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EDITORIAL.

Protestant--Catholic-- Anglican.

After all, there must be something in a name, something in mere words. Our "unhappy divisions" not infrequently resolve themselves into mere matters of name; for names come to us clothed in venerable tradition and our vision is not keen enough to penetrate it. So the name becomes identified with a tradition and we "love to have it so."

In these days of crises and ritual controversies the excitement of the battle often urges us to think we must needs have a name emblazoned on our shield. The old distinctions of High and Low are insufficient; we are either Catholic or Protestant; a few are simply Anglican. And yet in what consists the essential difference between these appellations? Can a Catholic be other than Protestant, an Anglican be other than both?

"Protestant" defines the attitude of the Church in regard to error, and that not necessarily Roman. The Church is the

appointed medium of the Truth, not as a mere channel but as a living witness, and this she is so long as she has faith in her Divine Head, so long as she believes in her Divine origin and Divine life. While this faith exists she is Protestant; she is a "contending" Church as St. Augustine says: it is of her true nature. In so far as she lacks this faith, she is of the world: the "uniting, reconciling power" is so far gone, and her condition becomes that of the world, "irregular and abnormal," although outwardly there may seem to exist the greatest uniformity and agreement.

But if the Church is Protestant in attitude, she is "Catholic" in principle. Her foundation is world-wide as is her message. "Go ye into all the world" constitutes not only her marching orders but also the charter of her domain. To that charter her message corresponds in its Catholicity, its universality of application to the needs of humanity. As the term "Protestant" when used as a shibboleth, too often becomes divested of its Christian meaning, so "Catholic" may become the badge of narrowness and the designation of a mere sect. As Coleridge in his "Aids to Reflection" says of Romanism, "instead of a Catholic (universal) spirit, it may be truly described as a spirit of Particularism counterfeiting Catholicity by its negative totality and heretical self-circumscription—in the first instance cutting off, and since then cutting herself off from, all the other members of Christ's body." As members of Christ's Church we are Protestant against error wherever