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THE PAN-PRESBYTERIANS.

The Pan-Presbyterian Council has had its session in Toronto and the members, some of whom had traversed half the circumference of the globe to be present, are now wending their ways to other scenes.

The Council opened on the 21st ult. with a prayer by Rev. Dr. Aspinwall Hodge specially composed for the occasion, followed by a sermon from the Rev. Dr. Caven of Toronto.

This Pan-Presbyterian Council is the fifth of the kind which has been held by the Presbyterians of the world. Hitherto it has been customary to call these gatherings by the name which we here give to it, and it is a name peculiarly appropriate, for it expresses the diversity which came together to represent what the delegates call universal Presbyterianism. The Greek prefix *Pan* signifies all, so all shades of theological opinion were represented, the only bond between them being that, while professing to accept the Bible, they deny the authority of the Pope, and have each for itself a form of Church government according to which each organization, supreme in itself, is governed by a synod composed of delegates, ministerial and lay, who have been elected to office by their respective congregations. While we admit that in the political sphere, where the source of all authority rests in the first place with the people, such a form of government is best adapted to make known the wishes of the people who govern and are governed. Besides, from the fact that nationalities as at present constituted are entirely independent of each other, a multiplicity of supreme authorities exists of necessity. But in the spiritual order God has revealed one truth, which all are equally bound to accept. In this order Christ established but one Church, and His Apostles were the sole depositaries of the authority to teach with which Christ invested them. It is therefore a grievous mistake to suppose that independent communities have the right to institute independent Churches; and still less is it permissible that Churches so constituted may combine together by a Federal compact more or less close, to constitute themselves into the one universal Church of God. On this erroneous basis the five Pan-Presbyterian Councils which have been held have had their foundation; and the prefix *Pan* most suitably expresses the error under which they labor.

We notice that there is now a tendency to change the name hitherto in use as descriptive of the nature of the Churches represented, into that which has been employed to designate the Councils of the Catholic Church. The recent Council is now usually called by its promoters an "Ecumenical Council."

The type of an Ecumenical Council is that Council which was held by the Apostles at Jerusalem, an account of which is given in the fifteenth chapter of the Acts of the Apostles.

The Apostles and those who were selected by them to fill the Episcopal office had an authority which presbyters of the Presbyterian churches cannot claim, as they themselves acknowledge that they have not any Apostolic succession, and they deny the necessity of such succession. This authority is "to rule the Church of God," for St. Paul, speaking to the chief pastors of the Church at Ephesus, said: "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost has placed you Bishops to rule the Church of God which He hath purchased with His own blood." (Acts xx, 28.) Hence an Ecumenical Council of the Apostles or of their lawful successors has authority to define matters of faith, and to establish disciplinary laws for the whole Church. Both of these things the Apostles did at Jerusalem, defining that Circumcision is not necessary under the New Law, and making a law of abstinence from blood and things strangled; and of their decrees they say: "For it hath

seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things." (Acts xv, 28.)

Of course the Pan-Presbyterian Council had no such authority as this, and in fact it was fully understood and declared when it was called together that it would not deal with such subjects. It is clear, therefore, that it is in no sense entitled to be called an Ecumenical Council. It is simply a gathering of men of various beliefs who have met together for the purpose of making the world believe that they have the one faith "once delivered to the Saints."

No one can assert that the Free and Established Presbyterians of Scotland are one with each other, or with the Waldenses of Italy, the Lutheran Calvinists of Germany, the Cumberland Presbyterians, the Reformed Churches of the United States and Europe, the Original Secessionists, and the Welsh Calvinistic Methodists. The only resemblance which these and the other sects which form the "Alliance" which held the Council is that they oppose the Pope, and have a somewhat similar method of governing their various Churches by local synods or General Assemblies on a plan which certainly has no scriptural basis.

It is true that these Churches have a semblance of unity on one other point, inasmuch as they all have in their creeds the Calvinistic doctrines of foreordination and preterition; but it is notorious that the American Presbyterians at least have grown tired of this dogma, and intend to cast it overboard at the earliest possible moment, as the Jonah which is bringing misfortune and decay upon their Church on this continent.

The speeches or sermons which were delivered during the Council were necessarily very non-committal, as there is so little of common doctrine; but, devoid as they were of doctrine, there was friction enough to cause one of the speakers to spread consternation among the delegates by announcing that the Australian delegates felt themselves ill-treated, and would withdraw from the alliance unless the offence offered them were atoned for.

This incident arose out of a very insignificant cause, still it illustrates how slender is the bond which unites these different bodies together, and it showed up their diversity, instead of manifesting their unity, as the Acts of the Council declare to have been the object of holding it at all.

There was less of virulence exhibited against Catholics at this meeting than is usual at representative Presbyterian gatherings; yet one day was spent in abusing Popery. It would not have been a proper Presbyterian Assembly without this feature.

Pastor Choisy, of Geneva, declared, amid applause, that in Switzerland there is mutual forbearance in the manner in which Swiss Catholics and Protestants regard each other, and that he knew of one case where "Protestants use a church building at one hour of the day, and Roman Catholics at another time." But Rev. Jas. Kerr, of Glasgow, proclaimed that the Pope is to be resisted, because he wishes to attain universal political power, and to change kingdoms into Popedom. This was applauded, too; and, strange to say, the same speaker was also applauded when he said that Presbyterianism must stick to Calvinism, and avoid Ritualism. How does this accord with the modern movement to eliminate Calvinism from the Westminster Confession?

This speaker also declared, with all the persecuting animus for which Scotch Presbyterian parsons are notorious, that "Roman Catholics must be denied all political office." Mr. Kerr is a century behind the age. He is evidently not aware that the time is past for his Kirk to put into effect the persecuting dogmas of the Westminster divines.

The Rev. John Laing of Dundas, Ont., was grieved at the prosperity of the Catholic Church, especially in the Province of Quebec, and expressed regret at the settlement of the Jesuits claims for their confiscated estates. Yet he congratulated the council that there are now 12,000 Protestants on the St. Lawrence, "whereas fifty years ago there was not one." These statistics are certainly not in accordance with facts; and the speaker should have supplemented his figures with the statement, which is to be derived from the last census, that the Protestants of Quebec increased during the last decade by less than 4 per cent., while the Catholic increase was nearly 10 per cent. This does not indicate the wonderful progress

which Rev. Mr. Laing would have us believe to be taking place. But his statistics were intended to give strangers the idea that Protestantism is gaining upon Catholicity, at least in the Dominion of Canada, which is not the case. If the Dr. had told the truth, his purpose would not have been obtained.

CREED MULTIPLICATION.

"There is union in the air" was the expression used by a prominent minister of one of the Protestant sects within the last couple of years when there was much talk of a federal or some kind of union between Anglicans, Presbyterians and Methodists. The prospect was not realized, partly owing to the firm position taken by Anglicans or Episcopalians in regard to the necessity of Episcopal ordination to constitute a veritable clerical order. The Presbyterians, especially, resented this requirement, and at the Presbyterian General Assembly held in Detroit in 1891 very strong language was used denouncing the supposed Apostolical succession of the Anglican Episcopate as a mere sham which Presbyterians would never recognize in any shape or form.

In contrast with these aspirations towards unity comes the intelligence that a new sect has just been established which held its first convention a few days ago at Union City, Michigan. Its name is the "Saints of the Most High God," and they claim to have had some special revelations on which they found a new creed.

These new-fangled religionists have certainly the same right to start a new religion as had Luther, Calvin, Henry VIII., John Knox, John Wesley and other rebels against Church authority in the sixteenth, seventeenth and eighteenth centuries.

If the true religion of Christ remained unknown until at the time of the so-called Reformation these men were called upon to declare that it was their mission to reform the Church, surely in this nineteenth century the new saints have an equal right to reform the reformed creeds. But it does not promise well for the materialization of the "union in the air" that so many new creeds are being started from day to day. The United States census gives one hundred and forty-nine Protestant creeds as the number existing in that country. The new creed will bring up the number to one hundred and fifty, and they must continue to multiply as long as it is recognized as a religious principle that private individuals have the right of deciding for themselves what doctrines they may accept or reject. This doctrine is the basis of Protestantism, and it must have the disintegrating effect which produces innumerable sects.

There has been recently a meeting at Grindelwald, Switzerland, where delegates from most of the Protestant sects termed Evangelical took into consideration the question whether some kind of union is possible among them, but it resulted in nothing practicable. One of the great difficulties in the way was the preposterous claim made by Anglicans that the English Church Episcopate should be recognized as the fountain-head of ministerial authority. To such a claim the other sects will not yield an inch. But a greater difficulty still is the impossibility of framing a creed which the sects will adopt with even a tolerable degree of unanimity.

It is acknowledged that the only way to secure any kind of general agreement is by leaving out all distinctive doctrines; but when it is attempted to apply this principle in practice it is found that there will not be left any single doctrine which could distinguish Christianity from Islamism, Buddhism, or Deism. There is not a doctrine distinctive of Christianity which is not denied by some of the sects of Protestantism, and anxious as many of the ministers are to patch up some kind of apparent unity between the sects, so that they may appear to men as the "one Church" instituted by Christ, there are but few ready to go so far as to strip the Christian religion of all its doctrines for the sake of calling themselves members of a united Protestant Church of God, in which Unitarians, Baptists, Methodists, Anglicans, Quakers and hundreds of other sects can dwell in peace.

The prospect is not bright that such a union as is longed for will be realized until the sects subject themselves to the living authority of St. Peter's successor, Pope Leo XIII.

The Rev. David Benjamin, of Urmiah, Persia, formerly an assistant in the Archbishop of Canterbury's Mission to the Nestorians for nearly two years, has been received into the Catholic Church.

THE IRISH CENSUS.

The Irish census returns for 1891 have just been published by the Government, and melancholy enough is the lesson which is to be learned from them. It appears that during the decade 785,105 persons emigrated to settle elsewhere. This number is even larger than that representing the emigration of the previous decade, which was 629,130.

It is noticeable that by far the largest part of this emigration is from thoroughly Catholic counties, and as a consequence the per centage of Catholics in Ireland has been surely and rapidly decreasing, though more than three-fourths of the population are still Catholics. Kerry, Longford and Leitrim are in the front rank of those counties from which the emigration has taken place; and this condition of things has given occasion for would-be wits to give utterance to such intolerant sayings as that we noticed in our last issue as having been uttered by one of the speakers at the anti-Home Rule demonstration which was held in the Toronto Auditorium a few days ago. He said that if only the state of affairs now existing in Ireland were allowed to continue unchanged for a while, the necessity for Home Rule would pass away, and the Irish problem would soon be solved by the mere change of population which is taking place; and this was half seriously, half sarcastically proposed as the true solution of the problem.

It is not the first time that an anti-Irish bigot gloated over the rapid depopulation of Ireland which has been going on under the misrule from which the country has suffered for centuries. Many of our readers will remember the famous saying of the London *Times* uttered when famine and pestilence stalked through the land claiming their victims by thousands, and following them even to the shores of America, striking them down with the dreaded typhus fever in every considerable town in Canada and the United States. It was then the *Times* said so exultingly and unfeelingly, "the Irish are going with a vengeance."

It is notorious that the cause of the famine and of the exodus from Ireland was the system under which Ireland was governed. Owing to the extortionate rents, the chief products of the people's labor were all taken by the landlords in payment for the rent; and thus, though there were cattle and cereals enough produced to feed all the population and to avert the catastrophe, they were obliged to have recourse to rotten potatoes to sustain their lives.

Is it any wonder that the Irish, who were thus driven from their homes, went "with a vengeance," in a sense very different from that meant by the Thunderer. It is no wonder that they contributed towards forming the anti-British sentiment which is to this day a marked feature in United States politics.

But under the new policy inaugurated by Mr. Gladstone, it may reasonably be expected that there will arise a more friendly feeling between Ireland and England, and we can assure the Toronto anti-Home Rule fanatics that there is very little likelihood of their aspirations being realized, and that Ireland will be depopulated of its Catholic population. When Mr. Gladstone's policy shall be carried out, prosperity will return, and the people will not need to seek a livelihood in foreign lands.

It is scarcely necessary for us to say that the policy heretofore followed, of unifying the two kingdoms by driving out the population of Ireland, was the most suicidal which could possibly have been adopted. Its tendency was to weaken the British Empire, and there is no doubt that it actually had this result; for, within forty years, by actual count, 3,415,000 Irish left their country. The emigrants were also the most valuable portion of the population—the young men and women. The proof of this is to be found in the fact that during the last decade, 61 per cent. of those who emigrated were between 20 and 45 years of age, and 85 per cent. between 10 and 45. About the same proportion was kept during the previous decades since 1851. With the natural increase which would have occurred, there is no doubt the population would have reached by this time 12,000,000, instead of the 4,705,000 now reported, if the country had been governed as other countries are, to secure the welfare of the people.

The emigration from Ireland has certainly not disappeared from the world without leaving its trace somewhere. Part of it certainly helped to build up distant British colonies, as Canada and Australia, and even England and Scotland have increased by reason of immigration from Ireland; but the great bulk of the population went to build up foreign countries, and especially the United States, which owe much of their progress to the influx of Irish immigrants. To them also is greatly due the unprecedented growth of the Catholic Church on this continent. Great Britain, however, has lost forever what these other countries have gained. Mr. Gladstone deserves the thanks of the whole British Empire for having adopted a policy which will keep at home the population which was being driven out by a

policy which has no parallel in modern times, except that which Russia adopted within the last few years to rid itself of the Jews; and history will yet record the favorable results of Mr. Gladstone's statesmanship and foresight, which the Orangemen of Ulster and Canada are vainly attempting to circumvent.

FALSE PRETENCES.

The enemies of Catholic education are attempting a new stratagem in regard to the Indian schools of the United States in the West. The Indian Commissioners appointed by President Harrison, viz., General Morgan and Parson Dorchester, have made every possible effort to destroy the Catholic schools, having established what they term "non-sectarian schools," and having even compelled Catholic children to attend them against the wish of their parents. These schools are in reality Presbyterian and Methodist proselytizing agencies; and these sects, recognizing this, have apparently determined to withdraw from school work among the Indians, so that, while the Commissioners are doing their work for them, they may have an excuse for raising an outcry against the Catholic education of the Indians.

In furtherance of the same purpose, the Presbyterian General Assembly and the Methodist General Conference have passed resolutions against religious education, which are reported as follows in a Pennsylvania paper:

"While the General Assembly of the Presbyterian Church, and the General Conference of the Methodist Church, out of loyalty to our Government, and fearing that history will repeat itself, and Church come to control State, are passing resolutions against the use of public money for sectarian schools; and while the non-Catholic organizations are reducing their Indian school work carried on with public funds, or abandoning it altogether, the Catholic allowances from Government Indian school funds for their Indian work have steadily increased."

If there has been an increase in the Government apportionment for Catholic schools, it is because the Catholic schools have become more numerous and the number of pupils has largely increased, so there is certainly no reason to complain if the Government has increased the amount of appropriation in proportion to the increase in work done, which Senator Vest attests to have been efficiently done.

The sectaries know well that if the Indians are to be civilized they must be Christianized, and their pretence that they wish to have the Indian schools rendered non-sectarian is a most transparent sham. Their objection is to Catholic education for Catholic Indians, and such is their love for Christianity that, according to their own virtual acknowledgment, they would rather see the Indians grow up uncivilized and Pagan than have them instructed in Christianity by the Church which alone spread the Gospel throughout the whole world.

Of course the secret of their new desire to keep Church and State separate is that they are aware that Messrs. Morgan and Dorchester are doing their work for them, under pretence of establishing non-sectarian schools. But the consequences of the present anti-Catholic policy may fall more severely, both on the subordinates and their principals, than they anticipate.

There are, however, other reasons besides his hostility to Catholics, which, if proved by further evidence, must bring about Commissioner Morgan's downfall. This very devoted Protestant champion is accused now by Captain Frank P. Baldwin, who accompanied Kicking Bear to Pine Ridge Agency, with having supplied the Indians with absolutely rotten bacon, so vile that a white man would rather die than eat it. Captain Baldwin says the responsibility for this piece of inhuman roguery rests solely with Commissioner Morgan, who has never heeded the protests of the Indians against the treatment to which they have been subjected. He prognosticates an Indian war should the vile knavery be persisted in; and yet the supporters of General Morgan have the hardihood to boast of their super-eminent loyalty while contributing towards bringing about such results.

There is a movement among the parishioners of the colored church of St. Benedict, the Moor, New York, Rev. John E. Burke, rector, to show the progress made by the Church in the education, religious and secular, of the negro. The orphanage and the school at Rye will send to the World's Fair an interesting exhibit of the work done by the colored children. The Sunday school attached to the church will also make a unique and creditable showing.

LIKE CAUSES WITH LIKE EFFECTS.

The Orangemen and Equal Righters who assembled in the Toronto Auditorium on the 20th ult., and whose cries of "No Surrender: Rome Rule never, never," and the like, were so vociferous, have need of some delicious consolatory pabulum to strengthen their frames in the enfeebled condition in which they find themselves after their violent efforts to make it appear that their organizations still wield some political power in Canada and Great Britain. It will therefore be interesting for them to learn the extent to which their influence goes in England.

The National Club, which is the central body of the associations which correspond in England to the anti-Catholic organizations of Canada, has just published some information which gives to subscribers to their funds an insight into the amount of influence which they exercise, and it appears that this influence is diminishing in England in about the same ratio as in this country.

A desperate effort was made by the club to run some ultra-Protestant candidates at the last general election, and the results are announced. The announcement sounds very much like the shouts of victory which had a place in the columns of the *Mail* when the success of two or three Equal Righters was announced after the Canadian election contests. In one division of Liverpool the Orange candidate was elected, viz., West Toxteth; but this was the only victory scored. In North Sussex a candidate was named, but he withdrew before polling day, and in other constituencies efforts were made to bring out candidates on the no-Popery ticket, but they were in every case too late in the field.

The Liverpool *Catholic Times*, in commenting on the National Club report, pokes fun at it in the following style:

"We imagine that this report will make it tolerably clear, even to the most cautious candidate, that if there is one section of the community whose peculiar notions may safely be left out of account it is the ultra-Protestants. Finally, the committee appeal for 'the needful financial help.' In short, the report reads exactly like the annual report of a Protestant missionary society, or of a mining company—nothing has been done, but the prospects are encouraging; and more money is urgently required."

The whining complaint of Mr. E. Douglass Armour at the Toronto Orange meeting, that the Equal Righters of Canada were annihilated simply by the fact that the Canadian Government "drew a red herring across the path," does not give us assurance that the Orangemen and Equal Righters are in a more vigorous condition here than are their brethren on the other side of the Atlantic.

We condole with them most sincerely on their distressed condition.

A NEW CODE IN OPERATION.

The Hon. John Morley is endeavoring as rapidly as possible to put into operation the policy of conciliation in Ireland which the present Government are determined to substitute for Mr. Arthur Balfour's policy of coercion. He is about to make a tour through the congested districts so as to know what steps should be taken to ameliorate the condition of the people.

The Coercion Act has still the force of law, as Parliament has not yet had an opportunity to repeal it, and the Tories are reported to have made a plan to endeavor to enforce it so as to create dissatisfaction among the people, and, if possible, to goad them into acts of violence so as to throw discredit upon the expediency of the course which Mr. Gladstone's Government has resolved to pursue. But the Nationalists are fully alive to the Tory design, and the Irish Parliamentary party have advised the people to patience and moderation, so that nothing may be done by them to give an excuse for any delay in remedying Ireland's grievances.

Though the Coercion Act is still part of the law, Mr. Morley has already rendered its most oppressive clauses inoperative by the resolution of the Privy Council which revokes all the local proclamations of counties which were made under the late Government. The whole country was thus under the Coercion clauses regarding special juries, the summary disposal of charges of conspiracy, the treatment of disturbed districts, and the drafting of extra police forces, but these cases are now all made subject to the Common Law.

Mr. Morley's action has given much confidence to the people in the honest intentions of the Liberal leaders to

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