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THE DISSOLVING OF PROTESTANTISM

Recently the Rev. G. W. McPherson, a Baptist Minister, in opening a religious meeting here in New York, stated in these plain words the issue of Protestantism of to-day has to face:

"The question before the Church to-day is: Whom shall we believe, the teachers of modern evolution or the writers of the Bible, Herbert Spencer or Jesus Christ, the Apostle Paul or Union Seminary. This is the issue. We cannot dodge it. The fight is on."

Rather startling language, this. It sounds a note of warning of which sincere Protestants must take heed. They are told that the enemies of Christianity are within the gates and are playing havoc with the teachings and the beliefs of the various Protestant denominations. The Rev. Mr. McPherson proceeds to deal in detail with the work of those whom he classifies under the heading of "teachers of false theology." Beginning with the doctrines taught in the Union Seminary of this city, he declares students of that seminary cannot do otherwise than deny the inspiration of the Bible, the Virgin birth, the bodily resurrection of Christ and all miracles.

Only the Union Seminary were the only Protestant theological school in which candidates for the Protestant ministry are imbued with such anti-Christian doctrines, it would be bad enough. But, unfortunately, such is not the case. The Rev. Mr. McPherson informs us that Columbia, Harvard, Yale, the Chicago University and the Drew Theological Seminary are in all respects as unorthodox as the Union Seminary. The theology taught in them gets rid of the supernatural and interprets life from the standpoint of the natural. The Baptist minister, who is our authority on this statement, thus sums up the character of the theology taught in these Protestant seats of learning:

"It is rationalism on the throne. It teaches that all life must be interpreted from the standpoint of evolution. It rejects the infallibility of the Bible and teaches that there are no revelations to men, save what comes from men's struggles and experiences."

Remember that the young students who are inculcated with these views become, in the course of time, authorized teachers in the Protestant Churches. It would be strange, indeed, if their influence as preachers in Protestant pulpits did not in time rob Protestantism of the vitality it derives from the Christian beliefs it has inherited from the Catholic Church.

Just a week after the Baptist minister, we have quoted, framed his indictment of the Higher Criticism, an Episcopalian clergyman, the Rev. Dr. William T. Manning, rector of Trinity Church, of New York, conferred all the Baptist minister's charges. He declares that the present issue is, "the Church against the Church." The occasion of his making this declaration was furnished by the Episcopal Board of Missions voting to participate in the Panama Congress, which is to be convened for the purpose of spreading Protestantism among the Catholics of South America. Dr. Manning was leader of the party which unsuccessfully opposed the sending of Episcopal delegates to the Congress. In stating his reasons for opposing the proposed anti-Catholic campaign, he says that it is plain that the Episcopal Church could not take part in such a movement "without departure from her historic position and compromise of her principles." He then points out that the Episcopal Church, though it has deep and real differences with the Catholic Church, should not identify itself with the form of Protestantism whose representatives will make up the membership of the Panama Congress. "Modern Protestantism," he says, "opposes and rejects not only that which is Roman, but also a large part of that which is Catholic and Apostolic."

It follows, then, that a religious organization claiming, as does the Episcopal Church, to be Catholic and Apostolic, can have no union with religious bodies which reject the fundamentals of such religious organization. Dr. Manning is logical enough to perceive the gross incongruity of such union. His opinion of it is set forth in this forcible manner:

"If this church should officially align herself with that confused mass of beliefs and disbeliefs included under the name Modern Protestantism and join a combined Protestant movement in opposition to the Roman Catholic Church, she would thereby justify all that Rome has ever asserted in regard to her position; she would be untrue to the faith as it has come down to her through the ages; she would separ-

ate herself from the rest of the Anglican Communion of which she is a part, and she would forfeit that relation to the whole Catholic world. Fast as well as West, which especially constitutes her opportunity to serve the cause of Christian unity."

It would seem as if every member of the Episcopal Church, whose loyalty to it is not merely of the lip sort, would perceive instantly the force of Dr. Manning's statement. Every such Episcopalian will, also, recognize that the rector of Trinity Church states what is patent to all thoughtful persons, when he declares that "The real issue to-day is not any secondary matter of policy or of ritual, of 'High Church' or 'Low Church.' The issue now is between Church and No Church." We have here put before us the present status of the Protestant sects. There is no blinking the fact that their ancient landmarks have been removed, doctrines, which were accepted with unquestioning faith a generation ago, are to day rejected and derided. The Episcopalian clergyman we have been quoting adduces instances of such rejection which have come within his personal knowledge. Commenting upon them, he says:

"It is the Christian faith, the Gospel itself, which is in question, and which is being undermined by the insidious teaching that all matters of doctrine and belief are of minor importance. On all hands, in our own communion, as well as elsewhere, we see the denials, more or less open, of the facts contained in the Apostles' Creed. A well-known layman of this Church declares publicly that the article of the creed, 'I believe in the holy Catholic Church,' is known to be 'a pious fraud.' The rector of a leading parish asserts that 'no one of intelligence longer accepts seriously the ridiculous Apostles' Creed.' Another declares at a public meeting that 'the sacraments are dead—dead—dead.'"

Here we have a description of a condition of things in Protestant Churches, which portends their dissolution as Christian organizations. They cannot permanently survive as such, if the undermining of the Christian Faith, which has been going on within them for some years back, makes in the future anything like the progress of the last few years. Already the doctrine of divine revelation is questioned; so, too, is the divinity of Jesus Christ. The belief in these essential dogmas cease to exist in the Protestant Churches, the latter may still retain the title of Christian but they will be Christian only in name. The testimony of the Rev. G. W. McPherson and of Rev. Dr. Manning goes to show that latter day Protestantism is hastening rapidly toward such a consummation.—N. Y. Freeman's Journal.

"SAVING" THE PUBLIC SCHOOLS

With the object of exposing the machinations of Papistical school-masters, the Guardians of Liberty have been "investigating" the Public Schools of Chicago, and triumphant report that in one school "pictures of the Madonna were found on the walls of some rooms." As it would be difficult to secure for decorative purposes selections from the Old Madonna or two, the Guardian's discovery is not surprising. The real marvel is that these preservers of our liberties should be so indignant because a few lifeless Romish pictures were discovered in a school, yet tolerate with composure the presence there of living Papistical women who actually have under their control for hours and hours, day after day, hundreds of free-born American children, for some 60% of the Public school teachers of Chicago are said to be Catholics. Nor is this menace to our liberties confined to the metropolis of the Middle West, for the schools of New York and Boston are reported to be almost as seriously imperiled, and those of Philadelphia and St. Louis are not much better off. Indeed, if the truth were told, there is hardly a town in the northern half of the United States where the Papistical school-masters are not exerting a strong personal influence over the boys and girls she teaches.

Well it is too for the Public schools of the land that this is so. For the Catholic teacher, though she of course formally instructs the children committed to her charge only in those secular branches that fall within the scope of the Public school's curriculum, nevertheless if she is a staunch Catholic cannot but be giving her pupils constantly, though perhaps unconsciously, other lessons of far higher value and importance to them than are reading, writing and arithmetic. The reason for this is plain. Owing to the faith she holds, the ideals she cherishes and the motives that govern her life and conduct the Catholic teacher will

always be inculcating by precept and example the virtues of reverence, obedience, application and self-control, and as these are the very virtues that young America obviously stands most in need of to-day, perhaps the Catholic teachers in the Public Schools will at last be recognized as the best "Guardians of Liberty" our country could possibly have.—America.

THE DOCTRINE OF NON-RESISTANCE

The Christian has been taken to task by modern writers like Tolstoy and Bernard Shaw for taking part in war contrary to what they call the teaching of Christ. They say that the Founder of Christianity taught non-resistance to evil and they quote the famous text of the Sermon on the Mount: "But I say to you, not to resist evil; but if one strike you on the right cheek, turn to him also the other." If we accept the gospel of Christ, they tell us, we must imitate His spirit of love and follow His doctrine and example of non-resistance to evil, as it is set forth in the parables of the lost sheep, the good shepherd, the prodigal son, and by Our Lord's conduct during His passion.

This view of the gospel attitude towards evil and injustice in the world is one-sided and does not represent the whole spirit of Christ. What is the meaning of such sayings of Our Lord, as when you hear of wars and rumors of wars for such things must needs be. Do not think that I came to send peace upon earth; I came not to send peace, but the sword. Let him (his disciple) sell his coat and buy a sword. Finally, we come to the scene when He cleansed the Temple. "He began to cast out them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves."

The great trouble with many outside the Church is that they do not see the gospel as a whole and they do not even try to look at it from a Catholic standpoint, nor seek the Catholic interpretation of particular passages. Many teachings of the gospel are counsels and not commands. Under the circumstances of His passion it pleased Our Lord to be a non-resistance, but He did drive out with scourges those wicked men who made His Father's House a den of thieves. Here He applied the principle of justice, there the principle of mercy as with the repentant woman.

Besides the words of love, forgiveness and gentle kindness in the gospel, we find other words denouncing the Scribes and Pharisees as "white sepulchres," and threatening inflexible justice against all unrepentant evil doers. He who told the story of the prodigal son also related the parables of the fishing-net, the wheat and tares, the ten virgins, the five talents, the good and the bad tree, the rich fool, the rich man and Lazarus, and the Last Judgment. The existence of evil in the world demands resistance and the constant warfare of justice against injustice. Christianity is a practical religion dealing with real evil in the world according to the whole spirit of Christ. Love and forbearance, and the championship of right and justice even by physical force do not run counter to the teaching of the Gospel.—The Monitor.

ANOTHER BIGOT ON EXHIBITION

The Rev. Dr. John S. Sowers, pastor of the First Baptist Church in Annapolis, is in a state of mind. He is all worked up over alleged discriminations in favor of Catholic midshipmen at the Annapolis Naval Academy. So far as we can make out, he is angry clear through because these young chaps can spend one hour longer at church than the Protestant middies can. It seems that there is no Catholic Church or chapel on the grounds of the Naval Academy. There is, however, a Protestant chapel which midshipmen of the Protestant faith attend on Sunday, while their Catholic fellow students attend Mass at a Catholic Church in Annapolis. This is wrong, says Rev. Dr. Sowers, who contends that either the Catholic midshipmen should attend services at the Academy Chapel or the Protestant midshipmen should be allowed to attend the various Protestant churches in Annapolis.

The Protestant Minister who makes this criticism evidently has no proper conception of the vital difference between Catholic and Protestant worship. Catholics do not go to Church merely to hear eloquent sermons or religious instructions, important as such sermons and instructions are in themselves. They go to Church to be present at the divine Sacrifice of the Mass. What that means, Cardinal Newman tells us in this eloquent passage:

"To me nothing is so consoling, so piercing, so thrilling, so overcoming as the Mass, said as it is among us. I could attend Mass forever and not be tired. It is not a mere form of words—it is a great action, the greatest action that can be on earth. It dare not the invocation merely, but I dare use the word, the evocation of the Eternal. He becomes present on the altar in Flesh and Blood, before whom the angels bow and the devils tremble. This is that awful event which is the scope and the interpretation of every part of the solemnity."

One reading these words of the great English Cardinal can understand why Catholic midshipmen, or Catholics in any other walk of life, cannot have their religious needs satisfied by attendance at a form of religious worship consisting entirely of preaching, singing of hymns and the public recital of prayers.

But, says the Rev. Dr. Sowers, Catholic midshipmen, when they attend Mass in Annapolis, are not allowed to leave the Academy at 10 o'clock Sunday morning and are not obliged to report at the Naval Academy before noon. Whereas Protestant midshipmen have leave of absence extending only from 11 o'clock to noon, when they obtain permission to attend Protestant services in Annapolis Protestant churches. If the hour for celebrating Mass is 10 o'clock and the hour for beginning Protestant services is 11 o'clock, there can be no discrimination against Protestant midshipmen, as the Rev. Dr. Sowers would have us imply. The Rev. Doctor says that he is going to call the attention of the Navy Department at Washington to what he considers an injustice to Protestant midshipmen. In so doing he will only furnish an exhibition of his own absurd anti-Catholic prejudices.—N. Y. Freeman's Journal.

AN ERROR

In the editorial article entitled "Lesser Poets" it was an error to state that T. D. Sullivan died recently. When we noticed the statement among the news items of an exchange, we were a little surprised but took it for granted that it was correct. Since the article appeared an incident has recalled to our remembrance that the author of "God Save Ireland" died over two years ago.

THE LANGUAGE OF UNIVERSALITY

It seems that Latin may again become the language of diplomacy and State occasions. Reports from Vienna have it that at a recent gathering of notables from various parts of the polyglot Empire, French was the only tongue common to all. The repulsion which it caused could have been avoided had the official language of the Catholic Church been taught in the schools and universities. It is now urged that after the war, conferences of the great powers be conducted in the Latin tongue, which being a dead language can wound no national or racial sensibilities.

When the world was Catholic the beautiful and expressive Latin tongue was the vehicle of science and art and diplomacy. It was the language of the scholar and no man was thought educated who was not familiar with the language of Virgil and Horace. In Latin the great doctors wrote their apologies and Christian poets sang the glories of God. Even the common people could follow the services of the Church which were conducted in the language that spoke of universality.

Latin has always been the official language of the Church. It bears witness to the origin of the faith of Western Christendom in Rome, the great converter of nations. The Church was founded when the Roman Empire was supreme and she naturally adopted in her liturgy the vernacular of the people. Catholic missionaries kept the language of Rome in the Divine service even when they had to preach in the vernacular. A Universal Church must have a universal language. Business men have endeavored to establish some common means of communication and medical men are even now discussing the advisability of adopting some common language in their congresses. The Catholic people feel the bond of a common language at their Sunday Mass. To have a common tongue means that the Bishops from all parts of the world can meet and confer together in general councils. It facilitates the communication which must constantly be going on between the central government of the Church at Rome and the many dioceses throughout the world. By the use of Latin the language of the Church reads the same and means the same to day that it did since its institution. It is not only escapes corruption, but it is uniform throughout the world. The official language of the Catholic Church speaks her origin, her universality and her unity.

One would rarely expect to hear a defense of the use of Latin by the Church from a Protestant statesman addressing a congregation of British Calvinists. The man of the hour in England, David Lloyd George recently made the following remarkable utterance:

"Sometimes we criticize the Roman Catholic Church very severely, but there is no Church that has made a surer and deeper search into human nature. The Roman Catholic Church the greatest religious organization in the world, conducts its worship in a language of worship. The Roman Catholic utilizes every means of taking people outside every day interests and seeks to induce them to forget what is outside. Thus the language of commerce, of every day occupations is left outside and the people are taught the language of worship."

The return of Latin as a world language will be welcomed by scholars. It will not only open to more general use of wealth of learning but will bring the world of thought into

closer affiliations. There is also a great hope in the universal use of the language of the Church. The world will be better able to learn the beauty and attractiveness of the Old Mother Church. There is a natural bond between those who speak a common tongue. One of the most wonderful sights in the world is a congregation at a solemn function in the great speaks of the Eternal City. It speaks of Pentecost. Every nation and every tribe is represented. Though every tongue is spoken, each hears in his own language when the Vicar of Christ raises his voice in Benediction. In the Providence of God the return to Latin as the language of diplomacy may be the first step in a return to Christian unity.—Providence Visitor.

AN OLD-FASHIONED FATHER

In his booklet, "The Christian Father," Bishop Egger of St. Gall relates the following: "While I was a student, I once spent my vacation with a good Catholic family in the western part of Switzerland. We were just at dinner when the door opened and the eldest son entered. He had been at a college in southern Germany and joyfully returned home for his vacation. I noticed that the father's countenance suddenly wore a frown, and before his son had closed the door behind him, he called out, 'Where have you been to Mass to-day?' The young man stammered an excuse saying, 'The stagecoach (it was previous to the time of railroads) left B. This morning at 6 o'clock, and consequently I could not get a chance to go to Mass before.'"

"The father refused to slink hands, treated him as a stranger and had him waited on at table like a guest at a hotel. Next day it required the mother's mediation before the father would recognize the young man as his son, and before he would again speak to him and treat him as one belonging to his family. In all my experiences," remarks the Bishop, "I remember but few incidents that impressed me more forcibly than did this lesson given on the duty to assist at Mass on Sunday.—Catholic News.

ENGLISH TROOPS

WILL RETURN WITH NO REAL PREJUDICE AGAINST CHURCH

James Cairns, English correspondent of The Churchman writes as follows: "When the Men Come Home." The phrase is being used by nearly all our spiritual leaders; what kind of religion will our returning soldiers and sailors find in England? We are really getting quite nervous about it: we expect them to tell us some home truths. Some people, like Sir Edward Clarke, think that they will come home despising High Church antics, and seeking naturally the evangelical ministers. It may be so, as so much of the religion at the front has been of that tone. (There is not much room for ritual in the trenches.) But from what we hear from those who have visited the front the soldier is not likely to despise the ceremonial of the Catholic party. He will seek a living gospel message without any particular desire for or objection to the ritual which surrounds it. We have the authority of the Bishop of Birmingham (Dr. Russell Wakefield) who has more than once visited the front, for the statement that our men have lost the old prejudice against the Roman Catholic Church. They have found that religion is very much alive in France, they admire the self-sacrifice of the French priests, and they are now prejudiced in favor of that against which they felt so strongly before or objection to the war. And when they come back, they must find religion "as living a thing at home as they have found it in France." They must have open churches; the reserved pew must go, they must find the Holy Eucharist replacing matins and evensong "as the central offering to God of each day in church."

This utterance of the Bishop of Birmingham is all the more striking when it is remembered that he is by no means a customary advocate of Catholic practices. But he has been deeply stirred by what he has seen, and he thinks the proposed national mission should take these and other matters, such as religious education and church finance into its purview. An opportunity has arisen, he says, for a new Reformation."

FIRE DESTROYS CONVENT

One of the richest works of art and history in France, the ancient convent of the Celestines of Avignon, has been destroyed by fire, and the damage is estimated at 200,000 francs, but is in reality irreparable. It was built in 1393, and the great halls, which with their wonderful ceilings were admirably preserved, succumbed to the flames, only the chapel being saved.

In its nave are the tombs of seven-teen Cardinals, Archbishops and Bishops, grouped around that of Blessed Pierre de Luxembourg. The convent was founded by the anti-Pope, Robert of Geneva, on a Gothic Roman cemetery. After the revolution it was given to the Invalides and later became a military prison. Recently it was appropriated as the barracks of the Seventh Engineers. There have been questions asked in

the Chamber of Deputies and long commentaries in official circles on the scandal of permitting this building, which was classed as an historic monument, to be used as a barrack, which contributed to its destruction.—Church Progress.

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WANTED FOR SEPARATE SCHOOL, NO. 11, of St. Joseph, Hay Township, Huron County, teacher holding a 1st, 2d or 3rd class professional certificate. Duties to begin Sept. 1, 1916. Salary \$500. Apply with testimonials to N. A. Cantin, St. Joseph, Huron Co., Ont. 1914-17

TEACHER WANTED FOR THE KEEWATIN Separate school, holding 3rd class certificate. Must be able to teach and speak both French and English fluently. Salary \$500 per annum. Apply to Joseph Gagnon, Sec. Treas., Kewatin, Ont. 1916-17

TEACHER WANTED FRENCH AND ENGLISH for Separate school, village of Fair Court, Ont. Duties to commence after the holidays. Apply stating salary and references to Thos. Bourdeau, R. R. No. 7, Chatham, Ont. 1915-17

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