

## Our Contributors.

### THE HOPEFUL VIEW OF MEN AND THINGS.

BY KNOXONIAN.

If anybody feels that his capacity for taking the hopeful view of men and things has gone down below zero now is the time for him to raise his temperature.

Spring is the hopeful season.

A man may perhaps be excused for feeling a little blue on a dull raw November day. A leaden sky above; muddy streets below; nor'-easters howling around; a long winter ahead and a torpid liver within—these are not the conditions that usually promote hopefulness.

Midwinter has its pleasures for skaters and curlers and various other excellent people but midwinter can scarcely be called a hopeful season. About the only earthly hope many people have when the mercury is below zero is that winter will soon be over.

It is over now and the first duty of every citizen afflicted with a bluish tendency is to give himself to the vigorous cultivation of hope. If a man cannot feel hopeful in spring he may find himself in a rather dull corner next November.

There is a peculiar kind of creature in this country—not unfrequently a clergyman—who can see a fly on a barn door without seeing the barn. We are always pleased when we write something that a man of that kind does not like.

Partly because we like to give critics of that size something to work on we say the extremes of hope are optimism and pessimism. The critic who can see the fly without seeing the barn at once brings his little mental microscope to bear on that sentence and he shouts: "A pessimist has no hope at all." We knew he would say that.

Hope rises to the highest optimism and sinks to the blackest and most despairing pessimism. Whether a chronic pessimist has any hope or not is a question which we leave to the tender mercies of such learned and wise people as philosophers, professors and men who take their Ph.D. after a severe examination.

In religion the optimist is sometimes a man who thinks he can start a meeting or organize a society that will convert the country in eight or ten days. The pessimist thinks that nearly all the men in the country will be in perdition in a very short time. If we must choose between these two give us the optimist by all means. Though he may never do what he aims at he may do some good by trying. The pessimist can never do any good. He aims at nothing—and hits it.

In politics the optimist contends that the country is always flourishing—especially if his friends are in office. The pessimist is always in a waiting attitude—he is waiting until Macaulay's New Zealander comes along with his pencil and sketch-book.

The Tories in the Ontario Parliament seem to think that Macaulay's friend will be needed in Ontario in a few years if the people persist refusing to make Mowat go. The Grits in the Ottawa Parliament seem to believe that the artist has sailed and may be expected at Vancouver almost any day. Whether he will stand on Victoria Bridge and sketch the ruins of Montreal, or mount a lumber pile and sketch the ruins of the capital we do not know. There is no good point for him to stand on if he wishes to sketch Toronto. If the artist comes we hope he will be courteously received and every facility given him to make a good sketch of our ruins.

In business the optimist is a man who hopes to make a fortune in about six months. The business pessimist thinks every strange customer who comes in to buy goods is the sheriff.

In Church matters the optimist thinks the revenue and membership will double in about a year. The pessimist fears the Church will be sold for a saloon or billiard room before long.

The optimist thinks nearly every man is a Christian. The pessimist is pretty certain that every man is a scoundrel and that the women are rather worse than the men.

If we must choose between these extremes it is manifestly better to take the side of the optimist. There are those who contend that every Christian should be an optimist. Before saying yea to this contention we should perhaps ask what kind of an optimist do you mean. There are insane optimists and a Christian should be a sane man. There are hysterical optimists and hysteria is not put down by Paul or any other high authority among the Christian graces. Perhaps the right position to take is that every Christian should aim at being a mild optimist. He should certainly be a hopeful man. If he believes the Bible he can never be a pessimist. Where is the sense in a man saying the devil rules over everything here below when the New Testament distinctly says Christ rules. It is absurd for a man to say that the world is rapidly going to the bad and must end one of these days in destruction when the Bible tells him Christ is to conquer the human family by love.

A professor in one of the American seminaries has raised a commotion by saying that the "concept" of the Bible and that alone is inspired. There are many people we fear who do not believe even in the inspiration of the concept. If they did they would not have such pessimistic views in regard to the fate of this world and the future of the Adam family.

Coming down from the general statement that all Christians should be mild optimists, it is well to remember that Christian workers of all grades and kinds should be rational optimists, that is, they should be hopeful men.

A student missionary who thinks his station will never "come to anything" might as well retire. It will never come to anything under his care.

A pastor who thinks all the time bestowed upon his congregation is lost time should spend his time elsewhere. Working with that thought in his mind his time will most likely be lost; and however that may be, the time of the congregation is certain to be lost in listening to his sermons. Pessimism kills the pulpit. A lawyer may pump some enthusiasm into his pleading when he knows his case is lost; a politician may do his country some good after Macaulay's friend has sailed, but no pessimist can preach. A hopeless man should leave the pulpit for his own sake if from no higher motive.

There is grim humour in putting a man on a committee to do something that the man believes cannot be done. How the Old Man at Ottawa would be denounced if caught at that kind of work. Men are put on committees every day to build manses and churches who have no idea that the work can be done. Some of them perhaps don't want it done.

About the poorest piece of business a Church or congregation ever does is to send a man out to collect who does not expect to get any money. Of course he never gets any. People are not so liberal as to force money on a man who never expects to get any.

There is just one poorer kind of business than this and that is the case of a young man who goes after a wife without hoping to get her. Of course he fails. What else could he expect. No spirited woman can be won in that way.

If any of our readers feel a little hopeless in this languor producing month of March they should brace up and make the most of spring. Spring is the right season to lay up a good stock of bright, joyous hope. It may all be needed before another spring comes round.

## PRESENT-DAY PAPERS.

### THE REVIVAL OF ULTRAMONTANISM.

BY PROF. PHILIP SCHAFF, D.D., LL.D.

One of the greatest effects of the Reformation of the sixteenth century was the Roman Catholic Counter-Reformation and the correction of the most crying abuses against which the Councils of Pisa, Constance and Basel had protested in vain. What a difference between Leo X., a cultivated pagan, who went to mass in the morning and to the comedy in the evening, and who spoke of "the profitable fable of Christ," and his immediate successor, Adrian VI., a severe ascetic ex-monk, who confessed through his legate before the Diet of Nurnberg, in 1522, "that for some time many abominations, abuses and violations of rights have taken place in the holy see; that all things have been perverted into bad; that the corruption has passed from the head to the limbs, from the pope to the prelates, and that we have all departed; there is none that doeth good, no, not one." The Counter-Reformation was formulated by the Council of Trent, which was called for the express purpose of reforming discipline as much as for condemning the doctrines of Protestantism. From that time on Protestantism ceased to make any new conquests, and was utterly crushed among the Latin races; while on the other hand it developed a great activity within the Teutonic races and spread by emigration to North America and all the newly-discovered territories and British possessions.

Our age has witnessed a new revival of Romanism in its extreme ultramontane form, and in some respects even more powerful and extensive than that of the latter half of the sixteenth century. It is a strange phenomenon that while popery seems to be dying at its root, it is spreading out and flourishing in the branches. It is very unpopular in Italy, weak in Spain, hopelessly corrupt in Central and South America, but stronger than ever in Germany, England and the United States. The Pope calls himself a prisoner in the Vatican, yet he commands the best organized army of priests and monks in five continents, and issues his infallible decrees in dogma and discipline to more than two hundred millions of Catholics, who accept them with undoubting faith as the decisions of Christ Himself. And when the Pope speaks the world listens. A few weeks ago the papers gave full accounts of the fiftieth anniversary of Bishop Loughlin, of Brooklyn, and informed us that within the last forty-seven years his diocese had grown from twenty priests to two hundred, with a corresponding growth of churches and membership. If this be a fair specimen of the increase of the Roman Church in our country, it may embrace one-fifth of our population before the close of the century. The last census gives us a population of sixty-two millions, and among these the number of Catholics cannot be less than seven millions. Cardinal Gibbons recently estimated them at nine millions. Of course, the increase is mostly due to immigration from Ireland and the Roman Catholic countries of the continent. But this does not alter the fact.

The modern revival of Romanism began soon after the fall of Napoleon, in connection with the political and literary reaction which then set in. Joseph de Maistre published his book on the Pope in May, 1817, with the motto of Homer: There must be one ruler. Mohler's Symbolik or Representation of the Dogmatical Controversies between Catholics and Protestants appeared first in 1832. These two works created a profound sensation in the thinking world and strengthened the Roman Catholic consciousness and self-confidence in

France and Germany. Soon afterwards began the Tractarian movement in England which resulted in the secession of several hundred Anglican clergymen and noblemen, among them Newman and Manning, who were crowned with the cardinal's hat. The impression which Cardinal Newman made upon the English and Anglo-American mind, before and after his transition to Rome, may be estimated from the respectful tone of the innumerable articles which have appeared after his recent death. His hymn "Lead, kindly light," has found a permanent home in every good collection of hymns, and is sung in more Protestant than Catholic churches. It was written twelve years before he left the Church of his fathers, and admirably expresses the struggling of a serious mind from the darkness of death and uncertainty to the clear light of truth. He would naturally afterwards have regarded it as describing his spiritual journey from Oxford to Rome. A year after Newman's change, Dr. Dollinger, who was then universally regarded as the greatest scholar and historian of the Roman Church in Germany, issued his three volumes on the Lutheran Reformation (1846-'48), and attacked it with its own weapons from a rare knowledge of the literature of that age. But his very familiarity with the writings of the Reformers prepared him for the change which took place in his mind twenty years later. It would be an interesting task to write parallel biographies of these two leading divines of equal strength and purity, and to unfold the psychological process by which Newman was gradually drawn from evangelical low church Episcopalianism to Romanism, and Dollinger from Romanism to Old Catholicism and to the very border of evangelical Protestantism.

The Vatican Council of 1870 marks a new epoch in the revival of modern Romanism. It completed the system by putting the apex on the pyramid of the hierarchy, but it gave rise also to the secession of the Old Catholics. Papal infallibility is now one of the unalterable dogmas of that Church, which never forgets anything and never surrenders a stone from its doctrinal fortress. It settled the vexed question of authority, or the proper seat and organ of authority, by vesting it in a living oracle residing in the Vatican, who need no longer wait for the meeting of an Ecumenical Council, but may decide at any time a disputed question of faith and discipline from the plenitude of power given to him as the successor of Peter and Vicar of Christ. At first the new dogma of Papal infallibility, which is utterly unknown to the ancient Latin as well as Greek Church, threatened to weaken the Papacy by bringing it into conflict with certain facts, notably the heresy of Pope Honorius, and with the civil Government. The great majority of the most learned and influential bishops of the Council (including those of Germany, France, Ireland and the United States) resisted the decision to the last moment, and departed, after the declaration of war between France and Germany, before the decree was passed. Germany, under the lead of Protestant Prussia, triumphed, and laid Roman Catholic France, under the lead of a Napoleon, into the dust.

Then began in the new German Empire, that Culture Conflict (Cultur Kampf), which threatened, for a while, the destruction of the Papal power, and seemed to verify the prophecy of Cardinal Wiseman, in a sense just the opposite of his own view and wish, that the war between Romanism and Lutheranism will be fought out on the sands of Brandenburg. At the beginning of the conflict Prince Bismarck, the greatest statesmen of the century, and the most imposing figure that has appeared on the stage of Europe since the fall of the first Napoleon, significantly declared, in the Prussian chambers: "We shall not go to Canossa." (*Nach Canossa gehen wir nicht.*) The anti-Papal May Laws, or Falk-Laws, were passed one after another, and for several years the power of the Roman hierarchy was curbed, a few bishops were exiled, and hundreds of priests suspended, and deprived of their daily bread.

But the whole policy of the May-Laws was a mistake. The days of intolerance and persecution are over. The Roman Church has a perfect right to self-government, and the State has no right to intermeddle with the internal affairs of the Church. The May-Laws were intended to humble the Roman Church, but they helped her, and injured the Evangelical Church, which had committed no offence against the State. Bismarck, although a Protestant, and a Christian at heart treated his own Church as a political nonentity. He had no proper conception of the power of the Roman organization, and the constituency behind the bishops and the Pope. By persecuting the Roman Church he threw around her the glory of martyrdom. After a dozen years of operation, the May-Laws had to be repealed one by one, so that there remains to-day nothing of them but the Auzeigepflicht, or the duty of reporting ecclesiastical appointments to the Government. Thus Prince Bismarck, after all, has gone to Canossa. Leo XIII. has proved even a better and more successful diplomatist than Gregory VII. The Roman Church is now stronger than ever in Germany, and Windthorst, its skilful and persistent advocate, led the Roman party in the Prussian Reichstag up to the time of his death the other week, and Bismarck has been obliged to retire to Friedrichsruhe.

Yet, after all, this is only one side of this remarkable chapter in modern history. We should remember that the attitude of Leo XIII. to Prince Bismarck differs widely from that of Gregory VII. to Henry IV. at Canossa. Leo presented to Bismarck, a Protestant heretic, not only a splendidly bound copy of his Latin poems, but the highest decoration in his gift, the Christ order, which was never given to a Protes-