

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 world, says the London (Eng.) *Catholic Press*, has long been waiting for a definition of "Tory Democracy." It has been defined at last, and by the highest authority—the inventor and patentee himself. Tory Democracy is "the Democracy which supports the Tory party." So clear and explicit, don't you see? and withal so simple. It deserves to be ranked with the famous definition of an archdeacon as "a person who discharges arch-diaconal functions."

Speaking before the Catholic Club of Philadelphia, on his recent return from Rome, Archbishop Ryan took occasion to allude to the reports which appeared in the newspapers at the time of the celebration of the Pope's Jubilee, to the effect that His Holiness was so overcome by physical weakness that he fainted on one occasion in the middle of the ceremonies. Such reports, said his Grace, were altogether unwarranted: nothing in the deportment of the Holy Father indicated physical weakness. "I saw him," continued the Archbishop, "during the entire period of the demonstration, and failed to observe any evidence whatever of weakness. . . . The Pope is wonderfully well-preserved. He has not commenced to use spectacles in reading—a fact which, at his age, furnishes an evidence of great vitality. He is of a long-lived family, and it seems highly probable that he will be spared for many years to guide the destinies of the Church."

The Rev. Principal MacVicar, of the Montreal Presbyterian College, has written to an Ottawa journal on the subject of a union of the Presbyterian and Methodist bodies in Canada. The spirit of union, he says, is abroad, and he hopes, despite the difficulties in the way, for an early consummation of some plan of amalgamation. Mr. MacVicar speaks in his letter of "Presbyterian Catholicity,"

in regard to which, as outsiders, it may be permitted us to say that that "Presbyterian Catholicity" must be elastic which would include Dr. MacVicar and, say that Dr. John Hall, whom we quoted a few weeks ago as ridiculing the custom of Easter observances. Of this gentleman a Protestant paper, the *New York Living Church* observed in a late issue: "The Christian man who can stand up on Easter day, in this year of grace, and denounce the observance as 'a compound of heathenism and Judaism' is greatly to be pitied. As we read it, Dr. Hall's Easter sermon is as good against the weekly commemoration as against the annual commemoration of the rising of our Lord. Perhaps he keeps the 'Sabbath' and not the Lord's day. If so, he has gone back to the 'beggarly elements' which he professes to abhor. If he keeps the Lord's day, he commemorates the Resurrection every week. His argument from the etymology of 'Easter' is good against every month of the year and against every day of the week. His arguments, in reality, are good for nothing—not worth a serious attempt to answer."

It would be unfair, of course, to claim that Dr. Hall spoke for any number of Presbyterians in Canada in ridiculing the commemoration of the holy season of Easter, which is the world's witness from year to year that its faith in the supernatural is not dead.

Lest a sentence in a paragraph culled from an exchange and printed elsewhere in this issue in reference to temperance reform work among the Irish, whether at home or abroad, should be misunderstood by any of the Review's Irish readers who properly are jealous of the good name of the race, we venture to quote the concluding words of a lecture on the "Mission of the Irish Race," delivered a few weeks ago in Philadelphia, by the Rt. Rev. Bishop Keane, of Virginia, Rector of the new American Catholic University.

"More than ever do I feel how truly O'Connell said that the two conditions and the two securities of her freedom must be religion and temperance. Still and always, as in his day, teetotalism must be Ireland's best policy, her best guarantee of peace and prosperity. And I rejoice to learn that the great Liberator scarcely insisted on this more strongly than does his successor, Parnell. If ever there was a time when Ireland needed level-headedness, it is now, and surely experience has abundantly demonstrated that Irish level-headedness and whiskey never did agree. Away, then, with whiskey, that Ireland's liberty may be won and may be made secure. And as Parnell now persuades his colleagues in Parliament to help on the same cause by letting drink alone, so over the Parliament House in College Green may God's holy angels hold aloft the motto: "No whiskey must enter here." We in America are helping on the dear old land towards the wishe-for goal. What we desire for her is the enjoyment of the blessings of a federal constitution such as we here possess. Let us prove to the world that Irish heads and hearts are as capable as any on earth of wise self-government and of national honour and prosperity. Let us prove how truly O'Connell said that under the guidance of virtue and religion the Irish people are fit to be the best and happiest people in the world. It is a noble aim; in God's name let us aim at it; with God's help let us realize it."