

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.

The anti-Gladstone revolt of Mr. Davitt has served to bring out in a more unmistakeable manner the feelings of affection and gratitude which the people of Ireland entertain for him. Whoever has been idle, they are chivalrous enough to see that the last man living who deserves reproach from Mr. Davitt is that wonderful old man who at a time of life when most men are pining for rest and are sinking into the shadow of the grave, has proclaimed the wrongs of Ireland night and day and thrown his great personality in the front in the fighting. The following extract from a late number of the *Irish Catholic* of Dublin expresses the sentiment of the Irish people.

"Whether we regard the sentences in which Mr. Gladstone gracefully touched upon the olden traditions, the ancient glories and prowess, as well as on the more modern aspirations and hopes of the Cymric people, or those in which he demolished the puny arguments of his political opponents and defended himself against the spiteful assaults of the *Times* and a host of other scribblers and talkers who gain a momentary notoriety by attacking a man of such eminent individuality, we are equally impressed by the immense versatility, the wealth of pure eloquence, the profound thought and deep labour which the old chief brings to every subject with which he deals.

"Mr. Gladstone's labours in the cause of Ireland are to her a source of indebtedness which in the day of her freedom she will not fail to recognize, but it seems to us that no greater service has ever been rendered by him to our people than the inculcation of the lesson which the mere spectacle of his marvellous exertions teaches. If Mr. Gladstone is eager to do so much in the service of Ireland, is ready to undertake work so serious and so heavy, is willing to risk the thousand risks which at his age are the absolutely certain concomitants of prolonged exertion, and all this that he may aid in securing the restitution of our

plundered national rights, is there any toil or peril, however great or serious, from which Irishmen themselves should shrink in the same sacred cause?"

The Most Rev. Archbishop of New York has signified his intention of presenting the \$20,000 given to him by the priests of the Archdiocese to the fund for the building of the new seminary. Mr. Eugene Kelly has given \$10,000 for the same purpose, and other wealthy Catholics have presented large amounts.

In the midst of so much calumny, which is constantly hurled against the Catholic Church, it is refreshing to hear a dignitary of the Anglican Church speak as did Dean Lake, of Durham, who recently said, through the columns of the *London Times*: "It has come to pass that the Church of Rome, and I believe the Church of Rome alone, is essentially the Church of the poor."

Dr. Dorchester, a Presbyterian divine, has withdrawn his misrepresentations of Archbishop Ryan. He represented the Archbishop as saying: "If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the United States come to an end."

Dr. Dorchester is much praised by some journals for having withdrawn his lie. It would have been more praiseworthy, we venture to think, had he avoided bearing false witness. He has retracted his falsehood, but will the Protestant pulpit and press cease repeating it?

The *Week*, commenting upon Cardinal Manning's article in the *North American Review*, sneers at the idea of there being unity of belief "in an organization which makes submission to authority, and private judgment prime conditions of memberships." This is the argument of anarchy applied to religion. It means that in the sanctuary as well as on the hustings, we are to hear the *vox populi, vox Dei*. The pulpit, instead of proclaiming with an authoritative voice the word of God, is to echo the popular convictions and prejudices, popular passions and errors. One of the objections to the Reform Act of 1867 which weighed most heavily with thoughtful men, was that it enfranchised people who did not know their own power. A vast mass who were not influenced by ideas, and who, in the event of any question coming up of a kind to excite the lower orders of mankind, were likely to go wrong. The placing of this power in their hands remains, to this day, a delicate experiment. If then, as thinking men are agreed, the common ordinary mind is unfit to fix for itself what political questions it shall attend to, if it is as much as it can do to judge decently of the questions which drift down to it, it is somewhat sophistical to find the *Week* arguing against authority in matters spiritual, and investing, with respect to Divine things, the uneducated mob, and the unthinking, with the attribute of infallibility.