

CATHOLIC RECORD. Published Weekly at 484 and 486 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

London, Saturday, Oct. 29, 1892.

THE LORD MAYORALTY OF LONDON.

It is a very gratifying sign of the times that the opposition recently raised against the election of Mr. Stuart Knill to the office of Lord Mayor of London has proved to be a complete failure.

In view of the fact that the opponents of Home Rule for Ireland have constantly set forth the flimsy pretext that, under Home Rule, the Protestant minority would be subjected to persecution by the Catholic majority, it is highly interesting to remark how the very men who put forward this pretence would wish to treat the Catholic minority of England; for it has been noticed that those who have most busied themselves in opposing Home Rule for Ireland are the very persons who have taken part in opposing Mr. Stuart Knill's election.

It is the custom in London to elect the Mayor by rotation from among the aldermen, and this year the turn falls to Mr. Knill, who has been an efficient alderman, and is deservedly respected by the people, as well as his colleagues in the City Council; but because he is a Catholic, and for no other reason, a fierce opposition was raised against him by Alderman Moore, who is one of the most violent and bigoted supporters of Lord Salisbury's administration.

To the credit of the London Council it must be said that Mr. Moore's arguments were scouted as they deserved to be. The great majority of the Council are, of course, Protestants, but they have shown that they appreciate the principles of religious toleration, and Mr. Knill was elected by an almost unanimous vote in spite of Mr. Moore's fierce opposition.

The Protestant Association took up the quarrel in favor of Mr. Moore, and added to his reasons that Mr. Knill is a subject of the Pope, and consequently cannot be a faithful subject of the Queen. This was represented in a petition sent to Mr. Gladstone against Mr. Knill's election. As might have been expected, Mr. Gladstone's reply has been a contemptuous snub to the over zealous champions of Protestantism. He has simply informed them that he has received their communication, without stating that he will take any action upon it.

Perhaps the most surprising thing in connection with this matter is that at a public meeting called by the bigots for the purpose of obtaining an expression of public opinion against Mr. Knill, the tables were completely turned against the fanatics.

The call for the meeting was issued by the no-Popery society of London, and the meeting was held in the Memorial Hall on the evening of the 19th inst.

The chairman was Mr. Knill's opponent for the mayoralty, Alderman Phillips, who stated that Mr. Knill is an improper person for the office, as he must obey the Pope in all things.

At this stage of the proceedings it was made evident that the meeting was decidedly in favor of Mr. Knill, and cries were raised to the effect that Mr. Knill is an honest man, and that Mr. Phillips was a liar.

A motion was then made by one of Mr. Phillips' partisans that Mr. Knill is an unfit person for the office of Lord Mayor. An amendment was proposed declaring confidence in Mr. Knill, and asserting that he is the fittest person for position of Lord Mayor. The rebuke to the bigots was most complete; and though the chairman attempted to shirk his duty, he was forced to put the amendment to a vote, whereupon it was carried by an overwhelming majority.

A more clear evidence that the

ascendancy of bigotry has passed away could scarcely be desired, and it is most creditable to the people of London that this is the case. A like meeting in the great metropolis would have resulted very differently a few years ago, but public opinion in reference to Catholics has undergone a great change owing to the more widespread diffusion of knowledge.

It is an additional gratifying feature of the episode that even Lord Salisbury refused to express sympathy with the fanatics who took a prominent part in calling the meeting. Mr. Littleton, who proposed the motion against Mr. Knill, stated that he had written to Lord Salisbury asking whether the Pope had not violated the laws of England by sending the pallium to Archbishop Vaughan. Lord Salisbury snubbed the querist as curiously as Mr. Gladstone had done, stating that it is a question for lawyers to answer.

It is worthy of note in this connection that the Catholic city of Dublin has set the example of religious toleration which has been followed by London. The Mayor of Dublin, who has already been elected for 1893 is a Protestant elected by the votes of a Catholic City Council. It is not the first time, however, that Catholic Dublin has proved its liberality in this way, the election of a Protestant Mayor being of frequent occurrence, as is the case with the other Catholic cities of Ireland. This, together with the additional fact that the most Catholic constituencies frequently elect Protestants to represent them in Parliament, is sufficient refutation of the absurd cry that an Irish Parliament will persecute Protestants. There are really no guarantees needed for the protection of the Protestant minority when Ireland will have Home Rule; yet Irish Nationalists are quite willing to grant all the guarantees which may be needed to assure Protestants that they will be treated fairly.

THE DR. BRIGGS HERESY CASE.

The now celebrated case of the Rev. Dr. Briggs, of the Union Theological Seminary of New York, is once more attracting considerable attention owing to the fact that the doctor's trial for heresy is now going on before the Presbytery of New York.

The Rev. Dr. who is undergoing trial is accused of having attacked the divine authority of Holy Scripture, and as he denies that portions of Holy Scripture have been written under divine inspiration, it must be acknowledged that the accusation against him is well founded.

But the question arises whether Presbyterianism really asserts the divine authority of the entire Holy Scripture. Dr. Briggs maintains that it does not, and in this view he is sustained by the board of directors of the seminary in which he is one of the principal teachers.

The Westminster Confession of Faith seems to maintain the complete inspiration of Scripture, for the very first article thereof declares that it pleased the Lord at sundry times "to reveal Himself," and "to declare His will unto His Church" and "to commit the same wholly unto writing; and that "the Holy Scripture is most necessary." But it is denied that these words imply that the Scripture is in all its parts the infallible word of God. At all events the Presbytery of New York does not seem disposed to try Dr. Briggs at all. They are evidently of the opinion that the raising of the question of the infallibility of Scripture will cause a schism in the Church if it is urged, and they are unwilling to push matters to this crisis.

The issue lies in this that the directors of the Union Theological Seminary appointed Dr. Briggs to the important Professorship of Biblical Theology knowing his loose views upon the question of the inspiration of Scripture.

The General Assembly condemned Dr. Briggs to this extent that it has vetoed his appointment to the Professorship, as the Assembly claims a controlling authority in regard to such appointments, but the Board of Directors of the Seminary has recently taken occasion to declare that they will not yield to the Assembly in this matter, but that they will sustain Dr. Briggs if he will only adhere to his defiance of the authority of the Assembly. The seminary will thus become a teaching institution altogether independent of the Assembly and will teach the rising generation of Presbyterian clergy the same loose views which are held by Dr. Briggs on the question of Biblical inspiration.

But it by no means appears certain that the Presbyterian Church as a

whole is at all distinct in its maintenance of the doctrine that the Bible is really and entirely inspired. At the late Pan-Presbyterian council a Committee, of which Dr. Caven was chairman, desired to bring this matter to a test, and a resolution was recommended making a clear announcement of the doctrine of inspiration, but the Council was unwilling to commit itself to any positive declaration on the subject, and a resolution was passed, instead of that which was proposed, to the effect that it was not expedient that the council should make any doctrinal definition of the subject. Individual Presbyterians are thus left free to maintain whatever views they please on this or indeed on any other subject.

THE PROPOSED COLONIZATION OF PALESTINE.

It will be remembered by our readers that in December, 1890, a great meeting was held in the Guildhall of London, England, with the Lord Mayor in the chair, to protest against the cruel persecution which is being carried on against the Jews of Russia.

A memorial was then adopted and was signed by the Lord Mayor of the great metropolis, in the name of the citizens of London, praying that equal rights with other citizens might be granted to the Jews. The memorial may not have been the direct cause of increased severity towards the persecuted people, but certain it is that instead of moderating the severities, it was followed by redoubled persecution, and the Russian Government even insulted the Lord Mayor by sending back the memorial without giving any reply or making any comment upon it.

It now appears that the cruelties of the Russian Government are about to have results which were entirely unforeseen, but which will greatly interest all Christians. It seems probable that out of the new circumstances which have arisen a movement will soon take place the object of which is to colonize, with the persecuted Jews, Palestine, the land which, though now under Moslem rule, was the territory of the Jews from the time of Joshua, down to the seventieth year of the Christian era.

The opening of the new railway line from Jaffa, the Joppa of Holy Scripture, to Jerusalem, has already had great results in raising the price of land in Palestine, and in otherwise stimulating business enterprise in that hitherto most backward and sleepy country; and though the new road has only been a few months in operation, the number of visitors to the Holy City has already greatly increased, and several enterprising companies have been organized with large capital to establish manufactures of various kinds, and to carry on an increased trade with Europe in all the staple products of the East.

Farms are now sold at good prices, and it is said that in Jerusalem one might imagine himself to be in one of the busy Western cities of the United States.

There is also a movement on foot among Jewish capitalists to colonize the country with Jews who have been driven out of Russia by the anti-Jewish legislation which has been put into force with so much harshness. The Turkish Government has given its approval to this scheme, and it is said that several millions of Russian Jews are now ready to take up land in the country which at one time belonged to their ancestors.

The country has been, hitherto, undeveloped owing to Turkish misrule, but it appears that the present Sultan is fully alive to the advantages which will be derived from the influx of an industrious and thrifty population, and in order to secure it he expresses his willingness to grant to the Jewish immigrants complete religious freedom.

There will be next year a railway also from Acre to Damascus, and it is expected that on its completion the Jewish immigration, especially from Russia, will take place on a large scale.

The whole world will look with interest at this effort to recover for the Jewish race the territory from which they have been exiled for over eighteen centuries. Palestine is the land which above all other lands possesses for Christians the greatest interest, as it was the scene of the life and labors of our Blessed Lord during His residence on earth. In Palestine also the gospel was first preached by the apostles, so that to the children of the promise were first offered the benefits of redemption. But as a nation the Jews rejected the offer, and history records the terrible circumstances

under which the Jewish nation was overwhelmed when Judea was taken by the Romans under Titus after their desperate but fruitless attempt to throw off the Roman yoke.

The promises of national prosperity which God made to the Jews were conditional on their obedience to the law; and among Christians it is the belief that their dispersion as a nation is the punishment of their great national sin in rejecting Christ as the Messiah and Redeemer of mankind, and in demanding that He should be crucified. Their re-establishment as a nation now is a problem of the future, and we have no intention to set ourselves up as prophets to tell how the present movement will result; but it may reasonably be hoped that if the Jews are brought into juxtaposition with the scenes of our divine Saviour's life on earth by returning to their ancient home in Palestine, their conversion as a people to Christianity may also be brought about in due time.

A HYPOCRITICAL DOCUMENT.

Among the great Catholic polemical writers whose works are to this day read with much profit by all who desire to understand the firm basis upon which Catholic doctrine rests, it is easy to see that such a thing as a desire to misrepresent the opinions of an adversary, or to quote falsely any authority, whether as favorable or unfavorable to the teaching of the Catholic Church, does not exist.

The immortal works of the renowned polemicists, Bossuet and Bellarmine, are very severe indeed upon the inconsistencies of Protestantism, but any one can see that this is because the teachings of Luther, Calvin, Melancthon, Beza, and their followers, are absolutely and inextricably irreconcilable with each other, and it is impossible to deal with their errors at all without showing their inconsistencies and self-contradictions.

The more modern Catholic controversialists are equally guided by a love of truth, and it cannot be said that the Milner, Hay, Perrone, Kenrick, Cardinals Manning, Wiseman, Gibbons, and other eminent Catholic writers manifest the least disposition to misrepresent the doctrines or practices of modern Protestants.

This truthfulness in controversy can arise only from the consciousness that the Catholic Church is truthful, and that it is only necessary that her truth be placed before the public to ensure that Catholic doctrine shall be fully vindicated.

It is notorious, on the other hand, that Protestant controversialists have so much difficulty to find a flaw in Catholic teaching that it is necessary for them to misrepresent the doctrines of the Church, that they may have something against which they may argue with some plausibility and hope of success.

No-Popery day at the Pan-Presbyterian Council, which was recently held in Toronto, afforded a new evidence of the truth of our contention. The day was specially devoted to the refutation of Catholic doctrine, and the consideration of the means whereby Catholic progress may be impeded; but it is a remarkable fact that all the speakers on the subject of the day deemed it necessary to misrepresent Catholicity whenever they spoke of it. They principally occupied themselves, indeed, with attempting to show that the object of the Catholic Church is not to save souls, but that wherever she is established, and especially in Great Britain and America, she has in view nothing else than to gain political power for the Pope, and afterwards to curtail the liberty of Protestants.

The Rev. James Kerr, of Glasgow, Scotland, undertook to prove this especially with regard to Great Britain. He said:

"In Great Britain and her colonies the subtle agencies and enormous resources of the Papacy are being employed in resolute efforts to secure ascendancy. . . . Strenuous exertions are being put forth to elevate Roman Catholics to positions of power. To control legislation is to govern the helm of the ship of state and trim her sails for the mouth of the Tiber. The Romanists fill high places on both sides of the British House of Commons, and so some of them are always in power. Many legislative measures bear the impress of their disloyal hands. So strong have they become that assaults have already been made against the Protestant succession to the Crown, and indications are not wanting that the battle will soon rage round the Royal Supremacy which Manning described as the essence of all heresy and as the Reformation in concreto. . . . Many Presbyterians are parties to the elevation of Roman Catholics to political power, not seeming to realize that they are thereby loosening the blocks

at the foundation of the imperial edifice."

Mr. Kerr is undoubtedly aware that Catholics are bound by the principles of their religion to be loyal to the Governments under which they live, and to obey the laws, not "only for wrath, but also for conscience sake;" that is to say, not only through fear of punishment, but because loyalty is a duty. This duty is clearly laid down by all Catholic theologians.

Our duties to temporal sovereigns are thus laid down by one author (Father J. P. Gury) whose treatises on Morals are made use of in many seminaries as text-books:

"Secular Princes may make laws concerning temporal matters. This is proved by Sacred Scripture, (Prov. viii, 15, 16.) By me kings reign and lawgivers decree just things. By me princes rule, and the mighty decree justice."

1 Peter ii, 13 is then quoted in continuation, after which the author continues with the following proof from reason:

"Princes hold from God the power of ruling their subjects, but they could not exercise this power unless they have the authority of making laws."

It will be seen from this that the Catholic Church, while admitting the authority of secular princes, does not concede to them the authority to regulate spiritual matters.

This is the province of the Church of God, and when Cardinal Manning condemned the Royal Supremacy, he meant the ecclesiastical supremacy which is claimed by the monarchs of England and some other countries to rule the Church, whether by doctrinal or disciplinary decrees. This authority was granted by Christ only to the ecclesiastical authorities, to the Apostles in the first place, and, secondly, to the lawful successors of the Apostles.

All this must be known to the Rev. Mr. Kerr, and it is an act of the grossest dishonesty to misrepresent Cardinal Manning's words as if they were intended as an attack upon the temporal sovereignty of the British monarch, whether king or queen. The Church, in fact, maintains, in accordance with the teaching of Christ, that we are to "render to Caesar the things that are Caesar's and to God the things that are God's." (Mark xii, 17.)

But the Glasgow preacher's dishonesty becomes still more apparent and glaring when it is remembered that Presbyterianism everywhere, and always, and especially in Scotland, maintained even by force of arms the independence of their Church from the State. It is barefaced, double-dealing and hypocrisy to pretend that the Catholic Church is to be condemned for doing the same thing. But not only Presbyterians maintain this, but all Protestants who have not State Churches, and even in the Church of England only the most extreme Erastianism, who form but a small fraction of the Church, will maintain seriously the contrary doctrine.

This Rev. Mr. Kerr, however, gave some light on his own purpose in his paper. He means that Presbyterians shall rule, and for the gaining of this end he lays down the following principles of action, which we summarize from his paper:

- 1. "The Presbyterian world must resist all Romish encroachments, and give no quarter to Romanism in any form."
2. "Presbyterians must make no compromise with Ritualism;" which is to say, they must not tolerate any but Calvinistic liturgy.
3. They "must propagate the system of doctrines designated Calvinistic," which amounts to saying that the Revision movement regarding the Westminster Confession must be stamped out, as well as the Brigg's heresy in New York, and all heresies like it.
4. "That Catholics are to be excluded from all political offices."

It is well that the Glasgow parson has thus made known that the old persecuting spirit of John Knox is still "seeking whom it may devour." It is not our purpose, however, to beg of Presbyterianism to change its distinctive character. The leopard does not change its spots; but our purpose here is to show up the hypocrisy which would hide its own malignity by attributing to others the character as a system of persecution which history has correctly attributed to Presbyterianism itself.

It is needless to add that Mr. Kerr's wily schemes were vehemently applauded by the Pan-Presbyterian Council; but it is satisfactory to learn from Mr. Kerr's own admissions as above quoted that the people who profess Presbyterianism are not so intolerant as their teachers would have them to be.

EDITORIAL NOTES.

A WOMAN named Shepard is presently turning over a goodly number of Orange pennies in some of the towns east of Toronto. We reproduce in this issue an article from the RECORD of May 30, 1891, in which is given a brief but significant account of her career. She is like all the rest of them. The pity of it is that there is to be found so many fools who lose time and money listening to the lying nonsense of these soiled weeds which have been thrown over the walls of the Pope's garden.

The simpletons and hot-heads in our eastern towns will no doubt feel like championing Mrs. Shepard because of their love of liberty of speech. Similarly many of the people of our fair city of London took up the cause of ex-Monk Widdows some years ago. That detestable character is now serving a twenty-one years' sentence in an English prison. Mrs. Shepard, too, it seems, was a jail bird, but takes good care to keep this phase of her career in the back ground.

SINCE Thursday, the 20th inst., Chicago has been intensely excited over the celebration of the four-hundredth anniversary of the discovery of America. Thousands of visitors poured into the city from every direction to assist at the festivities, which were exceedingly grand. The great public display took place on Friday, the 21st inst., when all the organizations and societies of the city joined in procession and marched through the streets, accompanied by bands playing patriotic airs. The Catholic societies alone which took part numbered about twenty five thousand men. The entire procession consisted of about sixty thousand men, among whom were eight thousand members of the anti-Catholic organization known as the Patriotic Sons of America, and a small body of Orangemen, the number of whom is not given in the telegraphic account of the celebration.

A RECENT issue of the New York Sun set at rest a false statement made in the Methodist Advocate as to supposed discrimination in favor of Catholic priests in the taxation of clerical residences in that city. The statement was to the effect that while Protestant parsonages are regularly taxed, the residences of Archbishop Corrigan and the Cathedral priests on Madison avenue are exempt. The Methodist Advocate, in consequence of this supposed partiality, published a letter in which it was declared that a "new pilgrimage to Plymouth must soon become a national necessity." The editors of the Sun made enquiry at the tax office, and found that the facts on which the agitation was founded were not as represented. All parsonages are taxed in New York, but property devoted exclusively to religious or educational purposes is exempt. It was found on enquiry that the residences of the Archbishop and priests are assessed at \$90,000, and that taxes are paid on them according to this assessed value.

It is pleasing to observe that from time to time Protestant clergymen are found who fear not to oppose intolerance even when it becomes fashionable. The American Protective Association, the purpose of which is to disfranchise Catholics, has recently made some progress in Ohio, but the Rev. Dr. Washington Gladden, who is the most distinguished Congregationalist clergyman in the State, recently denounced it both on political and religious grounds, in a sermon which he preached in the First Congregational Church in the city of Columbus. He pointed out that the Constitution of the United States, and the Constitutions of most of the other States contain the clause that "no religious test shall ever be required as a qualification to any office or public trust in the United States." He added:

"The thing proposed by this society is therefore directly contrary to the law of the land. As a law-abiding citizen, I cannot do otherwise than oppose it. The practical disfranchisement of any class of citizens in a republic is their practical enslavement. If they are permitted to take no part in making the laws or administering the government they are no longer free men. It seems to me a monstrous proposition to strip a large class of our citizens of the highest rights of citizenship and to compel them to exist as a subject class in the community. I am amazed that men of intelligence should favor such a policy. As a Christian man I must also protest against the proscription of any class of men in the community on account of their religious belief. That this is contrary to the very foundation of Christian faith I have already tried to show. My Master is one who said,

'Ye shall know the truth shall make men free to be men the truth they must not of kind of confusion must be put ing their opinions The doctor also gation to keep out if they had already to abandon it at on

THE PARADE of the first New York on of first attempt to un eties of the city in and they made a "challenging," ast next day, "the ad critical observer of The Herald gives appreciation of the ing that it was columns of men ev Columbus first sa It adds: "It was column of twenty and New Yorkers

THE "ESCAPE" TRICK.

Mrs. Shepard E. Reproduced from the May

The following d Herald, from Chi has an interest for in the Eastern Shepard has been work among cong Gossips here ar case of the nation Loyal Women of Mrs. Margaret A said to have retu faith, and to have ance to the move three years ago ment which restu revolution of the Massachusetts.

That Mrs. Shep with the Chicago is very apparent of that body. I members affect to a stealthy investi life and history revealed; and ar stories of her ine More than this, M of flirting with t playing into the

A Methodist scandalously con Mrs. Shepard, a will be called to mant flock. The timate clergyman Murray. The le people are banded non purpose of p shame of the pai During the lat one of the issue swayed was what the head of the W ist Church. In the hands league are doc startling allegat of these damnin Shepard was arr When, at the m she was grantee speech in her o fully admitted t but pledged in e condition of her in the agony of English magist imprisonment. This document r her loss of wa rfrute this char fronted with it downcast eyes a implored her st that she had re formed. She n who says he is 3226 Graves Pl house in a que able neighbor was in a woef when a reportee evening.

"I must not said. "My soil prepared a state Boston people sure they will I am not as had have the publi bad at all. Th content those Chicago league and fifty mem scarcely a doz Still these few "Have you lie?" she was a "I AM And will rem content with w

"All this sto persecution," a repetition of before. You and because of holy Chicago ence in matters standing, ough hands. But w smart people to

Sent 25 ets. Fizers' Home THOS. COFFEY be had from o