ST A PROTESTANT THEOLOGIAN. CCCLIV.

The correspondent of the Springfield Republican, as we have seen, says that multitudes of admirable men and women have been tortured and murdered for refusing to accept the Papal supremacy. I doubt whether this statement can be

made out. Even the persecutions which the First Crusaders began against the Greeks do not seem to have against the Greeks do not seem to have turned on the question of the Pope's authority, but of the Double Procession, and such as they were, they were promptly cut short by Rome. The learned Dr. Dollinger points out that the Roman Inquisition has never proceeded against the Greeks as heretics. ded against the Greeks as heretics and schism has seldom or never been

treated as capital.

In the West, down to 1870, I am not aware that proceedings were ever taken against any one on the simple ground of his rejecting the Pope, for no such case seems ever to have occurred. The rejection of the Pope meant, in the West, divergence from Catholic teaching at Let us look at a few instances

The Albigenses were rooted out, not particularly on the ground of their attitude towards the Pope, about whom they seem to have said little, but on the ground of their rejection of historical Christianity, and of their endeavor to subvert rational human society—charges the truth of which is sufficiently established by Protestant research. He lished by Protestant research. He would be a bold man who should con-tradict Neander, Creighton and Paul

The Waldenses do not seem even to have rejected the Primacy, in theory. They denounced Rome, and the Catholie Church at large, as anti Christ, but only on the ground of her wealth. They held that all the sacraments and authority of a priest, from the Pope down, were vitiated by his possession of anything beyond provision for his daily wants, interpreted with ascetic rigor. Of course no Protestant church, any more than the Catholic, would

admit such a teaching.

Moreover, while holding firmly to
Transubstantiation, they denied the
lawfulness of invoking the saints, and, I
believe, the existence of purgatory. They enjoined yearly confession, which they sometimes made to their elders, but, remarks Bossuet, by preference to the parish priest. They maintained the lawfulness of divorce by mutual consent, or, in Italy, by command of the congregation. They taught that it was lawful to murder those who betrayed them to the magistrates, but when they joined the Calvinists they were re-quired to renounce this opinion. Their doctrine of Grace, remarks Trench, seems to have been rather shallow.

We see, then, the denial of the Roman Primacy was only one of many things objected against the Waldenses, and they seem to have been willing enough to receive it if only the Pope would give up all property. When the Albigensian controversy was going on, the Waldenses, by their scriptural knowledge, were often very helpful to the priesthood.

The forty-five condemned opinions Wycliffe, and the thirty ascribed to Huss, turn in part, but not principally, on their denial of papal authority. The fundamental heresy of both is found in the doctrine that mortal sin in a ruler extinguishes all authority, in Church or State. Of course no Protestant Church would lerate such a doctrine. Neither John Wycliffe nor John Huss, if he prosimed such a tenet, could now be Episcopal, or Presbyterian or Congregational, or Baptist or Methodist minister, or even private member. Their denials of Papal authority (which more over are not absolute) are evidently quite a secondary thing, after they have uprootred the universal Christian society by their doctrine of the effects of mortal sin.

monly held to have been distinguished by zeal for the Papacy. Yet its members, one and all, joined in the condemnation of the forty-five and the thirty propositions, not all of them, necessarily, as heresy, but most of them doubtless as heresy, and all of them as grossly erroneous. Ultramontanes and Gallicans, Englishmen, Spaniards, Germans and Poles, were entirely at one here. This certainly is not strange when we consider that not only a Catholic, but a Protestant convocation would be obliged to pronounce that these two men, if they taught these seventy five opinions (which appear to be taken from their published works) are not only heretics, but notorious heresi

A severer condemnation of Wycliffism than even that of Constance has been pronounced in our day by the great English historian, Bishop Stubbs, a man so far from Catholicism that he greatly disliked to hear his clergy call the Eucharist the Mass. Stubbs the Eucharist the Mass. Stubbs remarks that unless we suppose the better elements of Wycliffism to have been thrown into the background by the stress of controversy, it must be prononnced a system without sympathy or y. Now a religion without sym-and charity not only is not pathy and charity not only is northodox, but it is not Christianity. The truth is, we have cononized Wycliffe and Huss, not an account of

their having been personally admirable men (as to which Protestants generally know no more than the present writer) because they were noted, and partially successful, opponents of the Catholic theology and of the Roman Primacy. We have reasoned in this cogent fashion We are the saints. We hate ope. Wycliffe and Huss hated Pope. Therefore Wycliffe and Huss were saints." One would think that even the brain of a Lansing would be capable of seeing through such logic. But even the brains of men capable of reasoning, when under the obsession of a frenzied hatred of the elder religion are willing to call any lunacy good logic. Hang Aristotle, we say, if he can not help us to put down the Pope. In this holy war neither truth, justice mor charity, as Luther instructs us, has

logic have any? Wycliffe, like Luther, after him, denounces universities as prejudicial to the true faith, and college commencements as inventions of the evil one. If so, the present writer must claim to have escaped one prin-cipal snare of Satan, for although the oipal snare of Satan, for although the cholera, in 1849, did not keep him from taking his degree, it kept him from taking it amid the accustomed solemnities. Here is, I acknowledge, one point of congruity between Wycliffism and original Protestantism.

The historian Green is congratulated by Matthew Arnold on having remitted

by Matthew Arnold on having remitted of his first enthusiasm for the English Reformation, because, as he had ex-plained to Arnold, the better he had plained to Arnold, the better he had come to know the English Reformers, the less he liked the English Reformation. Yet, in his posthumous notes, Green rejoices that the doctrine of Wyoliffe is now victorious in England. I can not tell what this means unless in I can not tell what this means unless in the sense that Wycliffe has at least, by means of the late born Henry VIII., succeeded in carrying through his two main points, the expulsion of the Pope, (who, however, seems to be making his way in again) and the entire sujection of the Church to the State, although the Church, in various forms, seems again to be working itself clear of the Crown. Otherwise I can not see much more resemblance between Wycliffism and Protestantism than between either and Albigensianism. Protestantism, at least in its forms of Puritanism, Piet-ism, Moravianism and Methodism, can not be said to be lacking in warmth of feeling, nor, apart from its malevolence towards the elder Church (and even that is declining), can it be accused of being lacking in the benevolent affections. Why then should we lay hold of everything that has been hostile to the Papacy, however alien to ourselves, and insist on dragging it into our own syna-

gogue?
We will go on to consider some other of the admirable men and women who have been tortured and murdered in England for refusing to accept the anti papal religion. Perhaps, however, it will be well first to examine some of the propositions of Wycliffe and Huss. CHARLES C. STARBUCK.

Andover, Mass.

PUBLIC SCHOOLS AND PARO-

One of the most remarkable facts disclosed in the public school situation. as set forth in the annual report (1903) of the Commissioner of Education is the great falling off in the number of male teachers for the past twenty five years. Dr. Harris notes that "the num-ber of women teachers has risen to in the common schools of the United States. While the percentage of male teachers in 1880 was nearly 43 per cent., for the past year it had fallen to 26 per cent. The average salary of teachers shows some increase over the previous year, the salary of teachers reaching \$50 a month (less 2 cents,) while the average salary of women teachers has risen to \$40.51," Men will not teach school for fifty dollars a month when they can get twice that sum at a good trade or conducting a railway train. In the great prepon derence of women among the teach lies the weakness of the public school system, according to members of the Moseley Commission. Public schools teachers teach for money. Parochial teachers have a higher stimulus. Dr. Harris observes, with regard to the Rev. Morgan M. Sheedy's paper on Catholic schools embodied in this re-

"These schools, like all schools under private control, are maintained by vol-untary contributions without any aid from public funds, at an estimated annual cost of from \$20,000,000 to \$25,-000,000. A private educational system that has reached the proportions indi-cated by the expenditure of this magnitude may be expected to have de-veloped to a greater or less extent, nethods in school administration, in struction and management peculiar to itself, a study of which should afford useful suggestions, and perhaps contribute toward the solution of questions now engaging the attention of school officials and teachers. "The writer gives the reasons for his

conviction that the Catholic school sysconviction that the Canonic section sys-tem is a permanent feature of Ameri-can education; its success, in the face of many obstacles, and in competition with the generously supported Public schools, he rightly attributes largely to the devotion and self sacrifice of the thousands of men and women, for the most part members of the teaching orders of the Church, who have conse-erated their lives to the service in which they are engaged. "The parochial school teacher devotes his whole life to teaching," and thereby stands in a different relation to his work from one who takes up teaching as a temporary makeshift. The child's future welfare is stated to be the first and great con sideration of the Catholic teacher moreover, increasing care is taken, as is the case with the Pablic schools, that no teacher is employed who is not duly qualified as regards scholarship and professional attainments. In most dioceses there are teachers' examining boards, and in all the novitiates of the religious teaching communities normal schools exist, though many of these do not as yet have a model or practice school connected with them."

Another subject embraced in the Commissioner's invaluable Report is not less interesting. In his Introduc tion Dr. Harris presents a concise, and therefore most useful, summary of the school situation in France as it stands at present, and the probable results in the future when the war between Free masonry and the Church has come to an end—for the time being. He ob-serves that the clerical schools that must be closed under the legislation referred to employed about 10,000 men teachers belonging to religious orders and 33,300 women teachers. There were also about 6,300 nuns employed in the Public school. The elimination of the clerical schools will therefore bring a great additional expense upon the nor charity, as Luther instructs us, has any right to be heard, and why should rased by the difficulty of securing an

adequate supply of competent teachers for the primary schools by reason of the low salaries which the service

The statistics of enrollment in second ary schools for boys show a gradual decline of attendance upon the public secondary schools from 1887 to 1898, with a corresponding increase in the enrollment in the schools under the religious associations. The totals for the Public schools were 89, 902 in 1887; 83,402 in 1898: for the clerical schools 83,402 in 1898; for the clerical schools in 1892, 75,032; in 1898, 91,140. Since 1898 the enrollment in the public secondary schools has increased, but not to the loss of the clerical establishments. The apparent transfer of yung men of the more influential classes from State schools to clerical was one of the provoking causes of the recent legislation against the religious orders.

It is not within the province of Dr. Harris to state his view on these melancholy statistics. He only chronicles the fact that at first it was only contemplated that the religious orders should be compelled to apply to the State for authorization, but the pas-age of the law has developed bitterness on both sides. No doubt the Free mason and Socialist elements are bit ter, but the religious one is not. It does not meet persecution with bitterness, but in the spirit of the great Teacher, Whose law is to bless those who curse and persecute and revile them. But the country at large may well feel bitter at being mulcted enor-mously in order that the followers of Antichrist may glut their hate.—Cath-olic Standard and Times.

FIVE-MINUTES SERMON.

Sunday Within the Octave of the

REARING WITNESS FOR OUR LORD. "And you shall give testimony, because you are with Me from the beginning. (St. John xv. 27)

It might be asked, dear brethren, what need God has of our testimony, or why the creature should act the part of witness for the Creator? Certainly Jesus Christ needed not the testimon of men, but in His infinite goodness and wisdom He has seen fit to commit to each one of us a sublime and holy mis-sion, none other than that of giving testimony of him before the world, for testimony of him before the world, for the sake of our fellowman. "You are," says St. Peter, "a chosen gen-eration, a royal priesthood, that you may declare the virtues of Him Who hath called you out of darkness."

This, then, is our mission, to be witnesses for Jesus Christ; and to-day we are going to consider how we are fulfilling it. You know, brethren, with what a keen sense of criticism the world examines the testimony of those witnessing in behalf of others, and how it values their testimony in proportion to their uprightness and integrity. Well, so it is with regard to us and the testimony we are called upon to give of our Blessed Lord. We Christians are our Blessed Lord. We Christians are all on the witness stand of this great world. To day the unbelieving world is passing judgment upon our testimony, deciding whether it be for or against Jesus Christ; but, brethren, there will come a day when Christ Him-self will sit in judgment upon this same testimony and reward us accordingly.

Since, then, this our mission is so it portant, brethren, how are we to ful-fil it? It seems to me in no better way than by leading truly Christian lives, and thus forcing the world to acknowledge that we are animated by the spirit of God. The early Christians brought the light of faith to thousands, not by preaching, but by the holines of their lives; and so, when the pagan and infidels came in contact with them they were forced to admire and ex-claim, "Behold how these Christians love another!" Would to God that the life and conduct of every Christian to day could force a similar confession

from the unbelievers of our time. Indeed, brethren, all Christians of our day have a great mission to fulfil in this regard; but we especially, for the reason given by our Lord Himself—" because you are with Me from the beginning." You, beloved brethren, who have had the faith from the begin have a special reason why your testi-mony for Jesus Christ should never be failing. Has it ever been so? Have your virtuous lives and edifying ex ample brought home the truths and beauties of the Catholic faith to those outside the Church? I fear, brethren the conduct of bad and negligent Cath olies has kept back many from inquir-ing into the true faith. Such Catho-lies, wearing the livery of Satan, have given false testimony of God, and will have to render an account for it. We can all of us, brethren, give testi-

mony of Jesus Christ by every action of our lives. Parents can and should render this testimony by the good ex ample they give their families, and the Christian solicitude they have for their spiritual welfare. Young men and women should give this testimony by the profession and practice of God's law and the Church's precepts. Let this our high mission, our being called to give testimony of God, be the means of animating us to renewed fervor in the service of Jesus Christ.

Let us, with profound humility and unfailing charity, fix our gaze upon our own shortcomings and the many good qualities that exist in our neighbor.

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SCIENCE. There is something stronger than written law. There are statutes more binding than those backed by the court and armies of a State, however powerful and just its government. For there is in each one of us that which was before custom came to be accepted as a standard of conduct; that which existed centuries in advance of the first enterthelia of the conduct is the conduct of the conduct is the conduct of the conduct o actment of a law regulating the cours

Conscience was co-existent with life itse.f. And conscience, itself a part of that invisible intangible thing we call the soul is of all the active influences the soul is of all the active inhiences of his life closest akin to divinity. It is a step beyond reason and as it justifies right assume the fullness of its sway. Like the Scribes and Pharisees, we may punctiliously observe the letter of the law that comes to us from without but to avoid meriting the undesirable term that was applied to them we must as faithfully live up to the spirit of that higher law which is

within our own being.

It is for the preservation of peace and order that we obey the laws of the State. It is for the protection and development of all the finer and nobler attributes of the being that we obey those of the conscience. They are the weighty matters and we must recognize and exemplify this by making them the object of our highest consideration.

Laws in the common acceptance of the word are made by men, and though their makers be actuated by the highest motives they are, like those who must obey their mandates, human. As such, they are apt to err and make mis-takes. The higher forms of governtakes. The higher forms of govern-ment recognize this fact by delegating to the masses the power to change laws at will. Statutes thus originate have been proved not only wrong and unfair but positively injurious to the welfare and rights of the people.

But the unwritten laws of conscience

that have for their source the immortal part of man, are amendable only to that Divine Power which made them possile and until He changes them it is our duty to take them as final and observe em to the best of our ability.

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puteth: But Grace referreth all things to God, from Whom all originally proce attributeth no good to herself, nor doth she arrogantly presume of hers doth not contend, nor prefer her own opinion to others, but in every sense and understanding she submitteth herself to the eternal wisdom and to the divine examination.

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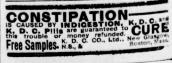
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University, relates the journey, he was quest self whether or not the of life was passing or ciety; and that, at the looked from the car he looked from the cal dealy got sight of a performing some tas ledge of an iron co great height. This a his mind a sense bravery of men in et tions. It hashed upo stant, that the true found, not only on the and in desperate adv in building every to ordinary day by-day world, whether of the deck, the brakeman u lumberman upon his else men are at work. "As I awoke to heroic around me," scales seemed to fall a wave of sympathy ever before felt with common men began Success.

Acting on P Stephen Girard m geligion himself, s courtesy for the rel And yet Stephen G respect for the relig One Saturday he to come the following vessel which had ju

no work of necessit merely suited the m ience that the ves loaded as quickly a to sea again. One strong convictions, upon them.
"I am not accu and I cannot come Mr. Girard was not accustomed to had no mind to to the young man the tion, and the yo

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