

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.

Vol. III

Toronto, Saturday, June 15, 1889.

No. 18

CONTENTS.

NOTES.....	27
Cardinal Newman's Illustration of Protestant Methods of Argument.....	25
Cardinal Gibbons on High License.....	24
Diocese of Peterborough.....	28
Congregational Singing.....	23
The Romance of a Jesuit.....	29
Power of the Mass.....	23
Allocution of His Holiness Leo XIII.....	23
Delectating Children.....	24
EDITORIAL—	
The Clan-Na-Gael.....	26
Political Dinners.....	26
Mr. Wakeman in Ireland.....	26
The Mail on Gallenism.....	21
The meaning of Gallenism.....	21
Ultramontaniam and Liberalism.....	21
The School Trustee Incident.....	22
The Separate School Law.....	22
Men and Things.....	24
Irish Affairs.....	24
Catholic and Literary Notes.....	23
Canadian Church News.....	23
POETRY	
Something Great.....	24

Notes.

Some little time ago the REVIEW reprinted from the *Fortnightly* a magnificent article on Cardinal Newman from the appreciative pen of Mr. W. S. Lilly. In the course of his paper Mr. Lilly drew a vivid sketch of the condition of English religious thought at the beginning of the present century, in order to make plain to the reader into what sort of an atmosphere the great man was early thrown. The sum of what he said was, in effect, that Christianity perhaps never presented less of the character of a spiritual religion; and that there seemed to be a general tendency on the part of its teachers to explain away, or extenuate, its supernatural aspect. The only sign of spiritual life to be found at the time was, he said, the preaching of Wesley, and the movement with which his name is connected, a movement which, making all allowances for its extravagances and its narrowness, did a great work in that, as he argued, it kept alive the idea of the supernatural in an age which was rapidly forgetting all about God, except, perhaps, as a name to swear by. Granting all that was to be said in respect to the intellectual littleness of the man, and the eccentricities of his movement, and it still remained, he contended, that Wesley had more in him of the character of St. Vincent Ferrers, St. Bernardine of Sienna, and Savonarola than any other teacher whom Protestantism ever produced.

This statement made some good people open their eyes in amazement, and it was not long before the editors of this REVIEW were very gravely expostulated with, and from a very high and by no means unfriendly quarter, for having permitted so pernicious, if not, indeed, heretical an opinion, to see

the light in its columns. We recollect that we were told that about the only living principle the founder of Methodism managed to communicate to his following was "his superb disregard of authority." We were constrained to confess that he, of course, was no Papist. We were able to show, however, that Mr. Lilly's opinions in the matter were shared by some of the most illustrious of contemporary Catholic writers; but we deferred, of course, to our good friend's better judgment, and desisted from any further reference to the subject.

A paragraph now going the rounds of the press recalls the incident to our memory. It is as follows:

Cardinal Manning recently paid the following tribute to the influence of John Wesley. "Had it not been for the preaching of John Wesley, no man could tell how deep in degradation England would have sunk."

Bishop Vincent, of the Methodist Episcopal Church of America having called the attention of the *Methodist Times* to this item, that paper sent it to Cardinal Manning with a request that he would state whether he was correctly reported, to which His Eminence returned the following reply:—

DEAR SIR,—I have so often spoken in the sense of the enclosed paragraph, and even more fully, that I cannot remember when, where, or under what circumstances, these words were spoken. But you will find their equivalent at page 36 of a Preface to "England and Christendom," and in the last of "Four Lectures on the Grounds of Faith." I am thankful to say that I have a warm sympathy with all who love Our Divine Lord and labour for Him.—Believe me, dear Sir, yours faithfully,

HENRY E., Cardinal Archbishop.

The Anti-Jesuit Convention, which met in this city on Tuesday, completed its business on Wednesday, having brought together, we should judge, an uncommonly large number of parsons. The outcome of the Convention, it appears, is to be the formation of an Equal Rights Association pledged to a politico-religious platform, which its members will endeavour to enforce at the polls by refusing their support to any candidate for the Dominion or Provincial Parliament, who will not further the aims of the Association. The spirit of wise moderation, which undoubtedly Dr. Caven did endeavour to infuse into the proceedings, does not appear to have been to the taste of the average delegate, and the platform put forth by the Association, so far as the resolutions outline it, may be said to be the formation in brief of an anti-Catholic party, prepared to make war to the knife on the Separate Schools and the French Canadians, on the ground that the schools are the outposts, and the French Canadians the advance guard of Jesuitism. We shall have occasion to refer to the subject more at length in our next issue.