

A JESUIT ON PROTESTANT MISSIONS.

"J. A. B." in Belfast Witness.

The "Rivista Cristiana" of Rome contains an article by Giorgio Bartoli, whose recent secession from the Jesuit Order attracted such widespread attention, in which he reproduces the contents of two important articles written for "Le Correspondent" by a Jesuit priest named Piolet, under the title, "Les Missions Etrangères Protestantes." Father Piolet, the author of several valuable works on missions, tells what he has seen with his own eyes. The first of his articles gives a short history of Protestant missions. He asserts that the various Evangelical confessions of Europe and America maintain with their own money 558 missions. That is almost three times as many as the Catholic Missions, which do not reach 200. He describes briefly the Protestant missions of China and Africa, praises the splendid results of the Salvation Army, recognizes honestly the great good done by the various Bible societies during the last century in heathen and Mohammedan countries. Then he compares the Catholic and Protestant missions, reaching the following conclusions—1. The Protestants give seven or eight times as much money to their missions as the Roman Catholics. 2. The Protestant missions are magnificently administered. Every mission is at first dependent financially and spiritually on the native country of the missionaries who found it, but as it grows and gets stronger it becomes independent and acts for itself. When it is small it is nourished with the milk of Christian love; when it becomes adult it finds for itself the means of subsistence, material and spiritual. In this the Protestant missions differ greatly from the Catholic, which depend always on Rome in both spiritual and temporal matters. Rome does not trust the native priests and bishops. 3. The contention of Roman Catholic journalists that the success of Protestant missions is due to the financial and moral support of the governments of the countries in which they work, Piolet shows is not true. 4. The Protestants are inferior to the Catholics by about a fourth in the number of missionaries, properly so called. But this difference is steadily disappearing, as their numbers are daily increasing, while the Catholics are decreasing. 5. Regarding missionary institutions, Piolet gives for the Protestants 20,458 schools, of which ninety-four have the title and rights of universities, 375 schools of theology, and 1,149,721 pupils. The Catholic schools, he says, are about equal to the Protestant in number of pupils, but are far below them in the matter of universities, theological schools and higher schools. He openly concedes that in culture and intellectual production through the Press the Protestant missionaries are far superior to the Catholics. 6. According to Piolet the Protestant missionaries are infinitely superior to the Catholics in works of medical charities. He gives for the Protestants 379 hospitals and 783 free dispensaries, and several hundreds of male and female doctors. In other works of Christian charity they are about equal, except in the care of orphans, in which the Catholics are undoubtedly superior to the Protestants. The reason of this is that the Catholic natives are poorer than their Protestant brethren, on whom also their pastors impress the duty of caring for their own relatives and not throwing them too readily on the shoulders of the Church.

Bartoli, in summarizing these articles, adds some interesting remarks of his own. He says the Protestant missionaries have foreseen the necessity of having trained Zenana missionaries, and have sent out ladies with medical diplomas from the best medical schools in Europe, who accordingly have free access as doctors to native women of every rank. The Roman Catholic nuns seldom have medical diplomas or even a real

medical training, and therefore cannot penetrate the harems and Zenanas as their Protestant sisters do.

He shows further that the striking results of Protestant missions have been obtained in about sixty years, while the Catholic missions have been at work for a much longer period. He proves that the boasted work of St. Francis Xavier was really of slight extent, and the results very shallow. 60,000 Roman Catholics became Mohammedans at the dictation of Tippu, without the slightest resistance or protest, and remained Mohammedan, after Tippu was conquered by the English, and they could have returned to Catholicism.

Then he adds—"Years ago I asked a young Brahmin pupil of mine, who was well disposed to Christianity, why he did not become a Catholic. 'I cannot now,' he replied, 'and you know why. But when the moment comes when I shall be able to profess my opinion freely, I shall become a Protestant, not a Catholic. And why,' he added suddenly, 'should I leave one idolatry to embrace another? Hinduism has a multitude of Gods; but you, too, have a multitude of saints to whom you pay semi-divine honours. Hinduism is loaded with superstitions, and Catholicism is equally. I repeat it, if the day comes when it is allowed me to become a Christian, I shall become a Protestant, not a Catholic.' I tried to convince him that he was not judging Roman Catholicism aright, but I did not succeed, and I understand now that I was in error, not he. Because if the veneration of the saints, of relics, of so-called sacramental and so many other objects of superstition which have worship, honor and incense in the Roman Church is not true and pure idolatry, I know not why we should call idolaters the Brahmins of India, and in general the educated heathen of the Far East, who, like the pagans of Greece and Egypt of the third and fourth centuries after Christ, try to explain by symbolism and philosophy the worship they render to inanimate things, to the saints of the departed, and to imaginary deities. If these are idolaters, the Roman Catholics are equally so, even more than they, because the former do not profess the Ten Commandments of the Decalogue, while the latter profess to believe and hold them. Now, how can one believe in the Decalogue and not condemn in the name of the Second Commandment the multi-form Roman superstitions?"

It is interesting to find Father Bartoli, who only a few weeks ago broke away from the Society of Jesus, writing an article like this in a Protestant theological magazine.

VANCOUVER, B.C.

Rev. W. M. Reid, of Port Haney, B.C., has resigned owing to ill health.

Westminster church, South Vancouver, calls Rev. J. A. Cameron, B.A., who accepts.

Presbytery of Westminster nominates Rev. James Carmichael, D.D., of King, for the moderatorship of the General Assembly.

Rev. R. J. Wilson, in reporting to Presbytery on the schemes of the church, showed, among other things, that the duplex envelope system is being generally adopted.

Rev. David James, formerly minister at Midland, Ont., but for several years a resident of Southern California, asks to be re-admitted into the Canadian Presbyterian church. Westminster Presbytery will forward his application to the General Assembly.

Westminster Presbytery sends the following commissioners to the General Assembly: Rev. R. J. Wilson, Rev. R. J. Douglas, Rev. J. W. Woodside, Rev. A. J. MacGillivray, Rev. Dr. Taylor, Rev. Dr. McLaren, Messrs. R. McNair, J. J. Mackay, James McQueen, Mr. Boak, J. McKee and G. A. McBain.

WINNIPEG AND WEST.

Another of our ministers is to be invited to go East. St. Matthews', Halifax, the old historic Presbyterian church of the city, will try and induce Rev. Mr. MacMillan, of St. Andrews', to leave us.

At the last meeting of Westminster Presbytery a memorial was presented from the Women's Home and Foreign Mission societies, asking the Presbytery to take up work among the Hindoos.

Mr. Allen Gammaek, who is about leaving on a visit to Scotland, was presented by his fellow members of the Shelburne Street church choir with a handsome dressing case. Rev. A. Chisholm made the presentation.

Rev. Clarence MacKinnon, of Westminster Church in this city, who recently declined the pastorate of St. James' Square Church, Toronto, has been invited to the Principalship of the Halifax Presbyterian College and will accept, much to the regret of the congregation as well as of the citizens generally.

At the last meeting of Winnipeg Presbytery Rev. W. A. MacLean reported on behalf of the Home street mission committee, recommending that the request of the congregation be granted, and that they be allowed to move south to Portage avenue. After considerable discussion it was moved in amendment by Rev. Dr. Bryce, seconded by Rev. Dr. Duval, and ultimately carried, that a committee be appointed to investigate the whole question of church accommodation in the southwestern part of the city, to examine all documents and to report at the next meeting of the Presbytery, which is to be held on March 9. The committee is composed of Rev. W. A. MacLean, convener; Revs. Dr. Gordon, C. Mackinnon, H. J. Robertson, Principal Patrick, Dr. DuVal, J. W. Macmillan and Dr. Bryce; and Messrs. J. B. Mitchell, Duncan Sinclair, John Fleming, G. H. Greig, Geo. Fisher, George A. Young, D. M. Duncan and F. S. Harstone.

Rev. Dr. Bryce presented to Winnipeg Presbytery the report of the home mission committee, the items of which were as follows: (1) A petition from thirty-three Presbyterian heads of families residing in Weston was presented. They asked for the establishment of services in that suburb. It was agreed that the convener of the committee be authorized to confer with the chairman of the Winnipeg district of the Methodist church with regard to the course to be pursued in this matter. The board concluded that services in Weston were a necessity, and these will begin about April 4. An option has been secured on a hall in Weston, but the church may decide to build on its own account. (2) It was agreed to open an Italian mission in the northern part of the city. The moderator and session of St. Giles' church have granted the use of that church for these services. Mr. Santonio Colicchi will conduct them. (3) Leave was granted to the Dugald congregation to call a minister; and Rev. David Iversach was appointed to preside at the meeting held for that purpose.

Owing to the rapid increase in the export business of the Page Wire Fence Company, of Walkerville, Ontario, since the introduction of its "Empire" white fencing for railway, farm and ranch use, it has been thought best to have the foreign business handled by a company of a name similar to that of the fencing, and to this end The Empire Fence Export Company, Limited, has been formed. It is owned and controlled by the same persons as the old company. The head office, and factory will be at Walkerville, Ontario.

It's hard keeping the heart healthy when you put your treasure into unclean places.