

# British American Presbyterian.

Vol. 2

TORONTO, CANADA, FRIDAY, SEPTEMBER 5, 1873

No. 83

## Contributors and Correspondents.

### SWITZERLAND.

GENEVA AND THE "OLD CATHOLIC" MOVEMENT—OUR CORRESPONDENT ATTENDS SERVICE IN THE OLD COLLEGE LIBRARY—FATHER HYACINTHE PREACHES—AN OUTLINE OF THE DISCOURSE—HE WILL NOT ATTEND THE OCTOBER CONFERENCE IN NEW YORK.

On arriving in Geneva last Saturday, I heard that, in consequence of a recent decision of the Old Catholic leaders in Switzerland, that mass should henceforth be celebrated in the language of the people. Father Hyacinthe Loysen would next morning, for the first time, conduct the entire service in French. I had known, as doubtless many of your readers do, how, some months ago, this remarkable man, finding himself forbidden utterance in France, had, upon the invitation of 300 admirers, come to Geneva to give instruction in the truths for which he had made so bold a stand. The more political and social aspects of these had been set forth in a series of "conferences," so called, in the Hall of the Reformation, allowed to him for the purpose by the Evangelical Society of Geneva. For a place of worship he and his friends applied to the State for the use of a Roman Catholic Church, but finding none available, they were glad to be allowed the use of the abandoned library of the Old College. It was here then, that, through narrow old streets, we directed our steps, at nine o'clock next morning. There was something very interesting in the recollection that through the same streets, and to the same hall, crowds gathered 300 years ago to learn the truths of the Reformation from the lips of Calvin and Zwingli. How far history may be repeating itself remains to be seen. Let us enter. This we do with difficulty, as all available space within is occupied, and many stand in the antechamber. As I was pressed forward by the crowd in the central passage to the very front, I had an excellent opportunity of seeing and hearing all. A small altar, bearing a crucifix, a quantity of plants and flowers, and three burning candles on either side, is surmounted by a white canopy, and before it stands the most of the time with his back to the people, the ex-Carmelite monk, in surplice clothed, with, over it, an exceedingly rich white silk robe, with a large cross outlined in silver upon the back, and with broad pendants, in keeping from the wrists. Two attendant lads, in plain clothes, stand behind him, and did duty as acolytes. The mass was entirely in French. Most of the prayers were recited in a voice sufficiently loud and clear to allow the people to join, which many did. The music, which was rendered by a choir of ladies and gentlemen with a harmonium, was simple and appropriate. In this also the congregation participated. Portions of Old and New Testament Scripture were read, and the Lord's Prayer and the Apostles' Creed recited. The elements are consecrated, not without a measure of mumbling and genuflection, and finally the elevation of the host. The ordinary wafer was used, and it alone was administered to the participants, who were but six or eight in number. At this I was the more surprised, when, in the discourse which followed—a textless exposition of the principal elements of the service in which they had engaged—(1) Prayer, (2) Scriptural instruction, and (3) the Eucharistic Sacrament—a good deal was said about the participation by all in the wine as well as the bread as essential parts of the ordinance, and I afterward learned that this will follow when it is seen that the people are intelligently prepared for it. At the conclusion of the liturgical part of the service, without leaving the altar, the outer robe was laid aside, and the celebrant appeared as the orator, and fulfilled to me all the expectations his fame had excited. His gestures are few, but graceful and appropriate, his language choice, his voice exceedingly fine and well managed, his whole manner natural and pleasing. His discourse was evidently meant to be one of simple instruction to the people, and gave little scope for flights of oratory, though there was an occasional passionate burst, as when he defended the movement against the charge of rationalism, and claimed for it harmony with the faith of Abraham and Paul, the Old Testament and the New, as well as the earlier fathers of the Church. From these sources he quoted freely, leaving no room to doubt that while urging the preaching and study of the Scriptures, "especially the Gospel," he was still a good Catholic, holding and teaching the faith of the Church. Speaking of prayer, after referring to its necessity privately and in the family, and urging immediate attention

to these means of grace, he spoke very clearly and emphatically of the duty of the people to join in with heart as well as voice in the public service, otherwise it would be but an empty form, and for all such he had a thorough detestation. He said it was this earnest united prayer which rendered the communion a true ordinance of God, securing for them the fulfillment of Christ's promise of presence with his people—not any sacerdotal power of the priest, who was but a sinner like others. There was no material or magical transmutation of the elements—they were still bread and wine, but penetrated and pervaded with Christ's real presence, in the substance of his spiritual body, blood, bowels (*les entrailles*), being and divinity. How this was he would not try to explain it was a mystery, but it was the faith of the Church and his faith. A very solemn, beautiful, and earnest prayer followed this discourse. Announcements were made of hours for private conference with inquirers during the week, and for instruction of the young (Flouri's Catechism), to which parents were urged to send their children. Then the meeting was dismissed with the benediction. In the antechamber I had a few minutes conversation with Mr. Loysen and his pleasant American wife. He inquired with much interest of the Catholics of Canada, especially if there were any such movement among them. I assured him of the prayers of many Christians on his behalf, and went away more than ever interested in the man and his work. Evidently he has much yet to learn before attaining to the spirituality and to the scripturality of the old Reformers. But they, too, were not free from weakness and error, nor are we sufficiently so to refuse our sympathy to one who is evidently in earnest in seeking light and freedom. His Colleague, Abbe Hurtaut, who was present, but took no official part, is also a most interesting man. He is a canon of Tours, and was formerly secretary of the present Archbishop of Paris, and seems to be a man of earnest, independent spirit as well as scholarship. He repudiates all sympathy in the pretended miracles of Lourdes and other similar expedients to revive the drooping spirit of the age, and gives himself heartily to the work of enlightening the people in what he believes to be the truth, feeling that their greatest hindrance lies in the popular ignorance and error. As to their success, they are said to count some 1,500 followers in Geneva, whilst many thousands from all parts of the country flocked to attend the late "conferences"—as many as 30,000 on one evening applying for tickets, when only 3,000 could gain entrance. At present there is much popular enthusiasm, but time will test the men and the work. In Germany, where the movement has been more among students and thinkers, and hence less rapid though more profound, the first free Alt-Catholic bishop—Reinkens, said to be a rare combination of learning, wisdom, and grace—has been recently elected and consecrated by the sole surviving bishop of the older free Catholic Church of Holland, the Jansenist, thus securing that for which they have a genuine Romish weakness, "apostolic succession." Similar organization for Switzerland is at present under consideration, and there is little doubt that the ambition which Loysen is known to possess will be gratified by a place at its head. As to the future, some think that should the impending papal election place upon the throne a man of liberal spirit, disposed to friendly compromise the Alt-Catholic leaders might be induced to return; but of this there does not at present seem much likelihood. We can but commend the matter to the wise Disposer of all things, that the truth may be advanced and His name glorified.

Father Hyacinthe will not, as reported, be present at the October Conference in New York, as the claims of his work here will not allow of so long an absence.

CANADIAN ABROAD.  
Geneva, August 19, 1873.

A half million of dollars was raised by the children of New York Sunday schools last year for religious purposes.

Somebody says that there are no Baptists in Newfoundland, and suggests that the water is too cold.

Rev. C. H. Spurgeon says, his Church open communion before he accepted the pastorage, or he would not have done so.

An address from the Church of England at Victoria, Australia, has been sent to the Archbishop of Canterbury, asking him to sanction an exchange of pulpits with Presbyterians.

Father O'Keefe has triumphed decidedly, in spite of the whole power of the Roman Catholic hierarchy. First of all he refused to obey his superiors; and then succeeded in suits for libel against Cardinal Cullen himself as well as his underlings!

## NOTES FROM THE NORTH-WEST.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—This letter closes for the present my hurried notes from Manitoba. During the past two weeks Mr. Ure and myself have visited Springfield and the Portage country, preaching at several of the stations and conferring with the Presbytery on matters of importance relating to these fields. As regards the question of Higher Education in the Province under the care of our church, we have agreed in recommending to the Assembly "That the Manitoba College be transferred from Kildonan to Winnipeg." It is understood by the Commissioners in making the recommendation that the debt on the College Building, amounting to \$1,000 be assumed by the Board of Management of Manitoba College, and that suitable buildings be provided by the Board for college purposes until permanent buildings are erected. It is further recommended that, inasmuch as the sum of about \$1,600 has been contributed by friends in Kildonan, and by bequest, towards the erection of the present College Building, that said building be made over to the trustees of the Kildonan congregation, to be by them held for the congregation's behalf and benefit, and used or disposed of as the congregation may direct. Other matters of detail, necessarily arising out of these recommendations, will come before the Assembly, when a more formal and extended report will be submitted.

Our recent visits to High Bluff and the Portage have given us a good opportunity of seeing the wonderful productivity of the soil in these regions. Mr. McKenzie, of Rat Creek, has secured some 1,000 acres, 200 of which is under cultivation already. Everything sown has done well, and the fields of wheat and other grain present a fine appearance. Beyond this, the farms have suffered somewhat from the ravages of the blackbird; but as a general rule the crops at the Portage are abundant and satisfactory.

At the Land Office, homesteads (160 acres) are being taken up at the rate of 80 a day, and as the farmer can secure not only 160 acres for himself, but the same for each of his grown-up sons, it is easy to see how a family can acquire a very large tract of valuable land. This advantage is not confined to young men, for every young woman (unmarried) can also secure a homestead, and thus bring to her husband a handsome dowry! The grants made to the half-breeds, in some of the finest portions of the Province, look up some of the best land for years, that would in other circumstances be settled and improved. Opinion is strongly in the direction of something being done to bring these lands into the market, while at the same time the right of their present owners are regarded. Matters in the Province are quiet. The famous "Lord Gordon case" is for the present out of the law courts, and the prisoners confined in the Fort until their trial comes on in October. Revelations have been made during the progress of this sensation, which exhibits the *disinterested* efforts of certain Winnipeg lawyers for their clients, in a most unfavorable light. Professional labour in the law courts of Manitoba is valued at a much higher figure than that of clergymen in the pulpit. The "Hero" of this famous international quarrel has quietly withdrawn from public gaze, and betaken himself to parts unknown. His absence is not much regretted, save by a few who may have hoped to secure a portion of his alleged ill-gotten gains.

Our visit to Manitoba impresses us with the urgent necessity of our Church sending more ministers into the Province. The large majority of emigrants are from Ontario and belonging to our Church. At present we can hardly supply the stations that are organized and new fields are constantly springing up. Some of our Missionaries supply 4 stations, travelling over some 40 or 50 miles. In such circumstances it is impossible to realize results that might be attained in a more circumscribed parish. Messrs. McDonnell and Carmichael, of our sister Presbyterian Church, are still in the Province, visiting and preaching as opportunity offers. We trust that one of the results of their visit will be the sending of several Missionaries from their branch of the Church to cooperate with ours in the good work in which we are engaged. Yours truly,

W. C.

Steamer "Selkirk,"  
Red River, Aug. 20th.

The natural increase of population in England last quarter was 87,867, at the rate of 966 per day; against this is to be set the emigration return, which shows an excess of 45,302 persons for England, 10,868 for Scotland, and 47,852 from Ireland.

## SAULT STE MARIE AS A MISSION FIELD.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I desire with your permission to provide your readers with some information regarding the position and prospects of the Mission Fields at and around the Sault. I believe that, for the most part, both the ministers who preach, and the people who provide for their support, have but very vague and inaccurate notions as to the conditions of many of the outlying mission stations of our church. In my former letter I tried to show the claims that the people in this region have upon the attention of our church; I now wish to show how desirable a place this is for any minister of the gospel to settle. A simple statement of the present position and prospects of the district will be amply sufficient for this purpose.

The village of Sault Ste Marie is certain to become a place of great importance. It forms the key to the whole country lying to the north of the great lakes. It is what we may call the county town of the district of Algoma, and therefore contains all the government buildings, while it receives the benefits arising from being the place of residence of a large and increasing staff of government officials and agents. It is the Canadian terminus of the proposed Pacific Railway junction, and which, it is to be hoped, will be pushed through before long. There must of necessity be built before long a canal on the Canadian side of the Sault. Whenever either of these works is undertaken the Sault village will rise at once into an extensive town—the abode of many hundreds of workmen.

The Sault is surrounded by a tract of farming land which cannot be surpassed for fertility. The grass and crops of grain and vegetables are a perfect marvel to persons coming from other parts of Ontario. I have seen timothy growing over three feet in height. A strip of mineral land runs through the district for a few miles back, which is rich in iron ore. Beyond the mineral range the land is fertile again as far back as it has been explored. Some distance back, there are fine timber lands; immediately around the village the timber is small, the old timber having been all burned off by immense fires some years ago.

Two townships in the district are free grant lands; in the others the land is sold at twenty cents per acre. One of the free grant townships, Korah, is nearly all taken up, and largely settled. The other is being taken up quite rapidly. A large number of settlers are coming in this fall. If the government would only deal with speculators in the prompt manner in which it deals with poor men, the whole district would soon be settled.

There are two main Presbyterian missions—one in the village, and the other in the township of Korah. The attendance, though not large, is nearly as good as could be expected in both places. In the village, we had control of nearly the whole field some years ago; but, by want of regular supply of the gospel, we narrowly escaped being exterminated altogether. Now we have not far from one-half of the entire Protestant church-going population. In the township of Korah we have now entire possession of the field. A good deal more than one half of the population are Presbyterians, and nearly all, who can, come out to our service. Just now, they would all join in support of a minister. But if our services are again discontinued we will lose the entire township. The people plainly say that they will look somewhere else for their supply.

Our church accommodation is not good, but the prospects are brightening. At the village we have a very desirable site, large enough for both church and manse. The people are bent on building next spring. We have already a good organ and seats with which to equip the new church. In Korah we meet in the school house, which will answer the purpose for some time to come.

I have traversed the whole of the settled part of Korah, and can provide a missionary with complete information regarding the entire population. The roads are now being opened up. All parts of the township are easy of access, except during a short time in spring when travelling is rather uncomfortable. Greatly exaggerated accounts of black flies and mosquitoes have gone abroad. They are certainly somewhat annoying in the early part of the season in the woods; near the river there is no trouble from them. The migrating air of summer would atone for the flies if they were twice as numerous. The winter is cold, but no one who has passed a winter in any other part of Ontario need be alarmed about the temperature here. Mails come regularly all the year round, though, in winter, only once in about two weeks. Every comfort can be had in the way of houses and living. There are good stores, and workmen of all kinds of trades. Telegraphic communication will be established in a few days on the American side, and a railroad will be opened for traffic next summer.

Above all things let it be understood that it is not a collection of Indian wigwags. There are scarcely any Indians in the whole neighborhood. There are a few French half-breeds. But, living here, you would not know it to be different from any comfortable village in the older parts of Ontario except for the magnificence of the scenery

and the exhilarating effects of the climate. Just as in other places, there are the best and worst of society.

I do hope that so promising a place as this will not be lost sight of by our church, but that help will be sent, and that the gospel will be regularly preached in the future. The people are all very anxious that the mission be sustained and will support it liberally according to their means. In a few years it should become self-supporting. If it is given up this winter one of the most promising regions of our province will be finally lost to the Presbyterian church. For any minister who wants a field where there is abundance of the most interesting kind of work with all necessary comforts in the doing of it and the gratitude of a kind-hearted people when it is done, this is the place.

Yours truly,  
W. H. RENNELSON.  
Sault Ste Marie, Aug. 20th, 1873.

## Abstinence—A Suggestion.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I have felt deeply interested in the correspondence on "Abstinence," carried on in your valuable paper. It is evident though, that the subject is getting into a "quag-mire." The "long-run," no more than the "short cut," seems to save it from this unhappy state. Where there is no law there is no transgression. Where there is no transgression there should be no accusation, slander, "expurgation" from the church or discipline. Where there is a law it should be applied and observed. Real true Christians are to be doers of the law, not mere hearers, dead-heads, or hypocrites. The Bible is the only rule of faith and practice for the church. If the Bible, directly or indirectly, demands "total abstinence," it is a moral and religious wrong not to abstain individually and collectively. He is a bad son, no matter what his profession of faith and obedience may be, who says, I go, and goes not. To him the command is applicable, "Obey your father." It will not do to say to him, you are a good son whether you obey or disobey—we like to have you in the family and we prefer that you should obey, but if you do not, you can go in and out on the same terms and enjoy the same privileges as the most loving, obedient child of the family. It is manifest that on this subject we must hear "what God the Lord will speak."

I would beg leave therefore to suggest that a liberal prize be offered for a critical discourse on Eph. v., 18. "Be not drunk with wine wherein is excess." Let the words be (1) grammatically construed, parsed and translated according to the original Greek; (2) let the doctrines contained therein be analysed, proved and applied, and (3) let said discourse be published in your paper. I am ready heartily to subscribe. It would be well if the discourse came from the College.

KATE.

September 2nd, 1873.

## AJ Disclaimer.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—In a notice of the Toronto Eye and Ear Infirmary, with which you were furnished, and which appeared in your last issue, we regret to find a fulsome allusion to the members of the medical staff.

The reference to the medical officers should, in our opinion, have been confined to the simple mention of their names, and we deem it due to ourselves to state, that we are not responsible, directly or indirectly, for the publication of the article in question, or of any other articles of a somewhat similar nature, that have lately appeared in the public prints.

W. GANNIFF, M.D.,  
R. A. REEVE, M.D.

The clergy of Milwaukee have preached so pointedly against theatrical performances in that city, that actors and managers have lost money during the season.

The Protestant missionaries in Franco report great progress in their work. Numbers of the people have been converted, and copies of the Bible are readily sold among the Roman Catholic population.

Rev. W. Taylor, the great missionary evangelist, writes from Bombay: "If I had fifty more missionaries sent to me, I could give them all self-supporting charges. The harvest is plenteous, but the laborers are still few."

The Catholics of New York city are preparing for the publication of a daily journal in that city early in the fall. It is intended to take high ground against all State education, and will wage an uncompromising warfare against the public schools, favoring Catholic schools, and none other.

A new schism has occurred in the Catholic Church of Prussia. A number of Silesian Catholics have presented an address to the Emperor protesting against episcopal dictation, and declaring their adherence to the law of the state. The ultramontanes have nicknamed them "State Catholics." The persecution raging against the signers of the address is very bitter.

The American Presbyterians have organized a theological seminary at San Francisco. As an inducement to young men living on the Atlantic side of the continent, they advertise that they will "defray the expenses of students to San Francisco, necessary, besides affording them in the prosecution of their studies."

Ecclesiastical or England be tried in Court of Appeal the Judicial Council. The law judge certain with.