

A New Faith and an Old Folly.

Rev. J. A. Waddell has, in the *Presbyterian Review* of the 4th inst., an able criticism on a work written recently by President Eliot of Harvard University. The latter, in his work, draws a glowing picture of the superiority of modern Christianity as compared with the old of the past centuries, and refers to a new type of Christian belief and ethics that is rapidly progressing amongst us. It is a new conception of God and new views of human life; God is no longer, as in past years, regarded as a judge, who will call the impenitent to account; and life is not a season of preparation for a happier sphere, "by the multitude of the unchurched, also there is no angry God to propitiate, and the only way to take securities for the morrow, whether in life or death, is to do well the duties of to-day." Rev. Dr. Waddell commenting on this says: "Without explicit statement of belief it is easy to see that the revolution in which President Eliot rejoices is a complete rejection of what the Bible teaches concerning condemnation and atonement." And again: "There is no doubt of the fact, that New England thought, if not the whole North is largely infected with radical disloyalty to Christianity, as it is written in the sacred oracles." Further down, Rev. Dr. Waddell maintains that it is not true, as President Eliot seeks to convince us: "That society is improving through the influence of the new ideas in religion." Crime and vice, on the contrary, are horribly prevalent in those very centres, where their points ought to be manifest. No signs are visible of the altruistic millennium. Agitators and reformers, in societies without end, are at work unceasingly upon the corrupt mass of sighing and suffering humanity; and still the moral putrescence continues unchecked, except so far as regenerating grace breathing through the Gospel here and there infuses life into dying souls. If the Bible were banished, the country would perish. This evolution, says Dr. Waddell, in its most consistent form, is atheistical, since it rejects God as a moral governor. Its central doctrine is, that virtue is to be practiced for its own sake, and not as Christ teaches, to please the Father. We are urged to subvert the whole system of morals and government and forsake our relations to the Almighty as a ruler and judge of men."

Now what are the remedies which the Rev. Dr. Waddell proposes, as the proper corrections for such revolutionary ideas in religious thought and practice?

They are given in one sentence. The Rev. Dr. says: "The American Union if destined to survive, cannot prosper and remain free independently of a Bible with a cross in it, distinct dogmas of revealed truth, teaching man his lost condition and pointing him to a Saviour."

But Presbyterianism long ago discarded the cross. It was because the followers of John Knox did away with the cross, and brought the whole Bible without the cross to Plymouth Rock, that New England is to-day, what she is at least as represented to be by Rev. Dr. Waddell.

It is rather late in the day to re-introduce into Christianity what was banished from it three hundred years ago. The early reformers laid sacrilegious hands, not only upon the cross but upon every outward symbol of Christianity except the Bible. In fact it was made incumbent upon every disciple of Knox, to do away with every sign and symbol of idolatry wherever found.

In the Confession of Faith is laid down, under the second commandment, the obligation of "disapproving, detesting, opposing all false worship, and according to each one's place and calling, removing it and all the monuments of idolatry." Chief among the monuments doomed to destruction were the altar and the Cross. Several churches with altars and crosses were totally destroyed in Scotland by the fanatical vandals of the Reformation. It is recorded that so bitter was the hatred for the cross engendered in the hearts of the fanatics, that hundreds of magnificent monoliths and Celtic crosses, with artistic engravings, were smashed to pieces in the Island of Iona. But with time and reflection many changes for the better occur, and now we have Rev. Dr. Waddell laying down as one of the necessary means of salvation for American society "a Bible with a Cross in it," which means purely and simply a return to the means of salvation always inculcated in the Catholic Church. No Catholic Bible or prayer book exists or has existed without a cross on it. But the cross means self-denial, it means not only repentance but penance for sin. The cross means imitating Jesus Christ in prayer and fasting, in bearing patiently the trials of life, in humble submission to His Church, in Christian humiliation and confession of sin. All of which is perhaps rather too old for adoption by either President Eliot or Rev. Dr. Waddell.

The sacred panacea for the putrescent ills and atheistical tendencies prevalent in New England States is laid down by Rev. Dr. Waddell: "distinct dogmas of revealed truth, teaching man his lost condition, and pointing him to a Saviour." But distinct dogma is the very thing objected to by all Presbyterians, Congregationalists, Methodists, et hoc genus omne. Modern thought will admit of no distinct dogma.

A common saying among the champions and representatives of the new school is: "Give me all the religion you like, but I want no dogma." How is it possible for President Eliot to adopt a system as a means of salvation that is utterly discredited among the litterati and scientists with whom he associates, and that is not propounded in any of the Christian churches that he may or may not frequent?

We firmly believe that among the thoughtful, both lay and clerical, the number is considerable of those who think with Rev. Dr. Waddell that the old is after all preferable to the new; who are furthermore convinced in their mind and heart that there is no hope for society or final salvation except in a general return along the whole line to the great old Church,

ever ancient and ever new, that has never varied in her saving work of presenting to her children "a Bible with a cross in it, and distinct dogmas teaching man his lost condition, but inspiring hope and pointing him to a loving, merciful and crucified Saviour."

A Catholic Statesman.

It is but a short space since the great Windthorst after a life of struggle for Catholic rights passed away, with a speech upon his fevered lips. Within the past few days one of the great leader's ablest colleagues has followed him to an eternal reward.

The late Freiherr Von Schorlemer-Alst was born in Lippstadt in Prussia where there have always been a number of titled families who adhered to their Catholicity. He served with distinction as a soldier, finding favor with his Prince, afterwards Emperor William. He was a life-long friend of the late Emperor Frederick. After leaving the army he devoted himself to the interests of agriculture, founding an association which has now 25,000 members, 200 savings banks, schools for instruction in agriculture, boards of arbitration, &c. In the conduct of this organization he gained the title of Farmer's King.

In 1870 he was elected to the Reichstag and it was not long before he was obliged to throw his whole strength and influence against the policy of the government at that time directed against the church. The May Laws curtailed the natural liberties of Catholics in many ways and sought to cripple the influence of the Church. To do battle against these laws the centre party was formed, and Herr von Schorlemer was from the first one of the wisest and most trusted counsellors, and one of its foremost debaters. His firmness and earnestness were never marred by the loss of self-control, so much so that while he was one the most to be feared enemies of the Government, he is said not to have made a single personal enemy. One by one the infamous laws have yielded to the force of this great party weapon. The German people long ago ceased to place Bismarck above the right. Windthorst died clamoring in his delirium for the restoration of the Jesuits. His friend lived until at least one branch of the legislature had decreed their return.

The deceased statesman had an active zeal in the work of improving the social condition of the working people. How he viewed these questions we may judge from the record of his work in the Farmer's Union. His sentiments are well summed up in the closing sentences of an address he delivered at the Catholic Congress at Cologne last autumn:

"The ever-victorious cross on our banners—it is thus we battle against unbelief and the devastations which it is creating in the State and in society. Let God's laws and God's ordinances be our guiding star, and let the Holy Father's great social Encyclical show us the way. It is thus we will march forward courageously in this social battle, united, earnestly and joyfully, with the motto: Charity and justice!"

These two things, contradictory as they may seem, must go together—manly dependence and manly independence, manly reliance and manly self-reliance.

Resurrection.

Trust gives sweet peace to every living thing;
The wavering robin that in space has flown
Finds its safe nest; the germ of roses sown
Waits, sure in darkness, for the touch of spring;
The tendrils of the ivy blindly cling,
Stretching their brown threads toward the well unknown,
To find a place secure, where, spite the moan
Of rushing winds, they hang till soft airs slung.
We who love life fear most the mystic death.
Yet we in death the selfsame life shall live,
This very life we know,—but glorified;
And the fair temple which now holds her breath
Shall simply take the glory seraphs give.
Renew its joys, and say, "I have not died!"
(Maurice Francis Egan, in the Century, for April.)

St. Patrick's Armour.

For the Register.

ADAPTED FROM A TRANSLATION

To guide and uphold me,
God's Power I crave
His Right arm uplifted protect me and save
God's eye to watch o'er me,
God's might to restore me—
God's ear when I'm praying,
God's light when I'm straying,
God's mouth when I'm teaching,
God's word when I'm preaching,
God's strength make me stronger
To fear of all danger—
God's hand be my stay,
All his ways be my way—
God's shield be around me,
May his angels surround me
And in battle prevail
When fierce Demons assail
And tempt me to vice's suggestions or lust,
Or to Pride that subverts both the Wise and Just.
At home or abroad, with many or few,
May Christ with his mercies be ever in view,
Beside me, within me, before me, above me,
To feel that He's nigh to cherish and love me—
Christ in the hearts of all those who befriend me,
Christ in the arm raised up to defend me—
Christ in the eye that perceives me,
Christ in the ear that believes me,
Christ in the breast that receives me—
To God's blest Unity and Triune name
I consecrate life, and Fortune and Fame
To sow God's word and light a fire
In the hearts of men is my sole desire
To whose creative will all bow,
I bind myself in solemn vow.

DIDYMUS.

Easter Services.

Rev. Father Brennan is progressing favorably to an early recovery.

At Our Lady of Lourdes Church, on Easter Sunday, Weber's Mass will be sung by the choir. Gionna's orchestra will assist. Miss Sullivan will conduct the choir and among those who will take part are Mrs. McGann, Miss McCarron, Miss Tymon, Miss Coxwell, Miss Dundas and Messrs. McMullen, McCloskey, Bouvier, Cottam and Wickett.

The masses on Easter Sunday in St. Paul's Church, Queen and Power sts. will be at 7, 8, 9.30 and 11 o'clock. At 11 o'clock the music of Gounod's celebrated "messe solennelle" will be rendered by a choir of 58 voices all thoroughly trained by Prof. McEvay, who is recognised as one of the cleverest and most successful sacred musicians in Toronto church circles. Napolitano's orchestra will accompany the voices, and Miss MacDonnell will preside at the organ. Lambillottes "Regina Caeli" will be rendered at the offertory.

The evening service will begin at 7 p.m. Special Easter music. The chief performers will be Miss Edith and Miss Theresa MacDonnell, Miss Carroll, Miss Griffith, Miss L. Shea, Messrs. Tomney, Mogan, Lynch, Richard, Doherty, Kelly, &c.

Divine Wound, through which all the graces of the Saviour have flowed into the world, and embalmed it, like those odoriferous trees which give forth perfumes only when they are pierced.—St. Ambrose.

By fasting theologians generally mean anything disagreeable which the body voluntarily suffers, and the Council of Trent includes all sickness and mortification.

It is said that Queen Victoria has a strong personal fondness for Mme. Patti. She remarked recently that among the happiest moments of her life she reckoned those in which she was listening to Patti's voice.

Poverty is full of potent virtues. It is a sort of discipline, the ascetic rule of God's providence. They that are poor are already and unconsciously under a discipline of humility and self-denial.—Cardinal Manning.