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Ottawa, June 18th, 1863. If. Thomas Coffey: My Dear Sir,-Since coming to Canada I have been a reader of your paper. I have noted with astifaction that it is directed with in tell-mode with a strong Catholic opirits. It at not used with a strong Catholic opirits. It at not used with a strong Catholic opirits. It at not not stands firmly by the ieachings and author-ing the Church, at the same time eromoting the best interests of the country. Following the best interests of the country. Following the best interests of the country. Since it is influence reaches more Catholic binnes. I influence reaches more Catholic binnes. I berefore, earnestly recommend it to Catho-to families. With my bleasing ou your work, and set wishes for its continued success, Yours very sincerely in Christ. DONATUS, Archolishop of Ephesus, Apostolic Delegate. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900, Ottawa, Canada, and a real former of Mr. Thomas Coffey : Dear Sir : For some time past I have read your cetimable paper, THK CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with please tre, I can recommend it to the faithful. Heesing you and wishing you success believe ne to remain. ain. Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Acost. Deleg. LONDON, SATURDAY, FEB. 15, 1908. A MYSTERY. A never failing source of wonder the individual who learns nothing, forgets nothing, and is at no pains to conceal his identity. Year after year we see the same old stories doing duty as arguments against the Church.

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The Catholic Record

Price of Subscription-\$2 00 per annum. THOS. COFFEY, LL.D., Editor and Publishe

THOS. COFFEY, LL.D., Editor and Publisher Advertisement for teachers. situations want ed. etc., 50 cenis each insertion. Remittance to accompany the order. Approved and recommended by the Arch Habops of Toronto, Kingston, Ottawa and St. Boniface. the Bishops of London, Hamilton, Boterborough. and Oxdensburg. N. Y., and the clerky throughout the Pominion. Bubecribers changing residence will please if ye old as well as new address. Obtaway and marriage notices cannot be inserted except in the usual condensed form. Cach insertion 50 cents. Messrs. Luke King, P. J. Neven, E. J. Brod-erisk and Miss Sara Hanley are fully author inde to receive subscriptions and transact all these business for THE CATHOLIC RECORD.

ed to receive subscriptions and transact al-ther business for THE CATHOLIC RECORD gent for Newfoundland, Mr. James Power of b. John. Agent for district of Niplesing irs. M. Reynolds, New Liskeard.

LETTERS OF RECOMMENDATION.

Mr. Thomas Coffey :

Apostolic Delegation. Ottawa, June 18th, 1905.

Ruskin has it that everyone knows now that the once fortune guiding stars that used to twinkle in a mysterious manner are only hydrogen gas - and they stick as they twinkle-but a few of us are not aware that ghost stories are hot air, more or less malodorous. That they bear no resemblance to the truth does not deter some preachers from foisting them on the public as proof of Rome's iniquity. Very discouraging indeed. The scientist obeys the orders of observation and experi ment. The medical man keeps abreast of the facts. The historian has in view the fraits of research. The business man quests new methods for the better exploiting of his wares. But some preachers never give us a fair hearing and never investigate the charges they bring against us. They repeat endlessly and monotonously the ghost stories that have been handed down to them. Their best writers do not be lieve them: the historian treats them with contempt ; but they treasure them as heaven-sent gems of wisdom. That this assertion is well within the bounds of accuracy is evidenced by the fact of their neglecting no opportunity to show that, so far as the Church is con-

fable.

There are, of course, indications of catures of Catholic doctrine, but what astonishes us the most is that ferment. We change our opinions O'Connell, pastor of St. Mary's Roman men who are supposed to extend God's every other woek. We can get a creed Catholic Church, died suddenly during

# THE CATHOLIC RECORD.

conjectured from the looks and words of the inhabitants that we were under suspicion. Determined to probe the mystery we accosted an individual and asked him to explain the meaning of the transition from courtesy to veiled hostility. The good fellow solved the nystery by saying, " You're a Catholic." And he went on to tell us that

he knew all about the Church and had no hesitancy in branding us as undesirable citizens. Upon attempting to give him an instruction he said that he accepted Chiniquy's verdict against us. The poor man wallowed in his ignorance and was proud of it. We can,

however, make some excuse for him. But what excuse can be given for Evangelical Protestantism which has stood sponsor for the foul slanders and has scattered them broadcast over this country. Owing to its agency Chiniquy's abominable books are found in

many a hamlet to the stifling of concord and truth. They are in Protestant homes because the men who ought to know that they contain the most shameless calumnies against Catholic priests and Catholic women have been instrumental in putting

them there. But how long is this putrescent drivel going to be in the armory of Evangelical Protestantism ? Is the poisoning of the wells to be always in honor among these non Cathclics ?

STILL AT OURBEC.

Without Quebec some editors and preachers would have little need of certain words. For instance, reactionary would not be seen so often. Mediæval methods would no longer bea war cry, and the gentleman with the open Bible would plough the sands in other countries. But as it is on the map and plays withal no insignificant role in the Dominion it is a target for the shafts of any comer. Some wish to convert it ; others decry its apathy toward Anglo - Saxon ideals; others again, abuse it. As anyone can have a shot at it, and use any weapon from

the ancient stink pot to the quick firing gun of the daily print, there is always a noise in the country. Meanwhile, its homes, temperate and faithful to tory from the days of the Bourbon lilies glory of noble achievement. Its sons have been distinguished as churchmen, orators, statesmen, litterateurs-it has, in a word, done more or our fame than my other province in Canada. And with regard to the virtues which make a people great it has nothing to learn rom any section of this country.

IN A STATE OF FERMENT.

We are told by a writer on Modernian that the body politic is in a state of ferment. While we cannot discern what this has to do with the matter we admit that the phrase is rather frayed on the edges. When de Metternich heard it he remarked that he did not cerned, they are living in the land of know whether it was a spirituous or We wonder at their cari. putrid ferment.

the Gospel and are face to face with the Socialists who know their power and whose ranks are recruited daily from the army of the discontented and from the men in whose veins is the blood of the Revolution. The counterpart of the men who won

shipped a harlot is abroad in France and is manifesting his contempt for the spurious democracy that satisfies neither his mind nor his body.

# ABOUT CLUBS.

## In every parish there are devout per sons of both sexes who are ready for any service. Docile and jealous they give

plenteously of self-sacrifice to any parochial enterprise. Bat there are too many laymen who stand afar off, goner ous with criticism, but backward with assistance of either purse or hand. Others, while willing to give money, him. take no active part in things parochial. And yet men of influence and educa tion could do much to strengthen the hands of the pastor. They hear much that never reaches his ears, and are, perchance, more conversant with the aims and ambitions of Catholics. They listen to criticism, witness the strugglings of their fellows, and are in a position to plan to disarm criticism and to help the struggling. Not that the people. the pastor is deaf, but remarks are, as

a rule, expurgated before they come to him, and, moreover, he has little time and less money to do many things which would benefit his people. He would like, for instance, to have a club devoted to serious business, not indeed to the eschewing of the social and athletic features, but allowing them but a secondary place. We mean a club that would have as its aim the

# O'CONNELL.

week of the sudden death of Very Rev. Dean O'Connell, P. P., Mount Forest. diocese of Hamilton. The deceased priest was one of the best known as well as one of the most deservedly esteemed priests of Ontario. He was Quebec gaining in strength, guarding truly a father to his people, and at all seasons his best efforts were employed the Church, plods on, undaunted and to promote their temporal as well as sure of itself. It is one of the most valu- their spiritual welfare. His charities able assets of the Dominion. Its his- will never be known in this world, for he was one of those noble souls whose to the present time is radiant with the good deeds were of the unostentations character. An ambition to promote the spread of God's kingdom upon earth took complete possession of him. and the work he has done for the Church in the Mount Forest parish, where his flock were comparatively small and not possessed of much of this world's good . will remain for long in the hearts and minds of his people, whose gratitude will be abiding and whose prayers will be earnest and constant that he may in the world eternal, receive the reward of

the good and faithful shepherd of Christ's flock. To His Lordship the Bishop of Hamilton, we send our heart. felt sympathy. He has lost one of the best and bravest priests of his flock. The press dispatch announcing the

the night

we hold," they have nailed to their mast-head. All doubt as to the course of the House of Commons on Irish legislating, was, we are told, set at rest on February 3rd, when Mr. delive Herbert H. Asquith, Chancellor of the Exchequer, declared on behalf of the Premier, that the Government had no intention of reintroducing the Irish

Council bill. The Earl of Dadley (Conservative), who was Lord Lieutenant of Ireland during Mr. Balfour's Ministry (1902-05.) created somewhat of a sensation amongst the Unionist benches of the House of Lords by disassociating himself entirely from the policy of coer cion in Ireland as advocated by the Opposition. The leaders of the present Liberal Government, the Earl of Dadley said, were not going far enough in their conciliatory methods to please

Speaking on the same topic in the House of Commons, Mr. Augustine Birrell, Chief Secretary for Ireland, refused definitely to put the crimes act into operation. He said he loathed boycotting, and expressed the opinion that there never would be peace and contentment in Ireland until the untenanted lands had been divided among

What puzzles the average onlooker is the want of prompt action on the part of the Government to place vacant lands in the hands of the peasantry for cultivation. The owners should be compelled to sell or rent these lands at a reasonable price. They will not, however, do one thing or the other unless forced. The lands are allowed either to remain idle or be used for pasturage with the view of compelling the payment of exorbitant prices by the paying heed to the demand for the application of the coercion act. This act has for generations been an utter failure. It is now an established fact that harshness and injustice will pro-

duce but bitter fruit in Ireland. The opposite course is the same one. Trust the people," should be the motto. If this is done there well in a few years be no Irish question to yex the Empire.

### SOCIALISM IN ENGLAND.

Advices from England a few weeks Advices from England a few weeks ago would lead to the belief that Socialism was making considerable sot before you is its moral bearing as Socialism was making considerable headway in that country. Later ictelligence puts quite a different com plexion on the matter. The London Morning Post, of January 22nd, states that the Labour Party at its conference in Hull on the previous day, re jected by 951,000 votes to 91,000 a proposal to amend the constitution by the insertion of a declaration in favor of Socialism. The same paper also gives us the information that the Cath-

olie Bishop of Clifton, speaking at Birmingham on Socialism and liberty, said the older schools of Socialism would have all abolished the institution of marriage out-and out. "Modern Socialists," he said, "promised comof the marriage tie. Distinctions of wealth, birth and class having been

MORAL ASPECT OF SOCIALISM.

ELOQUENT ADDRES3 BY FATHER HENRY DAY, S. J. At the Picton Hall, Liverpool, recently, the Rev. Henry Day, S. J. red an address on the moral as pect of Socialism. The word Socialism, said the

The word Socialism, said the lec-turer, admits of many and widely dif-ferent interpretations. Of these one is not unfrequently used to express any effort to prevent or mitigate the suffer ings of the poor, and the many evils of modern industrial life. Socialism in modern industrial life. Socialism in this sense is evidently praiseworthy. Another meaning commonly attached to the word is a general leaning to the social principle known as collectivism. Socialism so understood represents a rational and historical reaction from extreme individualism. Allow me a short digression to explain this. For fully three centuries and until the last fifty years the economic and social principle of individualism, which is the opposite of collectivism, prevailed throughout western civilization. Ac

cording to this teaching the ultimate good of society depended chiefly on the free prosecution of his individual inter ests by each of its members, and fre competition, leading to the survival of the fittest, was held to be the surest foundation of a prosperous State. How ever, much of truth and good this theory contained it came in practice to be abu ed, and its abuse caused a LEADERS OF INDUSTRY AMONG THE revulsion of feeling in favor of the

contrary collectivist doctrine. idea of this latter teaching i central that social health and human happiness is something apart from and above the separate interests of individuals, and that the production and distribution of wealth, like any other public function cannot safely be entrusted to the un-fettered freedom of individuals, bat needs to be organized and controlled by the State for the benefit of the col lective community. Such Socialism again is commendable. It is a moder te expression of a principle which is : chief characteristic of the Christian religion, and may be taken to represent the common trend of healthy public opinion of to-day. But do these and a and a Government and the peasantry. The variety of other meanings like them Ministry are to be commended for not truly constitute the content of the sociological concept which we are considering ? Do they correspond to the essential definition and technical des cription of present day Socialism ? Certainly they do not. The scientific Certainly they do not. Sociali-m of the day which goes by the name of Social Democracy is a much more thoroughgoing sort. It is an extreme system of Collectivism, which admittedly and according to the authadmittedly and according to entic statements of its official plat forms and recognized leaders advocates the inalienable ownership, production and distribution of all eco mic goods and means of production by the democratic State.

# Now, the subject of my address is precisely Socialism in this proper and distinct from its economic significance. At at time when Socialists are endeavoring to discount the morally pernicious teachings of many of their nost prominent writers and speakers, I propose to demonstrate the fatility o their task, and to show that Socialism in its fundamental principles is in direct and necessary antagonism with the Christian religion, with the Christian home, and with Christian ethics.

SOCIALISM ANTAGONISTIC TO CHRISTIAN

ITY. In the first place, Socialism is direct ly antagonistic to the Christian relig ion. To prove this assertion I might reasonably quote as evidence the blat ant and blasphemons expressions against God's truths and Christ's testimony which are being daily uttered by Social death of Father O'Connell is as follows: Mount Forest, Feb. 2.—Rev. B. J. O'Connell, pastor of St. Mary's Roman Other and the marriage tie. Distinctions of I to follow this line of argument and Other and the marriage tie. Distinctions of I to follow the still for the marriage time of the marriage time of the still follow the still for the still follow the s conclude the anti-Christianity of Socialsm from the character and conduct of swept away greater width of selection its adherents, occasion might be given to specious but really crude and illogical objections. Thus I conceivably ceive a letter to morrow morning to the effect that the writer was acquainted with a most religious Socialist who was an assidnous Bible reader and a Sunday school teacher to bot. And this would entail my replying somewhat in this way: "Excellent. All praise to your friend. He has evidently a good heart. Hope he may continue to keep all right, but fear there may be some illusi Then a postsoript might be added: "No slight intended to yourself or friend, but we must remember that there are ess wise men in all spheres of lifethat not all are logically minded, and that even religious persons are at times inconsistent." But to avoid all possibility of cavil, and to adhere strictly to the line of argument which I proposed at the out-set, I will confine my proof of the anti-Christianity of Socialism to the evidence of its own accepted and admitted principles. Now these testimonies declare an irreconcilable opposition between Christian truth and Socialist doctrines. An admitted principle of Socialism, for instance, asserts that all religions are not only distinct, but separate from, and entirely alien to, politics and the welfare of the State.

### FEBRUARY 15, 1908.

obliged to have vigorous and efficient watchmen to protect all our busine interests and as has recently be said, the question is now raised as to who will watch the watchman. We have allowed false ideas to be placed before our youth, and public sanction is given to many things which savor strongly of dishonesty. In what the people read, in what they see, there seems to be a growing failure to con-demn false conduct, unnatural lives, and dishonest methods. The novel and the sage both give a glory to the same a wathanas to yinton and before our youth, and public vice and a weakness to virtue and our youth is led to believe that true strength is in the sowing of wild onts. The age is full of fakers and charla-tans and the cure-all remedies in medicine are equalled by the get-rich quick methods quick methods in business. Both are dishonest and both violate the principles of business integrity, yet where there is a measure of success they seem to attract a greater share of tention than the honest God-fearing practitioner or the straight-forward,

nonorable merchant. "The business man's aim should at honest business just as the honest financier's aim should be at honest fin ance. The cornering of the necessiti of life, the adding of a cent a pound or a cent a gallon to make good philan thropic contributions may be considered smartness in business, but we martness in business, but we martness, but we martne we may

GREAT. The

" I have been always led to believe that our leaders of industry, our basiness men, have a right to be consid ness men, have a right to be consid-ered in the class of our great men. Our school day enthusiasm consider the great men as those who were at the head of our armies or wh as statesmen formulated the great charters of national development. But after all, they were not the only great men; I question if they were the greatest of the great men. I rather love to consider the men who in qui t energy and perseverance, with a large dose of self reliance and faith, have taken a chance with the future and have built our cities, giving us the opportunities for education, and who have helped in the application to communities of the principles which the states great men evolved, and put into practical the evolved, and put into practical life the blessings which the great army leaders preserved for us by their sacrifices and blood. In our commercial life, the centers of financial strength have been developed and labor has had its opportunities for gain and the savings of labor have been protected by their business care Public spirit and generous charity have contributed toward the great educational and charitable institu tions of the community, and we have seen the village rise to the dignity of a city and take upon itself the chan acter of a great metropolis, having over its broad surface churches an institutions, all which serve bring the people to a closer sense of duty to their God and to one another. The up building of a city and the development of its mighty institutions is lar, ely the outgrowth of the com mercial ability of its honest and energetic and ambitions business

ho have placed within the reach all the opportunities for the growth and development along the different and development along lines of religious and charitable thought which have filled the lives of the people."-Providence Visitor.

### " BREAKING UP CREEDS "

PROTESTANTISM IS A FAILURE SAYS CONGREGATIONAL MINISTER

A declaration remarkable in its frankess, and in its pointed acknowledge ment of the power of the Catholic Church, has just been made from a Protestant pulpit, by Rev. Newman Smyth of the Congregational Church. Mr. Smyth is a minister well known throughout the middle West where he has filled several charges.

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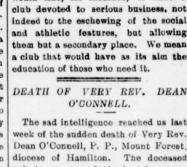
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Kingdom on earth do not hesitate to to fit the century for the asking. We use weapons which others, who are of declaim against authority in things Limerick. the earth earthy, would scorn to em following the latest religious charlatan. ploy. We are sorry for the poor people whose prejudices are kept alive by this kind of preacher. For we believe that were the average Protestant incited to clear his mind of misconception, and to see us as we are, he would approach the Church with an open mind. But as this preacher will not

But, says a triend, we are a nation of hustiers. Even so, we are not sure that agitation must be praised without stint. It may be a species of hysteria or a sign that we have not acquired the art of taking pleasure in repose and solitude. do this, the Catholic layman can do his part by challenging calumny and

# DONOSO CORTES.

by exposing the charges brought I am a Catholic, said Donoso Cortes. against the Church to the satisfaction, hold and believe all the Catholic. not indeed of the bigot, but of men of Apostolic, Roman Church holds and sense, of whatever cast of opinion. believes. To know what I ought to This may be done in the daily press. think and believe I look not to philo-When an editor endeavors to read into sophers but to the doctors of the Papal documents his preconceived Church. I question not the wise, but ideas the layman can give the public a rather picus women and children-two corrective in the guise of a letter to vessels of banediction, because the one the paper. When we are reviled as is purified by tears and the other is the enemies of democracy he can state fragrant with the perfume of innocence. the Church's doctrine on the question of Government. A DISAPPOINTMENT.

S. C. J. Barry & particular

# A TIME TO SPEAK.

There is a time, says Cardinal New man, for silence and a time to speak : the time for speaking is come. I want a laity, not arrogant, not rash in speech, not disputatious, but men who do not, who know their creed so well that they can give an account of it, with diatribes against the Church: to local self-government. who know so much of history that they can defend it.

### WHY NOT PROHIBIT THIS.

Deceased was sixty four of age and was born ck. He retired about years spiritual and prove our consistency by o'clock last night, apparently best of health the but this norning when Miss Crowe, the housekeeper, called him, there was no reand on investigating it was found he was dead.

Dean O'Connell has had charge of parish for the last thirty years, this and was very popular amongst his own parishioners and amongst all denomina tions and his place will be hard to fill He filled various charges under the die ese of Hamilton, and is well know throughout western Ontario. A broth er in Sedalia. Mo., survives, and Father Cody of Hamilton and Mr. Cody, postmaster, Oakville, are nephews.

# NO HOME RULE BILL.

Advices from England lead to the conclusion that no Home Rule measure will be introduced at the present Session of the House of Common There are two opposing forces with which the Government has to reckon. The Irish nationalists, on the onelhand, are not in the humor to accept such a The Clemenceau Government remains meagre dish of self government as the in power though considering the perpresent liberal administration are pre sonalities composing it it has been pared to offer, and the House of Lords. singularly disappointing. When Clemwhich may be termed the hereditary enceau became Premier we were foes of all schemes to do justice to the assured that under his ministrations Irish people, may be depended upon to France would be restored to health. throw out entirely or cut and carve know their religion, who enter into it, To make assurance doubly sure he out of all semblance to its original who know just where they stand, who called distinguished specialists to his form, any and all schemes which may know what they hold and what they aid. "Give the country," they said, be suggested for the pacification of the " large doses of democracy : soothe it Irish people which bears any semblance

Perhaps no other body of legislators promise it education and culture." Then they enmeshed France in a net of in the world gives us such a striking law and bade it go forward to what illustration of selfishness as the Hons they called prosperity and what his of Lords forcing a course of procedure A short time ago we had occasion to tory terms degradation. They have the very reverse of statesmanship. visit a certain section of this country. done what they could to make a mock- The landlord interest seems to domin On our arrival we were treated with ery of authority and obedience. They ate the majority, and the wel-known due courtesy, but aiter a day or so we have devoiced social economy from motto, morally rotten, " What we have

Minder.

might be ensured for the marrying man. but would his choice be his own, or would his helpmate be assigned him by officials of the omnipotent State? Might not the State, having to support all husbands and wives, erect its own matrimonial tribunals and pro nonnce on such matters as physical fitness, polygamy, polyandry and divorce ? Socialism could promise no stability, security, or increase of happiness to the domestic circle. It would pluck up hearth and home, and raze the Britisher's castle to the ground. Out of its schools would issue a generation without God, tutored to despise the past, with few objects of human interest in the present, a dwarfed, un-

interesting, and unheroic race." We hope such of our Canadians as may be tinged with Socialistic leanings will ponder well the sage advice of this destinguished English church. man. Many thoughtless and innocent persons have been enrolled under the banner of Socialist through paying heed to the un Christian and anti-Christian demagogues who would lead us into a condition of living, destructive of all those grand ideals which make a nation strong, and a people happy and free in the truest sense of the terms.

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We have seen too many a bark freighted with our golden hopes go down in the troubled sea of life; we have planted too many a tree of desire, and watched and waited till we deep the fruit was ripe, and then plucked it, and found it turn to dust and ashes on our eager lips; we have seen and felt these things too often to be very san guine about any great happines that life can possibly bring. And yet, alas l we launch another bark, and yet, again l ruthless storm and the chilly blast ruthlessly destroy.

SENSE OF JUSTICE BLUNTED.

"Never was there a time of greater grity. If one cannot be honest and succeed in the line of business in which he is engaged then he should seek for other means of livelihood. Men are appalled to day at the diffi-culties which present themselves in safeguarding their interests from disour so-called educated youth there are mighty loose ideas of honesty. are mighty loose ideas of honesty. The sense of injustice between man

and man seems blunted, because, as it seems to me, education does not teach the meaning of sin. We need more of God and His Positive Law if we would have men build themselves into the integrity of life which stands the test of all temptations. We are ing."

Speaking Sunday week at New Haven Connecticut, in the pulpit of the First Congrerational Church of that city, Rev. Mr. Smyth said: "For a hundred years now we have been breaking up creeds rather than making them, and the whole period may prove to be a transitional era in the history of Christianity.'

"There are signs of the passing of this Protestant age. They are to be discerned alike in the success and in the failure of Protestantism, I need not linger to record its solendid successes Procestantism has its triumphant arch Its crowning achievement is that it has won the victory forever for the spirit-nal liberty of the individual man Henceforth the right of private indg ment, which the sge of Protestant Christianity has won, can never be abolisted or destroyed. But when one success in history another task is at the door. Another age is at hand. "The signs of it are written also

across the failure of this Protestant age. I am not saying that its failures in any direction are complete. They may be summed up in this judgment that the Protestant faith is losing mastery over the controlling forces of mod ern life. This is apparent to some ex tent in all the spheres of life. For one thing Protestantism has lost the old authority of the church. It has lost it in its own families. Romanism has authority in the family from birth to need to develop along the highest and best lines the spirit of business inte au hority also in the State ; our churches, as churches, are not accounted to be political powers. More than this, Protestantism as organized, or rather, as it is disorganized in our churches, has lost control over large areas of religious thought. It is not honesty. There is something lack merely that worldliness is coming in, ing in our education if even among but religion is withdrawing itself from our churches. "Protestantiam has lost power to

give to the people a good religious edu cation.'

Rev. Mr. Symth is a veteran minister and a deep student. He concedes the "failure of Protestantism," and in the last paragraph he gives the reason, the neglect of " religions train-