

# The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

*Reddite qua sunt Casaris, Casari; et qua sunt Dei, Deo.—Matt 22: 21.*

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## Notes.

We devote a good part of our space again this week to the chronicling of the deliberations of the the Catholic Congress, which, taken with the opening of the Catholic University in Washington, opens a new chapter in the history of the Church in America. To make room for the accounts of the proceedings in Baltimore we have been compelled to omit this week, as last, much ordinary matter.

The Bazaar in aid of the new church of St. Paul's, has been in progress during the past week, and despite the bad weather, has attracted large numbers of visitors. It is confidently hoped that the Catholic people of the city, always generous in assisting every deserving undertaking, will, during the remaining days of the Bazaar, second as far as in their power lie the efforts of Father Morris, and the clergy of St. Paul's, to complete the noble edifice which is to take the place of the old mother church of St. Paul's in this city.

The arrangements for the reception of His Grace Archbishop Walsh, who will arrive in Toronto at 7 o'clock on the evening of Wednesday next, are as announced in our last number. His Grace will be met at the Union Station and escorted to St. Michael's Cathedral, where, after the ceremony of installation is concluded, the addresses of clergy and laity will be presented to, and acknowledged by, the Archbishop. As has already been announced in *The Review*, it is intended that the reception of His Grace shall be of as simple and dignified a character as possible; there will be no flourishing of trumpets, and no attempt made to provide anything in the way of the spectacular. His Grace will receive instead, a simple, but immense, and heartfelt welcome.

We shall be able to refer more at length next week to the interesting article in the current number of the *Nineteenth Century* on "Roman Catholicism in America." The writer, Mr. J. S. C. Bodley is especially happy in the pictures which he presents of the Canadian Church. Cardinal Taschereau is portrayed as a courtly prelate discoursing in the stately French of the last century, which seems in Quebec, to be alive again. "At one moment his talk is of the decadence of the times, the perniciousness of modern literature, but it sounds as if a prelate of old France were deprecating the growing license of the more recent works of the author of "Henriade," or lamenting that Crebillon's dramas were supplanting the masterpieces of Racine." Yet despite his old

fashioned manners, so much is his character admired and so popular has it made him that "it has been seriously suggested in Protestant quarters that for the protection of the minority it would be advantageous if representative institutions in Quebec were abolished and the government of the Province invested in Cardinal Taschereau."

A "Third Party" orator in Montreal said that it was composed of "the better elements of the old parties." A typographical blunder made him say "the bitter elements of the old parties." It was one of those happy blunders, says the *Halifax Chronicle*, which carried a large amount of truth with it. "Having been privileged," it says, "to hear some of the Third Party platform performers in this province, we can testify to the exacerbated bitterness, the bold exaggeration of opponents, and the conspicuous absence of charity which characterizes them."

The writer of the interesting series of articles, "At Dodsloys," which appear at intervals in the *Montreal Gazette*, concludes, in a late number, a close and appreciative review of the late Mr. Matthew Arnold's work as a critic and writer with the profoundly impressive sentences which follow:

"It is noticeable that in all his estimates of culture and progress, Matthew Arnold leaves out religion, as religion is understood by those who accept the 'orthodox' view of things spiritual. This leaves alike the author and the reader in a melancholy mood; and this renders necessary a protest against the tendency of Mr. Arnold's writings. They are not safe reading for uncertain minds, or unformed minds, or minds feeble and illogical. His too famous renunciation of the idea of a personal God is startling and lamentable, a catastrophe of the intellect. That God is only a 'stream of tendency by which all things seek to fulfil the law of their being' was all that he could affirm as a creed, and this was all he had to offer in place of the historic faith of Christendom. After so many centuries of Christian belief and self-sacrifice, and high thought, and profound studies and stern teaching, this was but a melancholy intellectual result for one of culture's most favoured sons. And this it is which makes one necessarily contemplate the life and teaching—a life most pure and high whatever may be said of the teaching—of such a man, not with satisfaction in the end, but with sadness."

The reviewer—a Catholic gentleman—takes some pleasure, if we may judge, in at least thinking of Matthew Arnold in the light of two sentences of Cardinal Newman, which he places at the top of his article, and which, we take it, he desires to apply to the great critic and writer. They are taken from the famous passage in which the Cardinal defines a man of culture and a gentleman: "If he be an unbeliever, he will be too profound and large-minded to ridicule religion or to act against it; he is too wise to be a dogmatist or a fanatic in his infidelity. He respects piety and devotion: he even supports institutions as venerable, beautiful or useful, to which he does not assent; he honours the ministers of religion and it contents him to decline its mysteries without assailing or denouncing them."