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radically wrong. Both gentlemen con-

fess that the desired peace must be

obtained by sacrificing something of

what their respective Churches declare

to be the divine truth. Thus Dr. Moore,

says:

"A little compromise of the distinctive

doctrines would effect a settlement

pleasing to all."

Rev. Mr. Carson goes further still in

this direction. It is acknowledged on

both sides that the chief obstacle to union

lies in the "essential points of the Arminian

and Calvinistic theologies;" but Rev. Mr.

Carson explains:

"I have no doubt that candid and God-

fearing men might find a solution."

The way in which this solution is to be

attained he declares to be that there will

be found "an interpretation upon which all

could unite." In plain English, both

parties must agree to explain away the

doctrines which are by their respective

Churches, defined to be the truth revealed

by God.

It is needless to say that a union formed

on such a basis is a direct injury to God,

and a denial of His attributes of infinite

truth and immutability. In fact, Rev.

Mr. Carson says plainly that doctrine is

of little or no account, being human, not

divine. Here are his words:

"It must be remembered that a creed is

simply the best results of the best

thoughts of the best men in a

given age. I do not know that

Christian scholars look upon these

formulas of truth as ultimate and final.

These doctrines were formulated in

times of fierce persecution and bitter

controversy."

Then follows the remarkable assertion

we have quoted above, which really

means that men are free to put upon

these interpretations as they

please, so as to evade their force. This

was certainly not Christ's estimate of

the obligation of Christians, when He

declared that "he that believeth not

shall be condemned;" nor was it St.

Paul's estimate when he said: "There

are some that trouble you, and would

pervert the Gospel of Christ. But

though we, or an angel from heaven,

preach a Gospel to you, besides that

which we have preached to you, let

him be anathema." Gal. 1, 8, 9.

As regards the Church of England,

the doctrines to be bartered away, in

case of union, would be still more numer-

ous. In the Church of England are to be

found shades of belief of every degree,

from the pure Rationalism of the writers

of the celebrated "Essays and

Reviews," to the High Churchism

which, not having the substance, betrays

itself in the imitation of

genuine Catholicity. Only the other day

an English Church writer in the *Globe*,

who undoubtedly echoes the opinions of

the "Evangelical" section of the Church

of England, declared that the High

Church practices are "contrary to God's

word," and that "the Church of England

is divided into Evangelicals and Ritual-

ists, not to name other divisions."

There may indeed be partial unions

among the sects into which Protestantism

is divided, but there is a disintegrating

principle at work, the principle of

individual interpretation, which must

manifest itself in divisions, and we can-

not but think the date when the sects

will combine the form "one grand Chris-

tian Church" is so far in the future, that

it will not be realized till the earth pass

away. The only means of realization

DR. J. B. FULTON'S LECTURES.

Dr. Justin Fulton has been lecturing in

Toronto on the "Errors of the Church of

Rome." We have already in our columns

pointed out the character of this Mr.

Fulton, and it is well known to our

readers that he reveals in obnoxious

to such an extent in this case, that even

the Chicago churches that invited him to

lecture were obliged at last to close their

doors to him because his lectures were not

fit to be delivered in any church. Never-

theless, it appears that there are to be

found in Toronto clergymen who are

willing to lend themselves to the encour-

agement of this vile talker in his crusade

against the Catholic Church.

This Dr. Fulton has declared that it is

his intention to devote himself entirely to

preaching against Popery. To conduct

such a crusade in the name of religion,

his character, certainly, ought to be un-

impeachable, otherwise we may justly

suppose that instead of being actuated by

zeal for religion he has solely in view the

profit he will make out of his work. And,

indeed, this was acknowledged by him-

self in Chicago, when being questioned by

the Tribune reporter, he said: "The

Church (first Methodist) was hired by his

manager as a private speculation entirely,

and this fight will do us good. The place

will be crowded for a fortnight."

We feel little to defile our columns

even by mentioning the proceedings of

such a man, yet in the interest of reli-

gion it is our duty as a Catholic jour-

nalist to make known his true character

when we find him belying the Catholic

Church.

We are not altogether surprised that

there should be found some clergymen

who constitute themselves the patrons of

men of this Dr. Fulton's mould. It is

always the case that among the Protest-

ant ministers there are some who en-

courage every form of blackguardism,

provided only that Popery be roundly

abused. Maria Monk wrote her filthy

publications under the patronage of

ministers. It is, therefore, by no means

surprising that the Rev. Fulton should

find ministers willing to be his patrons,

for he is very much of the same style of

character as was Maria Monk. Indeed

much of the matter which he uses to

please the fancy of his audience, is even

borrowed from Maria Monk's filthy books.

It matters little to him that these lies

have been frequently refuted. The

audiences that delight to listen to him

are satisfied as long as he panders to

their taste by abusing the Pope and the

Catholic clergy.

Mr. Fulton was introduced to his

Toronto audience by the Rev. Dr. Castle,

who said: "Dr. Fulton has devoted the

past year to the evangelization of Roman

Catholics, and in stirring up and directing

the attention of Christians to that one

subject." There was nothing remarkably

new or learned in all this that Fulton

said. He merely repeated the ordinary

lies which scurrilous lecturers like him

are accustomed to use when attacking the

Catholic Church. We are only surprised

that a large audience can be gathered

together to listen to such absurdities as

are served out to them by this Fulton.

Yet it appears that there can be found in

Toronto a large audience willing to encour-

age him.

We find in the *Mail* of the 22nd inst.,

a very full report of Fulton's lecture of

the previous evening. He made the

usual statements that Rome's persecut-

ing power, devoted to the suppression of

most part a rebash of Maria Monk's

slanders, and it is besides of so obvious

a character that the girls who were

employed in the printing office which

issued it refused in a body to proceed

with the work. Those Protestants who

give encouragement to such a man, by

attending his lectures, bring discredit

upon themselves, but certainly they

do not make the Catholic Church any

the less true or divine.

Mr. J. L. Hughes, the Inspector of the

Public Schools of Toronto, has taken this

Rev. Fulton under his special patronage.

In a letter which appears in the *Mail* of

the 21st inst. he introduces this parish

of decent society thus:

"The notice of his appointment is so

short that I fear many who would be

delighted to hear him may not realize in

time that he is Justin D. Fulton, of

Brooklyn, N. Y., who for nearly forty

years has been the most outspoken op-

ponent of Romanism in the United

States."

It is unfortunate for the good name of

Protestantism that the "outspoken opo-

nent of Romanism" are nearly always just

such characters as this Fulton; and men

like Mr. Hughes exhibit their own

propensities by making common

cause with them. A writer in the

Mail of the 22nd inst., signing himself

"Decency," pertinently asks whether this

Fulton whom Mr. Hughes patronizes is

one "with the author of a book so full of

obscenity that its sale is prohibited in his

own country, and in order to force it upon

the people this Dr. Fulton charges an

extra admission fee to his lectures, giving

away a copy of the book with each

ticket."

He adds that "the Y. M. C. A. authori-

ties have placed themselves in a strange

light. They will not allow a concert

singer to appear in character upon their

platform, but they do not hesitate to give

it up to the author of a work so vile

that it is under the ban of the law."

ADMINISTRATIVE TYRANNY.

In the House of Commons, on Monday,

the 5th inst., Mr. Wm. Redmond called

the attention of the Government to the