

## ULTIMATE DESTINY OF PROTESTANTISM

Floyd Keeler in America

No one outside the Catholic Church is really satisfied with the condition of his religious belief; that is, if he has any deep convictions as to what Christianity is and should be. This may seem at first sight like an unwarranted statement, but a personal experience and a close observation covering many years make me believe that it is not overdrawn. Of course, there are those who desire a merely conventional religious connection, who feel that Christianity is probably the best and highest expression of man's religious feelings, and is especially adapted to our country and race, hence one cannot give it some measure of adherence as a testimony to one's regard for its value as a moral force. These having given it the meed of support which pleases them, may feel satisfied. But even among this number, Christians by respectability, so to speak, there are not a few who feel profoundly dissatisfied, even though they do not know exactly why. The phenomenon of discontent is sufficiently general; what the remedy is and how it is to be applied brings much diversity of opinion. And there is no lack of schemes designed to satisfy man's religious cravings. Their very existence shows forth the ills from which Protestantism is suffering; their divergence proves its impotence in curing them.

Protestantism is becoming sharply divided into two generally opposing camps, the "modernists" or "liberals" and the "conservatives" who frequently describe themselves as "fundamentalists." This latter group is again divided, though the lines are less sharp, into one group with whom "unity" has become a passion, and another to whom it is a matter of more or less indifference, and who readily acquiesce, some who even defend, Christendom's present divided state. Nor do the "modernists" present a solid rank, for among them are all gradations from the harmless dabbler in higher criticism to those folk who under the guise of "liberalism," and supported generally by the emoluments of some Christian endowment, use the Christian name to deny every doctrine which has ever been associated with it, and whose religion is either purely a materialistic humanitarianism, or, if it is "spiritual," presents a leaning toward the occult. Thus, each section is divided until practically every individual is a law unto himself, and is found advocating his own private brand of Christianity, a thing personally conceived and brought forth, a ready-made exact copy of anything else in the world. And since it is different from what anyone else possesses, its owner and inventor, seeing it nowhere about him, feels constrained to send forth a frantic appeal for just the panacea he thinks he has discovered, being perfectly sure that unless it is immediately adopted, religion as a whole is bound to disintegrate, and the world plunged into Stygian darkness.

Once in a while one of these appeals accidentally sets forth some very true things and furnishes much food for thought. Such a work is the recently issued book, "Will Protestantism Be Overthrown?" by Henry Wallace Dowding, a Protestant minister, who is evidently a "fundamentalist" of the unity-seeking type. He is ready to go further than a good many of his contemporaries inasmuch as he is not afraid of the Catholic Church and recognizes as most praiseworthy, "its unity of purpose, its conformity of belief, its unbroken ranks, its part in the great humanitarian work of making a 'better world,' its solid front against immorality and crime, and above all, the distinguished part it had played in promoting world peace." Furthermore, he believes that "the reason for such unity and stability" "is found in the existence of central organization, supreme authority and leadership."

He does not, however, see that these things are not man-invented, or man-given, but are a part of a Divine commission. If he did see that he would not long be a Protestant, and probably would not be so much exercised over the possibility of Protestantism's overthrow, but it is significant that he, a Protestant, contends that "Protestantism as a protesting force has had its day," that "Protestantism as it now exists is often a travesty upon the ideals of the Christian religion," that "it has jeopardized millions of immortal souls by fostering uncertainty and doubt," that "it has retarded the world's progress in the work of human redemption," that "it has blurred the vision of the souls of men and stunted the growth of useful knowledge." No Catholic would write such an indictment, and if it be found a true bill, why should one worry as to its ultimate overthrow? This is not made entirely clear in this book, for while he urges "a united effort to save Protestantism" he goes on further to call attention (mentioning some recently conspicuous examples) to "ministers who are engaged in overthrowing Protestantism" and this from Protestant pulpits. He sees many points in Catholicism which he admires, and he boldly places lower against those things to which (Protestants) find it hard to consent—because perhaps they have not trained their minds to view them in the same light in

which they are viewed by the Catholics—the fact of the value of things Catholic—the Catholic ceremonial, in which he discovers "one of the reasons why every class of people of every degree of intelligence belongs to that Church" the devotion, reverence and loyalty of the members of the Catholic Church, for its worship and service," and for which he says Protestants "would be willing to sacrifice much, but which he duplicates in their own churches. Further, he praises "the position which the Founder of Christianity occupies in its worship and service," how, for instance, "the very ritual of the Church makes it impossible for the priest to obscure the Christ or to limit His presence, power or person. And he looks and longs for "One Church—broad enough, charitable enough, and loving enough to gather to itself all who love and serve Christ."

I have made these somewhat lengthy quotations not so much because of what the author is trying to set forth, as because of the acknowledged discontent to which I referred at the outset of this paper, and of what that discontent may mean to the ultimate destiny of Protestantism.

More and more the "modernist" is making inroads on all non-Catholic denominations. The "fundamentalist" who, however defective his other beliefs, is yet sound in his Christianity and deeply attached to the Person of the God-Man, is to a greater and greater extent being pushed out and made to feel that the twentieth-century Protestantism is not the place for him. So he dreams of "an all-inclusive Catholic Church (which) will replace the hundred and one contending sects," a Church with authority to speak and power to impel allegiance. Rome rises majestically before his vision, and he faintly sees in her the object for which he longs; but not yet! He goes further than most of his coreligionists in giving her the praise he does. Do not, my Catholic reader, fault him too greatly if he does not see clearly that Rome is the only explanation of his difficulty, that only by acknowledging her claim to the full can he receive that for which he is seeking; that only in the Papacy has he the authority for which he longs; that only in the One, Holy, Catholic, Apostolic and Roman Church resides the power of Christ and the right to command the intellects of men. Protestantism even in its less bitter forms has seriously warped the line of thought in its adherents and has taken away the ability to think straight, so that those professing it cannot easily bridge the chasms which the prejudices and the malice of their ancestors have dug between them and God's truth. That one so nurtured should see the vision even "through a glass darkly" is much. His admissions foreshadow the day when Protestantism shall have run its course and all men who are really Christians will be enrolled under the banner of the Church that was founded by Christ.

It may be that the whole world will never be converted. Our Lord rather seems to indicate that, and we know that "there shall arise false Christs and false prophets," who will draw many after them, denying the Christian name but assuming its power. The "modernist" will go his way, he will seduce some, and drawing them after a Christ of his own invention, will lead them with himself to perdition, but the "fundamentalist," loving Jesus and believing Him, in very truth to be God Incarnate, will of necessity seek that Church in which His ineffable presence resides. Mr. Dowding's question, "Will Protestantism Be Overthrown?" seems answerable in the affirmative, if we consider it as referring to Protestantism in the sense of a Christian system. The name "Protestantism" will likely survive, but it will ultimately become non-Christian in any historic sense, a leaky and sinking ship, which those who have the Spirit of Wisdom will have abandoned for the Ark of Safety.

## THE ANTHRACITE COAL TRUCE

The common people breathe with a sigh of relief as they read of the agreement between the miners and the operators by which the danger of a strike is averted. For the time being the situation is again cleared up, and the threatening clouds that momentarily darkened the industrial outlook have been dispersed. Winter losses some of its horrors when we know that the coal bin can be readily replenished, though it may be at no small expense. But the menace of a coal famine, that would strike terror into the stoutest heart and make young and old quail with fearful anticipation, has become remote. We can look forward to cheery firesides and cozy, comfortable homes that will not be invaded by the chill and bluster of winter, however much they may hold sway outside and beat against the walls. So much there is for which we have reason to be grateful; and, considering the awful possibilities by which we were confronted, it is not a little.

Of course, the settlement arrived at has nothing permanent about it; it is of the nature of a truce. A real industrial peace that would relegate to the region of remote possibilities, strikes and walkouts is not yet in sight. But even a truce is a more desirable than

actual conflict, which destroys existing values, spreads hardship and retards progress. It argues well that the contending parties have seen fit to accept some compromise that will allow the wheels of industry to go on without interruption. Reason seems to prevail in labor disputes. The resort to the strike is beginning to be looked upon as a last measure that should not be decided upon, except when all other means have been tried. Both miners and operators will be better off as things stand now, even though neither of them have obtained their full demands. The cost of a strike is always enormous. The money loss alone would reach staggering figures. Yet such an estimate would not include the subtler items of suffering of every kind that inevitably comes in the wake of a strike which assumes any considerable dimensions. At all events, a compromise is, by far, better than an outbreak of hostilities. A truce may develop into a permanent peace. It may be the first step towards a rule of reason instead of a reign of force. The public looks with hopefulness on the present solution and trusts that the same policies will eventually be adopted; and that strikes and lock-outs may be outlawed, as war is discredited at present.

The miners have received an increase of wages. As usual the public must shoulder the added cost of production. That is the bitterness in a cup of joy. It is the ugly fly in the ointment. None too friendly do householders view the increase in the price of any commodity. As it is the budget must be considerably stretched to meet the daily expenses. A rise of prices will be felt by many as a severe strain on their limited resources. The question naturally arises: Would it not be possible to grant the miners the increase of wages without adding the corresponding amount, and not unreasonably even more to the final price of the product? It really seems that the miners are entitled to an increase of pay and likewise to a shortening of hours. In view of the hazards and manifold inconveniences that are connected with their occupation, no one begrudges them a generous and ample wage that will afford them the home comforts and amenities of life, which the rest of the population in a very large measure owes to their perilous work. It is the consumer's duty to pay a just price in order to make it possible for the producer to pay just and fair wages. Consequently, if it really could be proved that a decent wage can only be paid if the price of the ultimate product is proportionately augmented the consumer, in all justice and fairness, is bound to pay the difference.

There is, however, an alternative that ought to be looked into. It is this. Just a slight suspicion exists that the profits of the operators are such that they could, without any great hardship, assume the payment of the wage increase without passing it along to the public. If an impartial examiner should prove this to be true, there is no reason why the public should take upon itself this new burden, since by unanimous consent, the public is already groaning under the burdens which it has to bear. No doubt the operators try to evade paying the proposed increase of wages and claim that their slender margin of profit does not permit them to assume this additional item of expense. We have for this nothing but their own word, as they have consistently refused any investigation of their books that would throw light on the situation. In such matters the judgment of interested persons is very easily biased and cannot be relied upon. The day will come when the public will demand an insight into the way in which great industries are managed and a full knowledge of the profits that are made. It will then be able to decide what is fair and just, and see that it is carried out.—Catholic Standard and Times.

## FAITH AND SACRIFICE

A remarkable instance of love for the Sacrifice of the Mass is related by the priest in charge of the mission of Morant Bay, Kingston, Jamaica. A husband and wife in their desire to be present at Holy Mass walked from Rocky Point to the Mission at Morant Bay, a distance of seventeen miles. They left their home at 2 a. m. on Sunday morning and reached the mission chapel at 8:15 in time for Mass. You must be very tired," the priest said to them. "Not too tired" was the reply, "we walked fast, but rested twice, and thank God, we are here for Mass." The good example of these two colored people in the far away mission of Jamaica is but a sample of the heroic self-sacrifices that are practised by devout Catholics in regions remote from churches. Instances are not infrequent of poor people in mission lands walking seven or eight miles over sun-baked roads under the broiling tropical sun to attend Divine service.

The love of the Holy Mass is so marked a characteristic of Catholic life that we are not surprised to read them. The story of the mission fields may be retold in our own land. A priest in a country parish recently related a story of a little girl who walked five miles fasting to receive Holy Communion every

morning. Two young men camping in the woods last summer arose at 3 o'clock on Sunday morning to walk ten miles to church. And in every case, like the pious black of Jamaica, they did not think that they had done anything but their duty.

Such edifying instances of faith and devotion should spur on those who live close to church to more frequent participation in the divine mysteries. We have not one Mass on Sunday, but many. We have not to walk ten miles, nor even one mile. And yet how often do we find complaints because the church is not nearer and how seldom do we thank God for giving us so many churches. Such stories should make us a little more careful about being at Mass in time, and of employing the precious hours of Holy Mass to the best advantage.

The faithful colored Catholics of Jamaica thanked God that they were able to walk so many miles to be present at Mass. Do we ever stop to thank God for giving us churches so near that we may attend Mass not once a week but every day, and do we do our duty to our pastor to support him in the strenuous work of giving us such facilities.

We are accustomed to praise, and justly, the faith and devotion of our fathers in the faith in this country and in lands beyond the sea. But how many of us realize that that faith which we inherit was preserved and kept alive by just such sacrifices as walking long miles to church. We live in an age of comfort and convenience. Let us not forget that the true religious spirit welcomes sacrifice. If we are not called upon to make sacrifices by walking miles to church, at least we can supply those necessary sacrifices which are the salt of all true devotion, by attending Mass more frequently, by coming early and leaving late, and by making the most of our spiritual opportunities while present.—The Pilot.

## GERMAN MISSIONS RECOVER

Cologne, July 30.—Some very illuminating information regarding the extent of the Catholic mission work in Germany is given in the missionary book published by the Franciscan Society of Aix-la-Chapelle.

Before the War the German missionaries numbered about 4,000 and that number has not been greatly changed. Before the War Germans presided over two bishoprics, seven vicariates, eleven prefectures, and nine other missions, including a population of 590,000 Catholics. East Africa, Kamerun, Togoland and the South Sea Island mission have been lost to the German missionaries, but they have acquired new territories in Kansu, Chinese Turkistan, Central-Cape land, and Japan. German mission societies have now nine vicariates, nine prefectures and ten missions, with a population of 450,000.

Notable among the German missionary ecclesiastics are Archbishop Downing, S. J., of Japan, Bishop Sprieter, O. S. B., in Zululand, Bishop Hennemann, P. S. M., in Central Cape land and Bishop Wolf, S. V. D., in East New Guinea.

## SMALLEST CHAPEL IN WORLD

A little stone chapel dedicated to St. Anthony, situated five miles east of Fort Atkinson, Ia., is said to be the smallest church in the world. It seats a congregation of only eight persons. The doors are always open and fresh flowers are kept constantly on the altar. Hundreds of Catholics motoring in this vicinity visit the chapel, the outside measurements of which are twelve by twenty feet. Inside are two seats on either side of the aisle, each seat holding two persons, thus giving seating accommodations for a congregation of eight. The history of the church goes back to 1848 when a French missionary visiting in Cincinnati induced John Gartner, a Frenchman who had served in Napoleon's armies, to locate at Fort Atkinson. Six Ohio families later named Gartner and an old log building abandoned by Indians was converted into a chapel. This structure was destroyed by fire and Gartner and his son-in-law, F. J. Huber, built the present unique chapel. Each year, on St. Anthony's day the descendants of the Hubers gather at the chapel to honor the memory of their grandparents. The bodies of seventy members of the Huber family are buried in the little cemetery.

## DIED

O'MEARA.—At the family residence, 350 Lyle St., London, Ontario, on Saturday, July 21st, 1923, Martin O'Meara, in his eighty-ninth year. May his soul rest in peace.

Turn to the virtues! Formed to connect, to blend, to associate, and co-operate; bearing the same name, with kindred energies and harmonious sympathy, each perfect in its own lovely sphere, each moving in its wider or more contracted orbit, with different but concentrating powers, guided by the same influence of reason, and endeavoring at the same blessed end—the happiness of the individual, the harmony of the species, and the glory of the Creator.—Sheridan.

A tender conscience is an inestimable blessing—that is, a conscience not only quick to discern what is evil, but instantly to shun it as the eyelid closes itself against a mote.

## TEACHERS WANTED

PRINCIPAL wanted for Plantagenet High School. Salary \$2,000. Apply to H. Leach, Sec. Plantagenet, Ont. 231-6

WANTED a qualified teacher for Separate School No. 4. Duties to commence Sept. 1. Apply stating experience and salary to David Garvey, Indian River, R. R. 2, 233-6

SECOND class professional teacher wanted for C. R. S. No. 1, Cornwall. Duties to begin Sept. 1. Apply stating salary and qualifications to Miss M. H. Gresham, Sec. Treas., Northfield, Ont., R. R. 2, 234-4

TEACHER wanted for Thorold Catholic Separate school. Apply stating qualifications. Salary \$2,000. Duties commence Sept. 4th. Apply to Miss M. H. Gresham, Sec. Treas., Northfield, Ont., R. R. 2, 234-4

EXPERIENCED teacher wanted for Union Separate School No. 1, McKillop and Logan. Holding a first or second class certificate. Salary \$2,000. Duties to commence Sept. 4th. Apply stating experience and qualifications to Miss M. H. Gresham, Sec. Treas., Northfield, Ont., R. R. 2, 234-4

WANTED teacher for St. Ignace Separate School, Sault Ste. Marie, Ontario, qualified to teach senior classes, in English and French. Apply to Miss M. H. Gresham, Sec. Treas., Sault Ste. Marie, Ont. 238-11

WANTED teacher capable of teaching French and English. Third class certificate. Salary \$1,800 a month. Apply to Miss M. H. Gresham, Sec. Treas., Sault Ste. Marie, Ont. 238-11

TEACHER wanted for S. S. No. 2, Hiramwood and Gurd, with 2nd or 3rd class certificate. Apply stating salary to Casper Vergeles, Sec. Treas., Hiramwood, Ont. 238-11

QUALIFIED teacher for Mattawa Separate School, Mattawa, Ontario, qualified to teach and to continue. Salary \$2,000. Apply to Miss M. H. Gresham, Sec. Treas., Mattawa, Ont. 239-2

TEACHER wanted for Farrellton school, capable of teaching Entrance class and holding Quebec diploma for French and English. Apply stating qualifications and salary to Miss M. H. Gresham, Sec. Treas., Farrellton, Que. 239-2

FEMALE HELP WANTED FOR an Institution, a desk clerk, not under twenty-five years; at night duty. References. Apply Box 421, Ontario 231-2

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WANTED Ambitious man or woman to distribute samples and take orders for high class household specialties. Big money. Honorable position. Lucas Products Co., Dept. D., Hamilton, Ontario. 231-2

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