

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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CONTENTS.

NOTES	487
CONTRIBUTED ARTICLES—	
Some American Catholic Novelists.....	David Ronayne 400
Montreal Gossip.....	Old Mortality 489
SELECTED ARTICLES—	
The Diocese of Quebec under Early British Rule.....	D. A. O. Sullivan 488
Anecdotes about Clerics.....	491
EDITORIAL—	
O'Connell's Correspondence	493
An Incident of the Emperor's Visit	494
Dr. Dollin and the Old Catholics	492
An Anglican Inquisition	493
The case of the Bishop of Lincoln.....	493
A Catholic View of the Ritualists	493
DEAN HARRIS ON CHARITY.....	494
ANECDOTES ABOUT CARDINAL NEWMAN	491

NOTES.

The difficulty to determine what Protestants regard as orthodox was well shown by a recent sermon of Bishop Vaughan's, in which he relates an amusing incident from his own experience. A member of the Church of England had become convinced that the Church of Rome was alone the Catholic Church, and laid before his minister his doubts, saying: "I believe in the invocation of the saints and in the seven sacraments." The minister replied: "My dear friend, many Christians believe in these doctrines; there is no reason why you should not hold them and remain where you are." The layman continued: "I must be really honest with you, I believe in the Papal supremacy and in the infallibility of the Pope." The minister was not startled in the least, but replied. "My dear friend, a large body of Christian men throughout the world believe in these doctrines. There is no reason why you should not believe them if you please, and remain where you are." It would be interesting to know what one cannot believe and be orthodox, according to the Anglican scale.

The *Freeman's Journal* says: Marriage is never a failure among genuine Catholics, because they are taught that it is a holy sacrament to be always respected and revered. Besides, they have, to aid them in fulfilling the obligations of matrimony, the Sacraments of Penance and of Holy Communion that keep fresh the grace of the marriage sacrament, and sustain it by their inspiration and the counsels of the Ghostly Father.

"It sounds like blasphemy," says the *Dominion Illustration*.

ted, speaking on the same subject, "to ask whether marriage is a failure. Answers are being poured in upon the American papers from thousands of pens, some of them steeped in scepticism, some in scorn, some in sneers, and almost none in submission to first principles. And yet no rule of life is so elementary. Marriage is a rite or a sacrament. It is indissoluble except for the one cause set down in the Bible. The family and society, are rooted in it. The morals of the Christian world are fastened on the sanctity and inviolability of the wedding tie."

The *Mail* of 14th inst. is exercised over the disposition to be made of the "conscience-money" which the Province of Quebec is about to pay for the confiscated Jesuit estates. It parades the fact that the Pope approves of such and such a disposition, as though his interference in the matter were an iniquity. It is a pity that so simple a matter should be so wretchedly garbled by any intelligent man. Grant that a robbery was committed a hundred years ago, that in the interim the rightful owners were not able to make themselves heard, that now it is resolved to do them justice, (all these premises are matters of history) and one comes to the mere matter of the proper disposition of the conscience-money aforesaid. The Pope alone is the arbiter of such matters when the beneficiaries are ecclesiastical bodies or persons; and his *beneplacitum* is as integrally part of the transaction as was, for instance, the vote of the Provincial Legislature.

The *London Tablet*, in the number for October 20th, collects the opinions of the continental press on the Emperor William's visit to Rome. The sense of the various editorial opinions is that, while the Emperor has been enabled to get an excellent idea of the possibilities of Italian usefulness in case of war without committing himself, the "terrible Crispi" has gained nothing what ever.

Grip of last week is as offensive as ever. A Miss with a mitre masquerades with Mercier, and the Lower Canadian priesthood are held up as the oppressors of a people who, under their control, are the best-to-do people on the American continent. They are the best to-do in this, that they are as yet free, in great part, from the tyranny of monopolistic trade with all its attendant misery of body and damnation of soul. They are a nation of thrifty, independent labourers or landholders, and while the system which has made them such may not be in touch with the times, it serves admirably to conserve the best interests of the people generally. "Mercantile enterprise," the cartoon assures us, suffers; yet half the continent is to-day at war with that very "mercantile enterprise" which remorselessly grinds its slaves to the dust and makes clods of what might have been men and women.