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NEW BRUNSWICK.

Election Excitement.—Unblushing Corruption.—The names of purchased voters to be published.—A Presbyterian Minister a candidate for the Commons.—He is defeated.

(From our Own Correspondent.)

The election for the city and county of St. John was held last week, and we had the usual amount of excitement which is incident to a contest of that kind. Happily, however, all were in good feeling; there was nothing approaching a quarrel throughout, yet all the proceedings were not of a character which men of honour and of honesty can look back upon with pleasure. There was an amount of competition in the canvass that to a moralist and much more to a Christian is horrible to contemplate. What I have heard of as having taken place, and it is to be presumed that I did not hear the tenth part of what took place, furnishes a strange commentary on the expression which is so common—"Free and Independent electors." Free and Independent indeed! It is no secret that undue influence was used on all sides, the leaders of the successful side exult openly in the fact that they out-generated and out-tricked, and shall I say it, out-bought their opponents. That certain classes of professional politicians should act in that way and boast of it afterwards, in other words "glory in their shame," is in no manner surprising. But when men professing to be Christian men, men who boast of the high-toned principle which actuates them, and who put forward their candidates on the score of the purity of life and the Christian virtues which these candidates possess as compared with the candidates that oppose them and that support those opponents, what are those of us that even looked upon bribery in any form not only as dishonourable in the highest degree but also as sinful in a very aggravating form, to say? When men in the one health urge their fellow citizens in the most pious tones to vote for a man because that man keeps family worship, and in the next breath countenances either directly or indirectly the buying of votes to send the same pious defender of the faith to Ottawa, and perhaps to a seat in the Executive Council, unsophisticated men, politically speaking, must be excused if they esteem such pretensions as part of the most hypocritical and therefore loathsome kind. One of our evening papers has announced its intention to publish the names of all those that got money for their votes and the amounts received. It is to be hoped that the intention will be carried out, at least so far as the corruption can be ascertained. It would be much better were an election never held than that the scenes which have taken place should be repeated. The privilege of sending representatives to Parliament could well be spared in such circumstances.

There was one element of a most unusual kind in the county election. That was, that one of the candidates has been a minister of the Presbyterian Church. He is a native of the north of Ireland, but was educated for the most part in Scotland. He was licensed in connexion with the Free Church and sent out to this Province nearly twenty years ago, and was for a time one of the most prominent men in the then Synod of New Brunswick. Gradually he was led into engaging in the work of the press, and is now Editor and Proprietor of the leading daily of the Lower Provinces, and for many years past has done no ministerial work at all. In fact he does not wish to be known as a minister now, having dropped the prefix of Reverend. That he was defeated at the polls is regretted by many intelligent men in St. John. Several circumstances concurred in his defeat. There is first and perhaps most powerful of all the influence of money to an unlimited extent which his opponent wielded. Another defeated candidate on declaration day spoke of this influence with more truth than purity of diction as the power of "spontaneous" or of "brads." There is secondly his outspoken views on, and his constant advocacy of the free school system, which aroused the Catholic hatred to the fullest extent. There is third, the coldness, if not the secret opposition of the ministerial party. Some say that this was necessary on the part of that side, but others do not hesitate to say that his ability and independence were feared and disliked by those that hold the doctrine of a thorough-going support to ministerial measures whether they be right or wrong. Under the circum-

stances it is exceedingly creditable to him that he polled the vote that he did. That he will yet make his mark among the lawmakers of the Dominion, I do not doubt.

St. John, August 14th, 1872.

UNION.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—There are two questions involved in the negotiations for Union that affect many in the C. P. Church.

The first is the Headship of Christ. The second is Queen's University. I shall only make a suggestion or two in regard to them.

First. In regard to the Headship of Christ. It is, I think, admitted by our brethren of the Kirk, that their views are at one with ours on that subject. Then it cannot be, as they say, a distinctive "Free Church principle." If it is common to both, it cannot be a characteristic of one only. There can be no humiliation in stating a doctrine on which there is a perfect agreement. If on the other hand the doctrine is understood by the negotiating churches in a different sense, there is then a greater necessity for statement and explanation lest there may not be agreement. In either case it is surely not wise to avoid the question. I would very affectionately suggest to our brethren that the fact of objecting to the statement of the doctrine in any form is doing great mischief in awakening suspicions in the minds of brethren who would otherwise be cordial for the union. If there is a perfect agreement, as I doubt not, then, it would surely be worth while to state it, if it were only to relieve the minds of those who are uneasy about it. I for one have no difficulty on that subject, but I have sympathy with those who have, and would like to see their mind set at rest.

Second. In regard to the College question, I think the fault lies notoriously on our side. Our brethren of the "Kirk" are, I believe, quite willing to provide a remedy for the scruples of those who object to receive the literary department of Queen's University, but some leaders among us are apparently anxious to commit the whole church to this Educational question in their own view of it. In vain they insist that the church is already committed to secular Education by the College of Manitoba. That only shows they do not understand our objections. We do not say it is improper for the Church to engage in educating at all. Where there is no provision for secular education for her people, as in Manitoba and in heathen lands, it may be a necessity. But we hold that it is the duty of the State to provide that for her citizens, and where that is done, and well done, as in Canada, we protest against the Church turning aside from her proper work to serve tables in this way. Why should the Church set up or maintain a rival institution opposed to that of the State? And if a Literary College, why not High Schools? Why not Common or Public Schools? The arguments for the first would apply with double force to the last. And on the same principle, why not a Lunatic Asylum, and Poor House, &c., &c., down to the end of the chapter. It might be very desirable to have all such institutions under Christian control, but the Church of Christ has other work assigned her, "Go ye into all the world and preach the Gospel." Whatever is covered by that commission is her work, and nothing else—at least such are the views of many. We do not ask brethren who think otherwise to subscribe our creed, but we do ask that they will not compel us to surrender ours and swallow an institution which would gain say all our testimony on the subject. There is no need. It is evident that the Literary Department of Queen's College can be secured in a manner satisfactory to the brethren to whom it belongs, without involving us in the matter at all. If those who are guiding the negotiations for Union will carefully avoid forcing unnecessary measures against the scruples of brethren, I am persuaded the Churches would come together speedily. It would be very unwise and ungenerous to insist on any unnecessary terms that would prevent some of the brethren from coming into the Union, or cause them to come with reluctance.

Yours, &c.,

JOHN.

August 18, 1872.

Calmness is the very essence of order.

MINUTES OF ASSEMBLY WANTED.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The complaint in the last issue of your paper that the publication of the minutes of the General Assembly had been so long delayed was called for. Year after year in the past, Presbyteries have been very much inconvenienced by not having these minutes forward at an earlier date. There are quite a number of matters that require to be taken up at the first meeting that is held after the sitting of the supreme court. In the Reports of the committee handed in to the Assembly, it is recommended that certain things be attended to at this meeting, and complaints are annually made against Presbyteries for neglecting them; but how can they be attended to if the minutes in which these Reports are found are not forward? Most, if not all of the Presbyteries of the church, have held meetings since the Assembly closed, and many of those who were present as Commissioners, and heard of the urgent need there was for increased contributions towards several departments of the churches work went up to the Presbytery meeting intending to devise new and liberal measures for the present year, but when they got there they were completely stultified for the want of the minutes. And the same has been the case with sessions and ministers in seeking to increase the contributions towards the schemes of the church, who has not felt at a loss for some authoritative and correct statement of the present position of each of those schemes to place before the people: that they, seeing the urgent need, might contribute cheerfully and intelligently? As it is, nearly four months of the financial year are past and our congregations remain without the information required. But long as the Assembly minutes have been delayed, those of the Synod of Montreal have been much longer. It met on the first Tuesday of May, and surely sufficient time has since transpired to have had the proceedings printed and disseminated; yet I am not aware that a single member of Synod has received them. It is high time that there was a change in these matters, and perhaps the best way to bring this change about is by letting our complaints be made known through your valuable paper. Hoping that this result may be produced.

I subscribe myself,

"REFORMER."

THE ATHANASIAN CREED.

The following is the text of the letter addressed by the two metropolitans to the Earl of Shaftesbury, in reply to the memorial forwarded to them by his Lordship on the 29th of June last:—

Lambeth Palace, July 22.

My Lord,—We beg leave to acknowledge the receipt of a memorial respecting the use of the Athanasian Creed in the public service of the Church, dated June 29, and signed by your Lordship and about 7,000 other lay members of the Church of England. That part of the Creed which contains what are commonly called "the damnable clauses" has long been the subject of discussion; and the present memorial shows that these clauses still give great offence to many faithful members of our Church. Indeed, there is no great section of our Church which has not intimated its readiness to accept some change in order to remove the offence. The Ritual Commission, agreeing substantially with the Commission of 1869, has recommended an explanatory rubric to this effect:—"The condemnations in this Confession of Faith are to be no otherwise understood than as a solemn warning of the peril of those who wilfully reject the Catholic faith." All the Professors of Divinity in the University of Oxford, viz: Dr. Mozley, Dr. Heurtly, Dr. Pusey, Dr. Ogilvie, Dr. Bright, and Dr. Liddon—have concurred in the following explanatory statement:—"That nothing in this Creed is to be understood as condemning those who by involuntary ignorance or invincible prejudice are hindered from accepting the faith thus declared." The Convocation of the Province of Canterbury also has appointed a committee to consider the expediency of drawing up a synodical declaration, explanatory of the sense in which these clauses are used. We find, however, the impression to be very general that none of these explanations would meet the requirements of the case. The Church of England differs from other Churches, including the Church of Rome, in the frequency of the use of this Creed before large congregations. Under all the circumstances, we are prepared to assent to the course now recom-

mended to us, though it may have some inconveniences; and we beg leave to assure the memorialists, through your Lordship, that our endeavours will not be wanting to bring this difficult question to a satisfactory solution. While we think it right to pay due attention to the legitimate scruples of those who, through their zeal to maintain the truth as it has ever been taught by the Church of Christ, feel great anxiety respecting any change, we fully anticipate that, in conjunction with our brethren, we shall be able to devise some plan which will meet the wishes of that other large body of persons who object to the solemn use of words which they regard as unauthorised in their most obvious sense, either by the letter or the spirit of Holy Scripture. We have the honour to be, my Lord, your Lordship's obedient servants,

A. C. CANTUAR.
W. KNOR.

The Right Hon. the Earl of Shaftesbury, K. G.

THE POPE AND THE IRISH PRIESTS.

A Roman special correspondent writing on the 20th says.—The news of the resolution taken by the English Government with regard to the Irish Catholic priests concerned in the Galway election proceedings has produced a profound sensation at the Vatican. The Irish priests who, at frequent intervals, visit the Holy Father, invariably tell him that their influence over the population is so overwhelming that the English Government would never dare to touch them. The effect which the news caused at the Vatican was in proportion with the illusions which had been kept up. Attacked in Germany, attacked in Italy, attacked in England, attacked everywhere—what is the Church of Rome to do? And yet it is far more powerful than many would suppose. But the fact is that never has the Church been so deficient in great and enlightened men as it is at present. Antonelli appeared a genius while the Pope had a State to govern; but recent events have shown that the much vaunted policy of Antonelli was really worth very little. Every measure which the Church takes in its defence serves only to diminish its influence more and more. The determination of the Clerical party to take part in the municipal elections was a deplorable error. So long as they abstained from voting, and their forces were not known, people might have been under the impression that their hidden strength was tremendous. Besides the more they kept aloof from the struggle the stronger became the divisions between the liberal parties. The Clericals decided on entering the lists. The result is simply this: they have unmistakably shown to the whole world that they are numerically weaker than the Liberals. They have done more than this: they have succeeded in animating and in stirring up the Liberal party, so that it has acquired new vigour and power. All the elections which have as yet taken place have resulted in splendid victories for the Liberal party. But it is curious to read the articles in the religious newspapers. Forgetting that the Italian Constitution is composed of 84 Articles, which imply no end of things which they will never recognise, the Clericals seem jealous only of the first article, which declares Catholicism to be the religion of the State; and they continually keep crying, "How can you insist on our observing the Constitution when by presenting the Catholic Church you yourselves violate the first article of the Constitution?" But the Clericals seem to forget that when the Italian Constitution was drawn up the Church had not issued the Syllabus nor proclaimed the dogma of Papal Infallibility.

MAKING THE BEST OF IT.

Little Minnie, only three years old, to amuse a homesick cousin who was visiting at her house, brought out her choicest play-things. Among these was a tiny trunk, with bands of gilt paper for straps, a very pretty toy; but Freddie bent the lid too far back, and it broke off. He did not mean to do this; and when he saw what he had done, he was frightened, and began to cry. Then dear little Minnie, with her own eyes full of tears, said:—

"Never mind, Freddie; just see what a cunning little cradle the top will make!"

That was certainly a great deal better than fretting. She made the best of it.—*Children's Hour.*

THE DESUIT IN EUROPE.

Since the edict expelling the Jesuits from Germany there is a lull in the conflict between the Vatican and the German Empire broken only by ominous mutterings in the newspapers. By a Papal bull the right of continuing the election of the Pope was once conceded to the German Emperor; and now that King William has assumed the title of Emp. of Germany, the question has been raised whether this right will not belong to him. It is hardly to be expected that any such right will be claimed, but the raising of the question has thrown the Curia into quite a flurry. The Pope's own organ, the *Osservatore Romano* has a violent article on the subject. It is all absurd, says the *Osservatore*, to talk about accepting the endorsement of Wilhelm I to the Papal election. In the first place, "the Holy Roman Empire of the German nation cannot be said to exist legally, seeing that it is no longer prayed for in the liturgical orisons of the Catholic Church." This appears to mean that no nation can have a legal existence unless it is mentioned in the Catholic Prayer-book—a somewhat startling proposition. Furthermore, says the *Osservatore*, "the old German Empire was based upon the Catholic religion," and this apart from the fact of a Hohenzollern, what right has he to meddle with the election of a Pope? The Pope's newspaper goes on to free its mind as follows:

"We hope and trust that providence will allow the immortal Pio Nono to live long enough to witness the triumph of Holy Mother Church over the wicked agitator (*instigator*) Bismark and his Dollingerian accomplices, the heretics and Old Catholics. Offended pride and the disappointment he naturally experiences at seeing all his plans going to wreck and ruin on the rock which supports the Pope and Holy Church have already deprived him of the last particle of common sense. At this moment all that is left of him is a hideous compound of perfidy, dishonesty, ignorance, and mendacity."

In Austria, too, there are complications between the bishops and the Government. The Concordat was repudiated chiefly for the sake of regaining for the state the power which was conceded to the church of controlling education. The school law of 1868 placed the schools under the management of the state. This law is the subject of a memorandum which the Austrian bishops have addressed to Count Stremayer, the minister of worship, requesting that both books and teachers be placed under their censorship. The memorandum has been for some time in the hands of the ministry, and their delay in answering it has caused much uneasiness among the people. The fact, however, that the name of Count Andrassy, the prime minister, is coupled with that of Bismark in the spiteful deliverances of the *Osservatore* indicates that the policy of the Austrian ministers is not satisfactory to the Curia. In Italy the policy of the Vatican has suddenly changed. Despairing of any help from other European governments in overthrowing the throne of the robber King, the Pope has finally commanded the faithful to enter the political arena at home, and attempt in that way to obtain control of Italian affairs. It is true that the permission extends for the present only to the municipal elections; but this is only for a trial of strength. If there should seem to be any chance of success, the Church party would undoubtedly enter the field at the next parliamentary election. By adopting this policy, however, the Pope does most explicitly recognize the Government of Victor Emanuel. Surely, he would not permit his subjects to take part in the government of a usurper? The elections thus far have gone against the Pope and his prelates, are in favor of the Liberals.

A BEAUTIFUL THOUGHT.

Shortly after her arrival in Ireland, where Mrs. Hemans died, she was extremely unwell. When among the mountain scenery of the fine country of Wicklow, during a storm, she was struck by one effect in the hills. It was produced by a rainbow diving down into a gloomy mountain pass, which it seemed really to flood with its colored glory. "I could not help thinking," she remarks, "that it was like our religion, piercing and carrying brightness into the tomb." All the rest of the scene around that one illuminated spot was wrapt in the profoundest darkness.