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PRAYERS
for HUNS

A Quebec Controversy



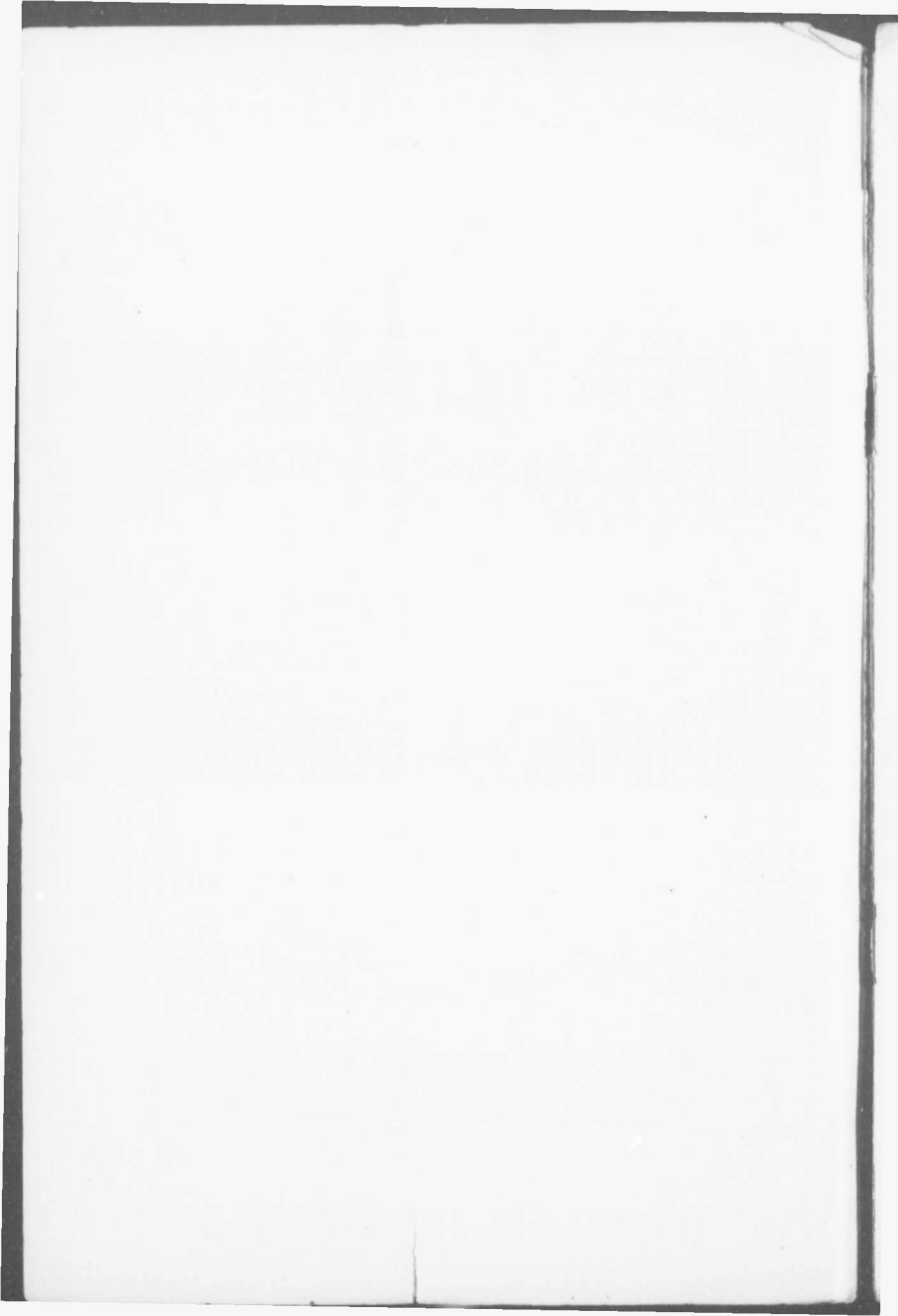
— also —

Are Presbyterians Catholic

par Ed. H. Wade.



Price Five Cents



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PRAYERS FOR HUNS!

QUEBEC, August 4th, 1915.

Editor, *Chronicle*:—

DEAR SIR,—I notice by this morning's *Chronicle* that at the special Intercession Service to be held in the Anglican Cathedral this evening prayers will be said "for our opponents." For my part, I have only one prayer for them and that is that they should be consigned to the nethermost pit as soon as possible.

If this kind of thing is to be carried to its logical conclusion, I suppose we shall be asked to pray for His Satanic Majesty next.

And, I suppose also, we shall be probably asked to turn the other cheek to the smiter.

No wonder people are keeping away from the churches.

Yours truly,

CHRISTIAN.

PRAYERS FOR OPPONENTS.

QUEBEC, August 5th, 1915.

To the Editor of the *Chronicle*:—

DEAR SIR,—In this morning's *Chronicle* a correspondent, who signs "Christian," strongly objects to prayers "For Our Opponents."

Now I beg to submit that Christ Himself not only said, "Pray for them that persecute and calumniate you," but one of His seven words on the cross was, "Father, forgive them, they know not what they do."

Mindful of His teaching, followers of Christ in all times have deemed themselves in duty bound to pray for their enemies, from Stephen, the Protomartyr, who, while his persecutors stoned him to death, cried out: "Lord, lay not this sin to their charge," down to those priests at Rheims, who victoriously pleaded for the lives of German prisoners, as the populace rose up against them, infuriated at the bombardment of their glorious cathedral.

"Father, forgive them, they know not what they do," is a prayer more than ever in season.

For generations past, the German people has been taught by false prophets and philosophers that Might is Right and that Germany must conquer by fair means or by foul.

Wonderful was the change wrought by the prayer of Stephen in the soul of Saul, the Persecutor, who became Paul, the Apostle of Nations.

No less wonderful a change can be brought about in the deluded German mind through the prayers of Christianity, for the arm of the Almighty is not shortened and His ear is ever close upon our lips.

Sincerely yours,

LAWRENCE DRUMMOND.

CHRISTIANITY OR TWADDLE.

To the Editor of the Chronicle, Quebec:—

DEAR SIR,—Your recent columns contained two letters, one from a writer who has evidently reached the stage at which he can begin to appreciate the true value of a German, and the other from one whose sickening and hackneyed Biblical quotations would lead the reader to infer that the latter had been confining himself entirely to Biblical study to the exclusion of the actual daily happenings throughout this terrible past year.

Does he imagine, with the knowledge he should have by now of the venomous German breed, that prayer alone will be the best weapon by which to overcome?

If so, he should be classed with some of our pulpit orators who have not made any visible sacrifice, but whose attention may be called to the opinion of one of their number, doing his duty among our brave defenders at the front since the war began, who distinctly stated that after his experiences of the "Bosches," he would not conscientiously enter his pulpit again and inculcate the "love your enemy" injunction.

For my part, I would have more faith in the enforced conviction of this clergyman than in those of the one who two months or so ago, pictured to his congregation the Germans as a good, humble, God-fearing people, etc., overborne by a few military leaders, which to say the least, showed a decided lack of judgment, for it could not have been very encouraging to those young men who were considering the advisability of enlisting, or comforting to those whose loved ones had died on the field of battle, to listen to such "twaddle."

It is easy to select a Biblical text for almost any course of action, but, Mr. Editor, I am sure you will agree, that if we are to choose between the ardent prayers of the faithful safe at a distance from the bloody battlefields, and the strong arms of our fine young men whose red blood has prompted them to arise in our defence, then we shall do better to attend to their proper equipment and use what means exists of compelling laggards to reinforce them than to quietly and comfortably confine ourselves to prayers for the enemy using any devilish device to destroy them.

I remain, Mr. Editor,

QUEBEC, August 10th, 1915.

ANOTHER CHRISTIAN.

PRAYERS FOR HUNS.

QUEBEC, August 11th, 1915.

To the Editor of the Chronicle:—

DEAR SIR,—Referring to "Another Christian's" letter in this morning's *Chronicle*, it seems to me that your correspondent misses the point in my reply to "Christian" (Christian No. 1).

Whether or not I am fully alive to the German peril is irrelevant, though as a matter of fact I happen to have spent several years in Northwestern France, at the very spot where the German invasion spent its fury in "l'Anne Terrible."

Whether I am more or less ready to go to the front than Christian No. 2 is also irrelevant.

The point is this, that a man or woman, for like the Spartan hero, I am fighting in the dark and don't know even the sex of my antagonist, who signs, not "Buddhist" or "Mohammedan," but "Christian" pure and simple (Christian No. 1) should so forget the tenets of Christianity as to criticize Christians who pray for their enemies and boast of having but one prayer for them "that they be consigned to the nethermost pit as soon as possible."

Sincerely yours,

LAWRENCE DRUMMOND.

THE POWER OF PRAYER.

To the Editor of the Chronicle:—

SIR,—The letter signed "Christian," has been so fully dealt with in its main detail by Lawrence Drummond that it would ill become me to add anything to his letters in that connection, but permit me to suggest that the logical conclusion of praying for the worst of our fellow men is not that we should pray for His Satanic Majesty. We have no intimation that if he turned away from the wickedness that he hath committed, and did that which is lawful and right, he would save his soul alive, and there is that hope for every man, even a German. Robbie Burns, with his deep insight and wide charity, touched on possibilities in the concluding verse of his "Address to the Deil," and with him we must leave the matter to a higher power.

Turning the other cheek to the smiter might possibly, under certain circumstances be the Christian duty of a brave man, but in the present war we are fighting to redress the wrongs of others, and though prayer for those who trespass against us is entirely in accordance with all Christian precept and example, we are not told to forgive injury and injustice inflicted on our neighbor, unrepented of and unatoned for.

But another Christian has appeared on the scene, and rushing in where angels might fear to tread, dares to call the teachings of the Master and His words uttered on the cross, and so specially sacred to all His followers, sickening and hackneyed.

He tells of a pulpit orator whose Christianity so failed him on the battlefield that he could not conscientiously enter his pulpit again to inculcate Christian teachings in their entirety. It is to be hoped the orator will find another field of usefulness till he regains

his faith and rejoins the noble army of those that faced the lion's gory mane, the tyrant's brandished steel, yet prayed for them that did the wrong.

He further tells of another clergyman, and what he considers the twaddle he inflicted on his congregation, but this part of his letter seems to have no special connection with prayer for our opponents, or indeed with prayer of any kind.

In his concluding sentence he seems to be under the impression that we have to choose between ardent prayer and the strong arms of our fine young men. Never was there a greater mistake. Lord Roberts knew both how to pray and how to fight. The Apostle Paul gloried in the faith which inspired brave men in the past to subdue kingdoms, wax mighty in war and turn to flight armies of aliens. Jewish history, confirmed by tablets in the British Museum, records what happened when the Assyrian came down like the wolf on the fold, and Hezekiah, King of Judah, in his extremity appealed to the Lord of Hosts in ardent prayer. It is the heathen heart that puts its trust in reeking tube and iron shard, or even in the strength and courage of these who fight for and with us. Our young men at the front know well that mothers and wives are praying to-night, as they have prayed again and again through this long and weary war, and supported by that knowledge have put heart and soul and mind into the struggle.

It is for those who can fight to fight, for those that can work to work, for those who can give to give, but for all of us to pray, bearing in mind that to pray, unless we are doing our best personally, otherwise, is a mockery, and that he prayeth best who loveth most, all things, both great and small, for the dear Lord, who loveth us, He made and loveth all, even the Germans.

This war in its last resolve is part of the age long conflict between good and evil, but more immediately it is a development of the long fight between autoeracy and democracy. It will be for us to see, when in answer to our prayers, God gives us the victory, that government of the people, by the people, for the people, which good old Abraham Lincoln trusted would never perish out of the land, shall be extended, as far as lies in our power, to the German people, and that the individual freedom and liberty, which with God's help, we have won for ourselves, shall be given to them, with the abolition of autoeratic rule by self-assumed Divine Right and its accompanying curse of compulsory military service.

In conclusion, allow me to add that time and space would fail me if I attempted to give in detail all the well authenticated instances of answer to prayer, many of which show that man's extremity is God's opportunity, and some of which have come within my personal knowledge.

Yours truly,

ED. HARPER WADE.

QUEBEC, August 13th, 1915.

PRAYERS FOR HUNS.

QUEBEC, August 15th, 1915.

To the Editor of the Chronicle:—

DEAR SIR,—While thanking Mr. Wade for his recent letter explaining the omissions in my reply to "Christian" as Christian, I submit a further distinction respecting prayers for our enemies.

Praying for our enemies primarily means praying for their spiritual and eternal welfare, which does not necessarily imply earthly success.

To pray for the overthrow of the common foe of Religion and Mankind is perfectly legitimate.

Now the very existence of Religion and Mankind has never been more threatened than by German philosophy, with Kant at its head.

Kant does not attack any particular tenet of Religion, but he strikes at its very foundation and razes it to the ground. By making Religion a mere matter of personal feeling, he practically denies the existence of God. A German bred on Kant, is God unto himself. The consequence is that he respects nothing outside of himself, not even those storied cathedrals which have outlived the fall of kingdoms, republics and empires.

It remained for the present war to demonstrate the baleful effects of German philosophy.

Kultur, the proud daughter of Kant, has spoken on land and sea, and our eyes are opened.

Now we know what to think, we know what to pray for, we know what to do, each one within his sphere.

The triumph of Kant would be a greater curse than the triumph of Mahommed, and anyhow Kant and Mahommed are now brothers in arms.

Sincerely yours,

LAWRENCE DRUMMOND.

PRAYER.

Editor of Daily Telegraph:—

SIR,—Why should a letter, nearly a column in length, be needed to help out the funny idea of praying for a people whose monarch is the senior partner in the firm of "Me and Gott?" Surely they can scarcely require it.

Those of our Canadian volunteers who, at the seat of war, have seen Sergeant Brestow crucified up against a barn door, with thirty-two bayonet wounds in his side and stomach because he was a Canadian, and the Canadians had no business in this fight, (same doctrine as taught by Bourassa); or those other Canadians who have seen little children with their hands chopped off at the wrist, in order that they can never aim a rifle at a Hun; or those others again who have heard at first hand of the wholesale outrages on

women and girls by the BRAVE(?) Germans—all these Canadians and their friends, and the mourning relatives of many other Canadians, who have nobly sacrificed their lives to stem the brutal torrent, can form their own opinions without help.

As for the Quebec clergyman, now doing his duty at the front, who is reported to have said that he could never again pray for such enemies—well, he is quite able to look after himself.

The injunction about turning the other cheek when smitten on the first has been read by many generations of Christians, (and some apparently, as per letter, have to add conditions of their own), but I don't think anyone ever met the man yet—lay or cleric—who was sufficiently saintly to live up to it.

The discussion reminds one very forcibly of the late lamented Artemus Ward, who, speaking at the epoch of the war between the Northern and Southern States, said, that he himself was so patriotic that he was ready to sacrifice all of his wife's relations in order that the cause of the Union might triumph.

A READER OF THE TELEGRAPH.

August 14th, 1915. *

SCANDAL.

To the Editor of the Quebec Telegraph:—

DEAR SIR,—The sense of humor is strangely distributed. It is interesting to find that anyone thinks the idea of praying for the Germans funny. To me it is amusing that A Reader of the *Telegraph* should have read my letter without discovering that there is nothing whatever in it about praying for our opponents. Mr. Lawrence Drummond has effectually dealt with that subject and I carefully avoided it. Now I am at liberty to express an opinion, and it is that people who have sinned as the Germans have done are in sore need of our prayers. Probably "Christian," "Another Christian," and a "Reader of the Telegraph," having no absolute power of consigning them to the nethermost pit, would compromise for some comparatively light punishment, and be satisfied with doing to them as they have done to others, with burning them alive, or with putting them to death by slow torture, but what about the German women and little children. For my part, I agree with our King, who early in the war expressed the hope that the German wounded prisoners would receive in hospital precisely the same treatment as our own soldiers, and I am proud to think that this has been the case in every instance.

I had no idea "Another Christian" referred to a Quebec clergyman, but in that case have no hesitation in saying that the story is certainly either a malicious and libelous fabrication or an idle tale that no gossip has the right to repeat without giving his or her authority.

No doubt my letters are far too long, as many a kindly and much tried editor, whose valuable space they unduly encroach

upon, well knows. It is not given to everyone to efficiently condense, but there is much more serious fault, common to newspaper correspondence, the want of accuracy and exactitude.

Mark how a story changes, if it does not gain, in the telling.

"Another Christian" writes of a pulpit orator who distinctly stated that after his experience of the Boshes he would not conscientiously enter his pulpit again and inculcate the love your enemy injunction.

"A Reader of the Telegraph" writes of a Quebec clergyman now doing his duty at the front, who is reported to have said that he could never again pray for such enemies.

Now, are these one and the same story distorted in the telling, or are they two different stories applying to the same gentleman?

In either case we may well ask, what next?

I challenge both "Another Christian" and "A Reader of the Telegraph" to give the authority and the exact wording of what they did hear, and if they can and will supply the truth, the whole truth, and nothing but the truth, promptly, it may yet be possible to trace the foul calumny to its source, and nip it in the bud. It is our duty to defend from slander absent friends, and I call on them to assist.

I thought I had made it clear that turning the other cheek had nothing to do with this war. In showing this I wrote:

"Turning the other cheek to the smiter might possibly be, 'under certain circumstances, the Christian duty of a brave man.'"

If "A Reader of the Telegraph" thinks otherwise, he is welcome to his opinion as far as I am concerned.

I am glad to see that good old Artemus Ward story again, and although it has no particular bearing on the present discussion, it has merits of its own which endear it to old friends, if not retold too frequently.

May I also tell a story?

Two soldiers badly wounded lay beside a dying German. Earlier in the day one Tommy would have "gone" for him, but now they lay there, hot, thirsty and in pain.

"Wot wouldn't I give for a drink," remarked one man to the other. The German understood the word "drink,"—singularly like his own.

The soldier who lived to tell the tale said: "'E kep' saying 'ere,' pointing to his side. We thought as 'ow 'e wanted liftin' up, and couldn't rest easy, so after a bit I managed to hoist myself up and give him a pull, and then I found 'e was a-lying on 'is water-bottle. It was full of wine and water, and I 'eld it to 'is lips.

"Pore chap! 'e was nigh done then, but 'e ses, 'No, not me—I die—you drink!' Poor bloke, he died too, 'e did, and later some of us buried 'im proper, wiv a bit of a headstone, and on it I wrote on a bit of paper 'A 1.' Paper was rare, you know, but we wanted to put somefink."

That German was only one of many millions of similar men, and I decline to believe that either his or their proper destination is the nethermost pit.

Yours truly,

ED. HARPER WADE.

QUEBEC, August 17th, 1915.

PERTINENT QUESTION.

To the Editor of the Chronicle:—

DEAR SIR,—In regard to the discussion going on in your columns, without pretending to the verbosity of some of the writers, may I be permitted to trespass sufficiently upon your space to inquire whether all of these worthy gentlemen who display such tender feeling for the race which Kipling declines to admit are human beings, have first seen that their relatives of age and physique fit to get into the firing line are there where they are so urgently needed? If so, then I think they may safely leave the prayers to the women, many of whom I personally know are regretting that they cannot join the ranks and shame the shirkers.

HUMAN BEING (not a German).

PRAYERS FOR HUNS.

To the Editor of the Chronicle:—

DEAR SIR,—I have pleasure in gratifying the curiosity of "Human Being." My son, who was with me in my business, is now in England on his way to the front, not on my sending, but on his own initiative, though with the full approval and concurrence of his mother and myself, who are sadly aware he may never return to us. He has gone, the youngest Quebec timber merchant, as I am now the oldest, to do his duty, without a thought of hate or anger in his heart, and I miss him sorely in the office, though not as much as his mother and sister do at home. I do not propose to leave prayers for him to the women, though my conviction is the Germans need them more than he does, if there is any truth in the Christian teachings that have leavened modern civilization and taught us to look with honor on what were the ordinary incidents of warfare at no very distant date, before the free circulation of the collection of books which we call the Bible had influenced thought and action.

Yours truly,

ED. HARPER WADE.

QUEBEC, August 17th, 1915.

PRAYERS FOR THE HUNS.

To the Editors of the Chronicle:—

DEAR SIR,—Allow me to correct a typographical error in my letter of yesterday. I wrote horror, not honor, and the substitution must have puzzled your readers. However, "Human Being's" question, whether pertinent or impertinent, has had a straight answer. For one who does not pretend to verbosity, he used a lot of unnecessary words in asking it. May I now ask if he considers it quite in good taste for an anonymous correspondent to ask for personal information from one who signs his own name. His words, "all these worthy gentlemen," could only apply to two writers, and reminds one of Falstaff's men in buckram.

I cannot find that Kipling declines to admit that the Germans are human beings, and must request that this statement be either substantiated or withdrawn.

It would be interesting to learn what possible good reason any human being can have for writing anonymously on the subject under discussion. It is easy to imagine many reasons, but none of them good ones.

Yours truly,

QUEBEC, August 18th, 1915.

ED. HARPER WADE.

To the Editor of the Telegraph:—

DEAR SIR,—With this letter my words are ended for I have not forgotten what happened when the squire treated the parson to rabbit served up in various ways for a long succession of Sundays.

Some ask why I couple anger with hate in common condemnation. Anger resteth in the bosom of fools. Let not the sun go down on your wrath. Anger will not keep, because it turns to hate. But these are old saws, not modern instances.

Long years ago, an old pugilist, who schooled me a bit in the noble art of self-defense, let me into one of the secrets of the prize ring. It is much better, he said, to knock the other fellow's head off than to get angry with him, for the man that keeps his temper keeps his head, and usually wins out. Another bit of advice he gave me was never to get into a fight if I could help it, for you can never tell how good the other fellow is, but if you cannot stand him off, let him have it, and never stop till you are knocked out or he gives in.

Nelson, who met an emergency by a call to duty, saw no alternative to victory or Westminster Abbey. The land that bred the bulldog has produced men, who, like it, with neither hate, nor haste, nor anger, hold to their purpose to the bitter end. General Joffre and Grand Duke Nicholas are men of the same type, though of different races. What are hate and anger to them?

Turning the other cheek has come into this controversy. The teachings of Him whom His neighbors called the carpenter's son,

who called Himself the Son of Man, and whom all Christians believe to be the Son of God, are accepted by many, including some who do not recognize His Divinity, as the highest available, and possibly the highest attainable, wisdom, but He often spoke in parables, and wisdom does not lie on the surface, but is like hidden treasure. Whether His sayings and teachings are subject to church interpretation, as Roman and Greek Catholics believe, or to private judgment under Divine guidance, as Anglican and Presbyterian Catholics hold, it is very certain they have more than their literal meaning. The spirit is more than the letter.

Once a boy, a good enough boy as boys go, but not particularly saintly, came home with triumph in one eye and blackness under the other. When asked why he had not turned the other cheek, he replied But I did, that is how I got the black eye, but you did not tell me to do it the second time, and I had no third cheek anyhow. I may have a black eye, he added, but you should see the other fellow.

I thank my anonymous friends for the opportunity they have given me of talking of many things, and the proud satisfaction of seeing myself in print. When they have quite finished killing the Germans with their mouth, may they remember that if they cannot pray, one thing still remains for them, to pay, pay, pay. Let none be deterred from giving by the smallness of their ability. Two mites, that make a farthing, or half a cent, were once found to be a great gift, Of course, that is ancient history, and has nothing to do with us 'or our giving. Perhaps not, but history repeats itself. An errand boy, having nothing else, gave a street car ticket. It was sold and resold by public auction, and realized so large a sum that having recommended accuracy and exactitude in newspaper correspondence, I am reluctant to name it from memory. There are those who, fearing the influence of small subscriptions, and knowing where the financial shoe pinches, hesitate to give at all, but whatever may be said of the anonymous letter, the anonymous gift is all right.

Christians differ widely on many matters. Possibly it is well they should do so, for Truth is this to me and that to thee and God fulfills Himself in many ways, but there is one thing common to all, the prayer that most of us learned at our mother's knee, and in it there is a sentence about forgiving trespasses that it is uncommonly difficult to get round.

Yours truly,

QUEBEC, August 21st, 1915.

ED. HARPER WADE.

PRAYING FOR THE HUN.

To the Editor of the Quebec Telegraph:—

DEAR SIR,—I would like to add my contribution to this controversy

Amen.

SINNER.

EXPLANATION OF WORDS PRESBYTERIAN CATHOLICS
IN LETTER OF 21 AUGUST.

LETTERS TO "CANADIAN CHURCHMAN," TORONTO.

SIR,—Allow me to point out that the Anglican Church is not a branch of the Catholic Church, any more than Scotland is a branch of the United Kingdom, or Ontario a branch of the Dominion of Canada. It is an integral part of the Catholic Church, which is a very different thing. Jesus Christ founded one Church, and only one, and of that Church all who hold the Christian faith and live the Christian life are members. Hence it is the Catholic Church, for the meaning of Catholic is universal, comprehensive, embracing all. Reference to its Greek form, *Katholikos*, shows this, derived as it is from *Kata*, entirely, and *holos*, whole. All Protestants may not be Catholics, but all those who hold the Christian faith and live the Christian life, certainly are, for Christianity is a life as well as a belief.

Presbyterians, Methodists, Congregationalists, Roman Catholics, Greek Catholics, Anglican Catholics, Episcopalian Protestants, and very many others, are unquestionably members of the Holy Catholic Church, provided they hold the faith and lead the life its membership requires. What that faith and life are is clearly stated and defined in the New Testament.

On religious matters, apart from the faith and the life, the Apostles themselves differed, but respecting these there was complete unanimity.

ED. HARPER WADE.

January 28th, 1915.

SIR,—You kindly published on January 28th a letter in which I challenged the frequently reiterated assertion that the Anglican Church is a branch of the Catholic Church. I pointed out that it is no more so than Scotland is a branch of the United Kingdom, or Ontario a branch of the Dominion, and asserted that it is not a branch but an integral portion, which is an entirely different thing. I further stated that all who hold the Christian faith and live the Christian life, as defined in the New Testament, are members of the only Catholic Church that ever existed or ever will exist, the one Church founded by our Lord Jesus Christ.

It follows, if those indicated are members of the Catholic Church, that the congregation they form are integral portions of it, bound together in one communion, that of the Saints; for who are the Saints spoken of in the Epistles and Apostles' Creed, if not Christians who hold the faith and live the life their profession requires?—not a life of sinless perfection, but a constant and persistent fight for righteousness and against evil, with Christian charity or love towards all, but specially for one another.

If then, all worthy to bear the name of Christ are members of

the same Church and are in full communion one with another, what becomes of denominational divisions? Has anything built up, wisely or unwisely, on the one foundation of Jesus Christ, our Lord, power to really separate? Can ritual or ceremonies, forms or denominations? Can anything but unbelief, or sin wilfully persisted in, do so?

In nature there is endless diversity, but throughout there is evidence of excellent intention and marvellous invention, justifying the differences in their relation to the whole. There can be, and there is, unity without uniformity, and possibly uniformity is not desirable, for God fulfils Himself in many ways.

Is there not endless controversy between denominations, and within denominations, including our own, on matters that will presently appear of as little real consequence as the difference that long before the Reformation rent Christendom in twain? Such matters are not without possible importance, but of how little in comparison with inducing those who are not Christians to accept the faith, and persuading those who have accepted the faith to lead the life.

Why persistently reglean the stubble when the fields are white to harvest? But let all beware of relying either on dead faith or works alone.

ED. HARPER WADE.

March 4th, 1915.

SIR,—Allow me to assert that the Church is under no obligation to supply the intellectual and physical needs of either nations or individuals. For her but one thing is needful. Her commission is to preach the Gospel, and to teach all to observe the commandments of her founder, to induce those who are not Christians to accept the Faith, and persuade those that have accepted the Faith to lead the life. The Faith and the life are clearly stated and defined in the Gospels and Epistles. The intellectual Greeks thought Paul's preaching of Christ crucified was foolishness, and the highly educated Jews found Peter and John unlearned and ignorant men.

There is only one Catholic Church, that founded by our Lord Jesus Christ, and of that Church all denominations that confess and teach that Jesus, born of Mary, is the Son of God and the Christ, are integral portions, and their members, if they hold that Faith and lead the Christian life, are bound together in a common communion, that of the Saints.

It has been said: "Surely, the only way to bring people to Christ is to show Christ in ourselves." The Apostles, with that end in view, seem to have relied on preaching the Gospel.

ED. HARPER WADE.

July 22nd, 1915.

REMARKABLE CONFIRMATION.

THE POPE CALLS THE CHURCH OF WHICH HE IS SUPREME PONTIFF,
THE ROMAN CHURCH NOT THE CATHOLIC CHURCH.

August 1.—The text of the peace appeal issued by Pope Benedict, says:

“In confidence that the tree of peace will soon allow the world to enjoy again its fruits, we bestow our Apostolic Benediction upon all those who are part of the mystic flock which is confided to our keeping, even also upon those who do not yet belong to the Roman Church.”

EXACTLY WHAT KIPLING DID SAY.

HUMAN BEINGS—AND GERMANS.

Mr. Rudyard Kipling made a speech at the great recruiting meeting held at Southport, Lancashire, on June 23rd. He said:

“But however the world pretends to divide itself, there are “only two divisions in the world to-day—human beings and Germans. And the German knows it.”

Whatever Kipling said, the fact remains, that while the German Government and the German Nation are not human beings, each individual German certainly is beyond question a human being.

IS THE CHURCH OF ENGLAND PROTESTANT?

(Sent to “*The Canadian Churchman*.”)

SIR,—You have allowed me more than once to assert in your columns that there is only one Catholic Church, founded by our Lord Jesus Christ; that it has no branches, but includes as integral portions all churches that confess and teach that Jesus, born of Mary, is the Son of God and the Christ.

This has not been questioned in your paper, though many millions believe that the term Catholic applies only to the Church of Rome, and many more are under the impression it has some close connection with Church Government, or Apostolic Succession, or both.

Assuming that Catholic means Universal, and properly applies to all Christian Churches, what then constitutes a Protestant Church; and is the Church of England Protestant Catholic, or only Catholic?

Those interested in the origin and history of the term Protestant will readily obtain the fullest possible information on reference to the *Encyclopedia Britannica*, but no clear explanation of the difference between a Protestant Catholic Church and any other Catholic Church is to be found in its pages.

Many denominational Churches, such as the Roman Church, to use the exact name the Pope gave it in his Peace Encyclical, or the Orthodox Eastern Church, generally known as the Greek Church, claim infallibility in matters of Faith, and acquiescence and submission in connection with Church Government, Observances, Ritual and Tradition. These are certainly not Protestant.

Other denominational churches teach that everything necessary to salvation is contained in the canonical books of the Bible, that nothing further should be enforced or required, and that the Scriptures are not subject to church interpretation, but to private judgment under Divine guidance, which is given to those that ask it. They further hold that there is no such thing as infallibility in matters of Faith, Doctrine, Observance, Ritual or Church Government. These are unquestionably Protestant.

The Church of England, in her articles, to which all orders of her clergy subscribe, states Holy Scripture containeth all things necessary to salvation, and besides the same the Church ought not to enforce anything to be believed for necessity of salvation, also that the Eastern Church and the Church of Rome have erred, not only in living and ceremonies, but also in matters of Faith. It is, therefore, possible for any church to similarly err, and there is no such thing as church infallibility. These declarations clearly show that the Church of England is as surely Protestant as she is assuredly Catholic.

If a truer definition of Catholic and Protestant can be given I trust it may find a place in your paper.

ED. HARPER WADE.

QUEBEC, 6th September, 1915.

To those that exercise authority:—

THE HISTORIC EPISCOPATE.

Think not to say within yourselves, "We have the Apostolic Succession," for God is able to raise up Successors to the Apostles from among any that enter in by the Strait Gate of Belief that Jesus, born of Mary, is the Son of God and the Christ, and walk in the Narrow Way of Observing all things whatsoever He commanded.

To those that think decisions of Church Councils are unquestionable or even infallible:—

CHURCH COUNCILS.

It is recorded in the Acts of the Apostles, that the Apostles and Elders, with the whole Church, wrote unto the brethren, as a necessary thing, that they should abstain from blood. To-day no Christian Church enforces this as a religious obligation, having gone back to the Gospel teaching that nothing taken into the mouth defiles the man, because it does not enter into the heart, but is digested.

Two lines from Tennyson:—

NONESSENTIAL AND ESSENTIAL.

“The old order changeth, yielding place to new,”
“And so we lean on our fair father Christ.”

THE END.

We have put our hands to the plough in truth
And back we will not go,
Though the bullets patter like driven hail
And the rivers run red below.
Though the bursting shrapnel scatters swift death
And the foe gives blow for blow.

Speak not now of peace, the end is not yet,
For peace there cannot be
Till we break the might of the German horde
And set brave Belgium free,
Till we finish and end the war lord's power
On the land as well as the sea.

For this is a fight to the finish and end,
From this war there is no release,
For our word and our honor the weak we defend,
And the struggle shall never cease
Till as the glory and crown of our work
We make perfect and lasting peace.

The furrow we plough is deep and straight
With never a curve or bend,
We fight for neither revenge nor hate
But a grievous wrong to amend;
To send a monarch to his just fate
In a lonely isle as the end.

HARPER WADE.

St. Romuald d'Etchemin, Quebec.

The author is quite aware of the objectionable tautology involved in writing of “the finish and end,” and invites suggestions for improvement, or even for a rewriting of the entire poem on same lines.

As our belief gains quite immeasurably when we find it is shared by others, and as on the other hand, if we are wrong it is well that we should know it, letters from readers, even if confidential or anonymous, will be gladly received by

ED. HARPER WADE,
Quebec.

August 25th, 1915.



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