

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. II.

Toronto, Saturday, Mar. 24, 1888

No. 6.

CONTENTS.

.....	65
.....	65
.....	66
.....	67
.....	68
.....	69
ARTICLE—	
.....	69
.....	70
.....	70
.....	70
.....	70
.....	71
.....	71
.....	72
CATHOLIC THOUGHT	
.....	69
.....	69
.....	73
.....	72
.....	73
.....	73

NOTES.

Thanks to the intelligence of Cleveland's citizens, not only tickets were purchased to the course of lectures so liberally and sensationally advertised by that slanderer, Rev. Justin Fulton.

A Catholic contemporary in this city says of a speaker at the recent Irish Protestant Benevolent Society dinner that he never speaks of Ireland without showing the "green flag." A year ago it said, with dramatic effect (the words of the very same speaker), "But now we have taken the mask from his face, and there is seen the cloven hoof."

The mission in progress at St. Michael's Cathedral, preached by Fathers Kenny and Jones, S. J. has been very successful. It will be ended on Sunday. The sermons of the Rev. Father Kenny are of the highest order of eloquence, and in point of thought, reasoning, and delivery very impressive. One must hear them to form an adequate idea of the power and meaning of preaching.

On the new paper, the *Empire*, some quotations from what we make elsewhere, it will be permitted us, we would say that it is a pleasure to read it. It is written with conspicuous ability; there is behind it the hand of a trained public writer, and it does not lack the force of the country. The *Mail* has become little more than the Mantalini of the Canadian press, in that all it is going, in its judgment, to "the demerit of the name." As for the *Globe*, it has gone into railroad and is absorbed in watching the time made by a train from Toronto to London.

Appreciative and large audience heard the lecture

delivered in Shaftesbury Hall on Saturday evening last, in aid of the St. Nicholas Home, by Mr. J. J. Curran, M.P., of Montreal. Mr. Curran spoke on Ireland, and dealt in graceful words of her history and literature. We are unable to print, as we could wish, Mr. Curran's lecture in full and must be content with one sentence: "Plato has said that the most meritorious spectacle in the eyes of God was that of 'a just man struggling with adversity.'" What must it be when a whole nation offers to Heaven the most sublime virtues in the midst of the extremest trials? Yet, that in a nutshell is the history of Ireland.

The question of a "combine" of the Methodist and Presbyterian churches in Ottawa is being much canvassed in that city. The Rev. Mr. Carson, of the Dominion Methodist church, and the Rev. Dr. Moore, of the Bank St. Presbyterian church, express themselves in favour of a consolidation. "The only doctrinal differences," the latter gentleman says, "lie in the essential points of the Arminian and Calvinistic theologies, but it is largely open to question whether, great as these difficulties are, they are sufficient to justify the two bodies remaining separate, when they have so much else to draw them together." In the *Ottawa Journal* of the 13th inst., the Rev. Mr. Moore is reported as saying that one advantage of union would be that it would consolidate the congregations now "weak and struggling, through competition with each other," so that apparently the affair has a mercantile aspect. Again, he says, "people in our Church who do not wish, through ungodly living, to make themselves amenable to its law, will go to the Methodist Church to escape censure. They go there because it is so near their own form of worship. If the Churchies were united they could not do this, for there would not be another Church near enough to their views, and they would consequently stay in the new Church and do better." Efficiency of discipline would be increased by a sort of ecclesiastical cloture, so to speak. Since these opinions have been put forth, the opinion of Rev. Principal Grant, of Queen's College, Kingston, and Rev. Mr. Potts, of Toronto, have been drawn out. Dr. Grant is in favour of union, but Mr. Potts is opposed to it on the ground of impracticability. The doctrinal standards of the two Churches are so far apart from each other on several points considered vital by each section, that he does not consider organic union to be practicable. How, indeed, could the liberal interpretation put by Methodists on the doctrine of free will, for example, be made to square with that cardinal article in the Calvinists' creed, — predestination?

Principal Grant in his letter makes an amusing admission. "The Presbyterian and Methodist clergy," he says, "generally are not of the ecclesiastical type."