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Notes.

A RECENT visitor to the Vatican from Ottawa was impressed with the striking resemblance in personal appearance between Pope Leo XIII. and the Canadian Premier. The resemblance between His Holiness and the Dominion statesman holds good at least in one particular—their tenacious vitality. Dozens of times during the past decade and a half the question has been raised, 'Who will succeed Sir John Macdonald?' Yet the veteran Premier neither dies nor resigns, but gives promise of being spared for yet many a day to his country.

A MEMOIR of Cardinal Newman is being prepared by Mr. R. H. Hutton, one of the editors of the *Spectator*. The memoir has been in preparation for some time, and was announced before the lamented death of the Cardinal. It will, therefore, not be a mere *memoire pour servir*; and it will be to a considerable extent, if we may judge by Mr. Hutton's previously published writings, sympathetic. By the way, Mr. Hutton is an Irishman, and, it is said, a relative of Davis's betrothed, whose story has been recently told by Sir Charles Gavan Duffy.

Some mention has been made, too, of a life of the Cardinal, to be published under the direction of the Fathers of the Oratory. For some time it has been generally understood that Father Neville, the secretary and constant companion of His Eminence, was engaged in preparing the materials for the publication of such a work. These materials include, it is stated, a very valuable series of more than 200 letters which the deceased addressed to a friend during a period extending from 1843 until five years ago.

A SEQUESTERED patch of green turf, so closely marked and sheltered by yew and oak and laurel that it is visible only to the heavens, is, writes a newspaper correspondent, the burial-place of Cardinal Newman. "The stranger who in time to come finds out his grave will discover a simple grassy mound, only distinguished from the half-dozen neighbouring graves by the inscription on the little Latin cross which forms the headstone. This is the resting-place which he chose for himself years ago when he was plain John Henry Newman, and he kept to his choice. His dearest friend lies in the same grave—Ambrose St. John, died 1875—and the luxuriant bed of St. John's wort in yellow flower which runs down one side of the small enclosure was grown in memory of him." "*Cor ad cor loquitur*" was the

Cardinal's motto. Death has not quelled the voice of his heart.

CARDINAL MANNING'S words on his dead friend are the most eloquent and touching yet spoken. His estimate of Newman's influence and work is noteworthy, "It has been boldly and truly avowed," he said on Wednesday at the Brompton Oratory, "that he is the founder, as we may almost say, of the Church of England as we see it. What the Church of England would have become without the Tractarian Movement, we can faintly guess; and of the Tractarian Movement Newman was the living soul and the inspiring genius." This sentence will be implacably resented and fiercely attacked; but it is true as the light of day. This intellectual movement was begun and sustained by one man. But for this movement Erastianism and Rationalism would by this time have reigned supreme in the national religion. The penetrating influence of this one mind has pervaded also the bodies separated from the Established Church, and most opposed to it. They have been powerfully attracted, not to the Tudor Settlement, but to Primitive Christianity. And the same sweet voice and luminous words have been working among them, all the more persuasively because he had rejected all things of this world, even more than themselves." This is claiming more for Newman than some Englishmen will be inclined to allow; but all the Churches have shown since his death how living an influence his life and words are with them still.

As we write the Convention of the Grand Council of Canada of the Catholic Mutual Benevolent Association is in session in Montreal. The first public function of the Convention began with the attendance of the delegates at High Mass in St. Patrick's Church, on Tuesday morning, to which they proceeded in a body, between eight and nine hundred members forming in line. The association was received at the church by the Hon. Edward Murphy and a committee of the members of St. Patrick's Church. The sacred edifice was profusely and handsomely decorated for the occasion, the altars being adorned with flowers and lights, and the galleries and pillars with tasteful drapery. Seated in the sanctuary at High Mass were His Grace Archbishop Walsh of Toronto, the spiritual adviser of the Association, the Rev. Father Dowd, Rev. Fathers Toupin, Quinlivan and Callaghan of St. Patrick's, Rev. Father Hogan of the Catholic University of Washington, and many others. The sermon was preached by the Rev. Father Drummond, S. J., Rector of St. Mary's College, Montreal, who dwelt, during the course of a fine address, upon the aims of the association and showed how they tended to improve the moral, mental, and social condition of its members. The reverend speaker also traced the history of the association from its inception in July 1876 to the present, and pointed to the reasons why its course had been one of progress and prosperity. The musical portions of the service was very grand and effective.

After the service the members returned to their hall where a brief reception was held, and where the acting Mayor of Montreal briefly addressed the Convention in French and English, welcoming them to that sturdy old Catholic city. On the conclusion of the reception ceremonies the Convention proceeded to business.

More detailed reports of the proceedings will appear in our issue of next week.