as if the Church were getting a grip on the country.

Mr. D'Alton McCarthy, true to his promises to his Equal Rights colleagues, has lost no time in giving notice of a bill to abolish French as an official language in the Legislature and courts of the North West Territories. Mr. McCarthy, in a lengthy speech, introduced his bill in the House on Wednesday. It simply proposes to abolish the clause in the North-West Territories Act which provides for the official recognition of both the French and the English languages.

The House does not seem to have taken Mr. McCarthy very seriously, and from first to last he encountered, from both sides, a running fire of criticism. Mr. Chapleau, Mr. Laurier, and Sir John Macdonald spoke briefly in answer to him. Mr. Laurier thought it regrettable that Mr. McCarthy had introduced into his explanation a good deal of controversial matter, and there were many, he added, who might perhaps favour the bill, who would not endorse the words with which it had been introduced. The First Minister remarked that in addition to the importance of the bill Mr. McCarthy's whole line of argument was of a kind to involve the most serious and grave questions, which made it necessary to take time to consider what his contentions led to and the consequences that would follow a Parliamentary assent to them. The first reading of the bill was allowed. The debate upon the second reading is likely to be second only to the Jesuit Debate of last session in interest and importance.

There passed away a few days ago at the ripe age of ninety years, a man who was a conspicuous figure at one time in the Church—Dr. Johann Ignatius Dollinger, who, shortly after the Vatican Council of 1870, left the Catholic communion, and has since been known only as the leader of what is known as the "old Catholic" heresy. Dr. Dollinger, who was a professor in the University of Munich, and a man of great erudition, withheld his submission to the dogma of Papal Infallibility defined by the Council, and shortly after seceded from the Church, incurring by his public opposition to the judgment and decision of the Council, sentence of excommunication. The position he assumed in regard to the definition was a highly illogical one. He conceded the infallibility of an Œcumenical Council; yet when the Œcumenical Council of the Vatican declared the infallibility of the Pope speaking in Council, Dr. Dollinger denied it. With his secession from the Church his fame culminated; he became the leader of a weak and inconspicuous heresy. At a Synod of the new sect held at Bonn over which he presided, it was decided "to abolish compulsory confession and fasting, to employ the vernacular in public worship, to recognize the marriage of priests as lawful, and to allow them to administer in their churches the communion, in both kinds, to members of the Anglican persuasion." With all his great gifts, now that he has gone, it is seen how sad a failure his life has been. The "Old Catholic" movement died long ago. The incident, it has been commonly observed, emphasizes the truth that the most brilliant of the Church's members can add nothing to her grandeur, and that, while true to her, they are great only because she is great.

Mr. Gladstone upon the announcement of Dr. Dollinger's death published an article giving some reminiscences of the great German scholar and concluding with an eloquent tribute to his memory. "He is to be honoured" Mr. Gladstone has written "for attainments perhaps never surpassed either for extent or for the wonderful manner in which he held them digested and at command for use. He is to be honoured yet more fervently because in him the spirit of self was dethroned and extinct that he might live a larger life, and because pursuing truth in a spirit of courage he set a great example for generations to come."

We presume it is only natural that Mr. Gladstone should speak thus in eulogy, for he also opposed the Vatican definition. Mr. Gladstone, as our readers know, went to the pains of publishing a pamphlet to prove that the definition was a menace to all modern governments, and that the effect of it was "to place the loyalty and civil allegiance of a Catholic at the mercy of another," meaning the Pope. Mr. Gladstone's pamphlet, however, as the reply of Cardinal Newman made it very apparent to the world, was based on an immense misapprehension of the subject.