

# 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.*

Vol. II.

Toronto, Saturday Sept 29, 1888

No. 33

## CONTENTS.

NOTES .....	399
CONTRIBUTED ARTICLES—	
The Church its own Witness.....	400
Shakspeare on Purgatory.....	403
EDITORIAL—	
The Abolition of the Separate Schools.....	404
The Irish in Edinburgh.....	404
The Rev. George Angus.....	405
Cardinal Manning in the <i>North American Review</i> .....	405
" The Church its own Witness".....	305
BOOK REVIEWS .....	406
URGENT CATHOLIC THOUGHT .....	
About Collacy .....	407
Political Irishman.....	407
CANADIAN CHURCH NEWS.....	408
CATHOLIC AND LITERARY NOTES.....	408
POETRY—	
Parnell.....	M. W. C. 403

## NOTES.

The *New York Nation* is much amused with the *London Spectator's* edifying remark about Wm. H. Hurlbert's book on Ireland, that "Mr. Hurlbert's study of Ireland has been the study from the point of view of a liberal Roman Catholic who cares a great deal more for the moral welfare of Irishmen than for any particular political system, but who is quite favourable to local liberties as long as these local liberties do not really imply moral anarchy." The *Nation* drily comments: "We fancy many an old acquaintance of Mr. Hurlbert's here will have aching ribs on reading this picture of him as a pious Catholic examining Irish sin with an anxious, pitying eye."

"Mr. Parnell and the *Times*," forms the subject of an important and interesting letter in a late number of *Le Moniteur de Rome*. After discussing the difficulties Mr. Parnell has to contend with in the trial before the Commission, and how the *Times* will get rid of the difficulty raised by the forged letters by "entrenching itself behind the professional secret and saying it was deceived," the writer discusses the result of a favourable verdict being given to Mr. Parnell in the Scotch courts. "Two tribunals are occupied with the same question, and if their verdicts should differ there would be a judicial scandal, which may do the greatest harm to the Government and to the majority which supports it." Speaking of the death of Mr. Mandeville, the writer in the *Moniteur* says: "There is no country in Europe where such treatment is inflicted on men who, by their education and by their habits of life, have a right to much consideration. And when this treatment is applied to men, who after the expiation of their punishment will come again to sit at Westminster, it may be said that such policy compromises more than it serves authority." The same writer also notes what is very important should be clearly made evident in Rome, that what is lawful in England or Scotland becomes a crime at Dublin or at Cork. The same citizen who assists at a meeting in Glasgow (with impunity) will be prosecuted

for having assisted a day after at a meeting in Ireland. Where there is no equality before the law, what is the authority of the law? "Thanks to the constant action of Mr. Gladstone," says the *Moniteur*, in conclusion, "these ideas are gradually making their way in England, and the next general elections may very well lead to the triumph of Mr. Parnell and the revision of the Act of the Union." The particular advantages to be derived from this letter, placed next the leading columns, are that the Pope will thus have an opportunity of seeing the state of the matter as described by a trusted writer to his own journal, and that the prelates of the Vatican who favoured English schemes may take thought for themselves. The concluding sentence is very noteworthy in such a paper as the *Moniteur*.

A still stranger complaint, in view of the quarter from which it emanates, is that made by a writer in the *Review Canadienne* about the literary indifference of his countrymen. If there is one gratifying sign of activity more indicative of the higher growth than any other, says Mr. Lesperance, it is the number of books, articles, writings and periodical contributions of all kinds which the French of this province have put forth within the last ten or twelve years. It is a standing ground of wonder and greeting among the English writers throughout the Dominion.

Another simple and touching little example, mentioned by *Laclede*, is that of old Bonsecours church, when it was undergoing repairs a year or two ago. The pastor was reminded, in the *Gazette*, and other non-Catholic papers, not to forget to put back the old legend over the front door, and it was done in gold letters:—

"Si l'amour de Marie dans ton cœur est grave,  
En passant, ne t'oublie, de lui dire un Ave."

The same gifted writer (M. Lesperance) refers in a late number of the same paper to the statement made by Mr. Goldwin Smith in a paper to an American periodical, that the French of Canada longed to be ceded back to France. The French of Canada, he replies, do not want to be ceded to France, nor to the United States. They want to stick to the soil where they have toiled for over 200 years. They want neither annexation nor federation. They ask to remain Canadians and "*voilà tout!*"

A correspondent of the *Montreal Star* urges the keeping open of all churches (meaning, we presume, Protestant churches) on week days, that he who passeth may go in and pray, or rest him in the holy atmosphere of God's house. No man, observes *Laclede* in comment, is ever the worse for halting, were it only a minute, to remember in whose presence he walketh and worketh.

The example is given by St. George's church, New York, of which the Rev. Mr. Rainsford, well remembered in Toronto, is rector, and at the door of which there is a signboard with these words in large letters:

"Come in to Rest and Pray."