

THE "CATHOLIC REGISTER" ON  
PRINCIPAL GRANT.

EVERY one who knows the genial Principal of Queen's College knows him to be a man of warm, generous and broad sympathies which lead him at times to make concessions and admissions that many regard as unnecessary or even unwise. The *Catholic Register* in a late issue takes advantage of such an admission in the lecture he delivered not long ago in this city on the "Parliament of Religions." On that occasion Dr. Grant said that "no Protestant Church had been faithful to the principles of the Reformation." We are not told what those special principles are to which the Protestant Church has not been faithful, but Protestants being both too humble and too rational to claim for themselves infallibility as Roman Catholics do, it was perfectly safe to admit that Protestants have not always and everywhere attained to the high ideals involved in the principles of the Reformation. Protestants not claiming to have attained perfection, there is hope of them learning something yet and making improvement and progress in the time to come; whereas Roman Catholics claiming infallibility can, to be consistent, correct nothing and so must be left behind in the progress of humanity. But letting this pass, from that simple, honest admission of the Principal of Queen's, the *Register* proceeds to draw these very large inferences: "Either of two things, therefore, has to be admitted: the system adopted at the Reformation must be impracticable and unworkable, or the ministers set apart and ordained for its development and application to souls must have been, without exception, derelict of duty. As the latter supposition cannot, in charity or common fairness, be made of so learned and zealous a body as the Protestant clergy in general, the only conclusion possible is that the Principles of the Reformation have been impracticable, and therefore wrong and of no use from the beginning."

No doubt Roman Catholics believe, and would also be pleased to have Protestants believe, that the principles of the Reformation have been impracticable and therefore wrong and of no use from the beginning, and the Church of Rome would be glad to lead us all back to where men stood intellectually, politically and spiritually at the time of the Reformation. But though Protestants may not in some things have been faithful to the principles of the Reformation, the proof that they have not been impracticable, and wrong, and of no use from the beginning is to be seen in the position of all Protestant countries to-day, especially of all English-speaking Protestant countries, compared with what they were at the time of the Reformation, compared with Roman Catholic countries to-day. Protestants by no means believe that the principles of the Reformation are impracticable, have been wrong and of no use from the beginning. We are not ashamed of what the principles of the Reformation have done for us in Ontario, as compared with what Romanism has done and is doing for Quebec. We have no wish to change places. We challenge comparison in all that nobles man and is worthy of a nation of freemen. If the United States are immeasurably more advanced in all that makes a people great, powerful and influential in the councils of the world, than the tottering, unstable, insignificant and priest-ridden governments of South and Central America, it is because of the principles of the Reformation. If Germany is to-day the leading continental power of Europe it is for the same reason despite of partial unfaithfulness to the Principles of the Reformation. If England to-day has no peer among the nations in many important respects, it is because the principles of the Reformation have been found to be practicable and mighty for good from the beginning. It would be easy to carry these illustrations much further in vindication of the principles of the Reformation.

The *Catholic Register* does not tell its readers that Principal Grant in the same lecture, and in many things he has written on the Parliament of Religions, expresses his pleasure at the change of attitude of Roman Catholicism and his hopes with regard to the future arising from that cause, namely, its laying aside its high aristocratic, oligarchic, may we say theocratic, assumptions and pretensions and ranking itself side by side with democracy. If, in doing this, the Romish Church is faithful to its principles, then what ages of unfaithfulness and wrong is it chargeable with, and how can it atone to mankind for all the evil it has wrought, and is to-day working in all those lands where it exercises the most powerful sway, and is the author and champion of ignorance and the political, intellectual and spiritual enslavement of the people? Is it

because that, in this new departure, it has been unfaithful to its principles and is already repenting the course it has taken, that the *Register* adds, "It certainly was a privilege that Principal Grant may never be accorded in the future—of orating in the presence of so many dignitaries of the Catholic Church?" If it was most faithful to its true principles in its palmiest days when the whole civilized world was prostrate under its feet, and not only its spiritual but its temporal power, for which it now sighs and strives in vain, were supreme, then that was the time which, by the common consent of historians, is called for the dearth, if not the death of all great intellectual achievement, for the utter absence of all free political movements and aspirations, for their venality, for their impious trafficking and making gain of sacred things, the dark ages. If Rome was faithful to its real principles then, it is unfaithful to them now. But, borrowing the logic of the *Catholic Register*, as this is too harsh a conclusion to come to respecting those earnest, zealous and enlightened ecclesiastics, representatives we are to understand of Romanism to-day, we must conclude that these democratic principles which it is just now flirting and coquetting with, masquerading in, it finds impracticable, wrong and of no use, and that the so-called dark ages were those when it was true to its real principles and which therefore, in honesty, its aim must be to reproduce when it can. If this is what we are to understand, then although we have no sympathy with the methods, or, so far as we know them, the objects of the P. P. A. or A. P. A., and like associations, we have still less with those of the Roman Catholic church, which might well be called a R. C. P. A., and we can well understand how thousands may think themselves justified in using any means, to ward off from themselves and their posterity what we could regard as nothing less than a catastrophe the darkest and saddest possible. Rather than this, a thousand times rather, let us still have the principles of the Reformation, even though Protestant churches should be no more faithful to them in the future even than they have been in the past.

A PLEA FOR THE AGED AND INFIRM  
FUND.

EVERY now and then we hear of possible shortage in the mission collections for the year, owing to the hard times. Now, Presbyterians, as a rule, are just as fond of the enjoyment of good things material and intellectual as any other class of citizens, and it is likely that as many Presbyterians visited the World's Fair at Chicago as any other denomination. Well, you say, what of that? Just this, if they can find the money for the World's Fair, why not find it for missions and save the funds from possible shortage. Let us see for a moment how it works:—It is estimated that in Hamilton alone 5,000 tickets were sold for Chicago during the Fair time, and as many as 10,000 in Toronto. Supposing that one-fifth of these were Presbyterians and that each person spent on ticket and expenses, at the Fair, the average sum of \$50, and some Presbyterian friends we know spent from \$100 to \$300, but taking the lowest figure, and that represents \$50,000 for Hamilton Presbyterians and \$100,000 for Toronto Presbyterians, a nice little sum this would be for the schemes. Smaller places found the money in just as great a measure. It was said that such stations as Glencoe issued 200 tickets; here, again, over 40 would be Presbyterians. If so, it would mean \$2,000 for such a place as Glencoe.

Let us contrast with this generous expenditure the amount given to our faithful pioneers on the Aged Ministers' list. Three times as much in Hamilton and six times in Toronto, by Presbyterians alone, for the Fair, as is given by the entire Western Section of the church for the Aged Ministers' Fund.

Now, no one grudges the money spent on an educational process such as the World's Fair undoubtedly was to observant people, but if this was possible to the Presbyterians, is retrenchment in the schemes necessary? What does retrenchment mean or reduction in the contribution to this truly worthy fund? Two items of income will, of necessity, be wanting this year, that from the Hymnal royalty and the extra amount received last year from arrears of rates, altogether about \$3,300. If the collections are not better than last year, then a reduction of \$43 from each annuitant will be necessary. Can we afford this? Can we contemplate a retrograde movement from the position so well taken by the committee last year? Surely not. And if retrenchment has to be made in any direction, do not let it be in the income of the veterans

of the church. But retrenchment is not necessary in our acknowledgment of God's claim upon us. It is sometimes the case, that while the schemes considered more important obtain a fair amount of attention, the Aged Ministers' Fund has been put off with a small trifle, after the main division of the funds has been made; or from the supposition that its necessities were not great, a small sum has been deemed sufficient. One line of action might, with profit, be followed here. Let Presbyteries at their January meeting strongly press that no vacancies be found under the heading of "Aged Ministers' Fund," in the statistics. Let congregations for this year reverse the order of their allocation of the money for the schemes, and for once do justice to our old men. We do not allow them to retire until they are seventy, if in health. The Old Testament economy contemplated an earlier retirement than this. We are careful to see that they are really ill before we put them on the fund. Then, in all honor, let us treat them well in their declining years. Where Missionary Associations exist, the presentation of the facts, no doubt, will lead to a better apportionment, and it is hoped this will very generally be the case. Where no Missionary Association exists, the collection is appointed for the third Sabbath in February—a time when, from the inclement weather and bad roads, small audiences are found in the rural districts, and consequently small collections. Last year over two hundred and fifty congregations gave no collection. Surely it is not asking too much that each congregation be requested to contribute something to this worthy fund.

Let every minister be sure that his congregation is well represented in the collection and send it in promptly.

There appears at present to be a wave of anarchist and socialistic violence reaching over most of the countries of Europe, and extending in a feeble way to the United States. The threatening letters sent to men high in public life, the assassination of Mayor Harrison, the affair at Santander and Barcelona, and last, the fiendish work of destruction attempted in the French Chamber a few days ago are evidences of one of those outbreaks of insane violence which recur periodically. It is difficult for us more cool-headed and cool-blooded Anglo-Saxons to conceive how men in possession of their reason, could allow themselves to be led to the commission of acts of such wanton, mad wickedness as that of Vaillant in the French Chamber, and similar though less terrible deeds attempted by others. Granting even that any persons are or could be guilty of crimes such as would warrant the use of the means of revenge employed by the anarchists, the innocent are equally exposed to danger and death with the guilty. It is difficult to discover exactly what these miscreants would have, but it is evident according to their programme society of any kind would be an impossibility. Hating whom they call tyrants, they are themselves the worst possible kind of tyrants. The only effect of their proceedings, which one would think the blindest of them might see, is, to band all men and governments against them and so to aggravate the so-called evils which madden them. The result of this last and worst anarchist crime appears likely to be to unite civilized governments in an endeavor to put down with a strong hand this common foe of all.

Books and Magazines.

The *Cosmopolitan* for December is largely taken up with accounts and views of the Fair in many different aspects. All that need be said of it is that its letterpress makes interesting and profitable reading of its kind, is a charm to the eye, while its illustrations are simply of exquisite beauty and delicacy. The *Cosmopolitan*, Sixth Avenue and Eleventh St., New York, U.S.

As frontispiece, a picture of Professor Henry Drummond and a suggestive article by him opens *Current Topics* for December. A symposium on the Parliament of Religions, a character sketch of Mayor Harrison, with many shorter articles, complete this number which contains a number of interesting illustrations, likenesses of Dr. John Henry Barrows, D.D., Mayor Harrison, Joseph Cook and others. *Current Topics*, 1025 Mason Temple, Chicago, Ill., U.S.

December's *Arena* contains a large number of important articles on such a variety of subjects that every reader should be able to find something suited to his taste. Some of the chief are these: *The Ascent of Life*; *Aims and Methods of the Higher Criticism*; *The Wonders of Hindoo Magic*; *Can the United States restore the Bimetallic Standard of Money*; *Rent, its Essence and Place in the Distribution of Wealth*; *Realism in Literature and Art*. *Reviews of Books of the Day* and several poems complete this number which begins volume ninth. The *Arena Publishing Company*, Boston, Mass.