

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XV.

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NO. 788.

WHY ULSTER REBELS AGAINST HOME RULE.

A Bit of Irish History.

The following exceedingly able production is well worthy perusal. The author, Mrs. McDougall, is an estimable lady and a brilliant writer. Being a Protestant, no one will accuse her of a desire to be over-partial to Catholics. Some years since she went to Ireland as correspondent of the *Montreal Witness*, and her letters at that time were widely read and did much to wipe away many groundless impressions on the Protestant mind in regard to Irish Catholics.

Some writers have asserted from Ulster's pronounced antipathy to Home Rule, that Ulster was the old English Pale of the days when Ireland was not completely subjugated and England held by the sword what was won by the sword.

There could not be a greater historical mistake. Strongbow and his companions in arms made their first entrance into Ireland in the South when he conquered Waterford; from thence he pushed his conquest Northward.

The English Pale, where English laws ran, where the English had rule, where English customs obtained, where the English tongue was spoken, had a very movable boundary. It advanced northward when the Saxons conquered, and receded southward when the Celts were victorious. Sometimes the English Pale was merely a strip of southern seaboard, again it possessed half the island. For the most part the English Pale was confined to four southern counties. Ulster held out longest and was the last conquered. In the reign of Edward the second of England, the northern Irish with the help of Edward Bruce, brother to King Robert Bruce, destroyed every vestige of foreign dominion in Ulster.

The Brehon law was the law of the land, the Irish tongue the only language spoken, the Irish customs prevailed, so that foreigners coming among them adopted their customs, and forgot their own language, and their very names.

In the reign of Elizabeth, the Ulster chieftains, O'Neil and O'Donnell, with their dependent clans, struggled fiercely against the English, and were the very last of the native clans to lay down their arms. Not till they were utterly war worn, defeated and exhausted, did they submit to their conquerors. They made treaty with the government of Elizabeth, receiving full pardon, were to hold the tribe lands by English tenure, have free exercise of their religion, to renounce the title of chieftains and become English Earls.

They laid down their arms and were received to favor about the time when that great queen laid down her life. It was the policy of that astute Princess and her government, by force or fraud, to abolish all chieftaincies, and substitute English Lordships instead.

The Brehon law knew nothing of feudal tenure. The tribe lands belonged to the tribe, or clan. The chieftains were heads of their clans, "to spend them and defend them," but they were not owners of the soil.

If a chieftain were slain in battle, or taken prisoner, his Tanist, or successor, elected like himself of the blood royal, stepped into his place. The sept had changed leaders, that was all.

If by any means the chieftains could be coerced to exchange their title, as elected chiefs of the blood royal, for an English title, and become subject to English law, then, on being convicted of treason the tribe lands could be confiscated to the crown.

Knowing that whoever owns the land rules the land, it was the steady policy of the English Government to transfer the whole island into English hands. As far as the English Pale extended, the tribe lands had been carved into English estates and formed into English counties.

In Elizabeth's wars with O'Neil, there were many soldiers of fortune, landless and impetuous younger sons of great families, who attached themselves to the army in the hope of receiving estates out of the tribe lands of the O'Neils and O'Donnells. The war had been long, fierce and exhaustive of blood and treasure; so when the utterly defeated chieftains laid down their arms they were gladly received into pardon. But naturally the expectant throng of soldiers of fortune were grievously disappointed. The Government did not intend to keep faith with the conquered chieftains only for a time. When James of Scotland succeeded to the throne he was surrounded by the murmuring, rebodings and suggestions of those who had expected to divide the spoil.

The reconciled chieftains were a perpetual provocation to these hungry people. It is asserted that endeavors were made to entangle the beaten chieftains into treasonable plots, which failed, perhaps, because there was no hope of success.

An anonymous letter was dropped on the floor of the council chamber in Dublin Castle, addressed to the Lord

Deputy Chichester, which informed him of a design for seizing the castle, murdering the Deputy, to be simultaneous with a general revolt headed by the reconciled chiefs, who were depending on Spanish forces for help. O'Neil and O'Donnell were forthwith accused of treason, and summoned to appear to defend themselves. They were afraid. Trials in the past had always meant condemnation. They heard of hired witnesses; they remembered how unhealthily the tower had been to Irish chieftains, and they fled with their families and friends out of the country to the continent, and never returned. Their flight was taken as a proof of their guilt; the Government seized the opportunity and confiscated the six northern counties. The natives were driven off, and the land parcelled out to undertakers. The Wingfields, Caulfields, Blaneys, Chichesters and Careys, (the Careys were related to Queen Elizabeth) received the coveted estates. These undertakers planted Scotch farmers on the land. The old inhabitants, driven to the mountains, worn down by famine and disease, without leaders, and without hope, lived by pillage, like the Highland rieviers of a later time; they were outlawed and were hunted like wolves. There were many deeds of stern and bloody vengeance done. Except those who crept back as servants, any man finding them might kill them. It was then that the nursery rhyme originated.

"Jack McKory went to the woods and killed a torey."

These outlaws were called Tories and that is a nursery term of reproach in the North of Ireland to this day. The planted settlers came over, like other emigrants, to better themselves. They thought of the dispossessed natives as the border settlers regard the dispossessed Indians. There was no social intercourse, or sympathy between the two peoples.

They were separate in race, in language, in religion and interests. The penal laws, which were a disgrace to our religion and our civilization, were enacted to keep the natives subject, and the planted race dominant; to keep the native race poor, and the planted race prosperous.

The settlers never considered Ireland as their mother land. They knew nothing and cared less about the history, the literature or the antiquities of the land they lived in. Their religion was Scottish Presbyterianism; their religious books came from Scotland or were written with a Scotch tone and a Scotch spirit. They were familiar with every phase of Scottish history, but knew nothing of the history of Ireland. To this day Irish history is not allowed to be taught in the Public schools. Scotland's struggles for civil and religious liberty were studied and talked over as their own. They had sheltered the persecuted covenanters; their songs were of Scotland's woods and braes; their loves and hates were sung in the Doric or the Lowlands. To wear a shamrock or a bit of green ribbon on St. Patrick's day was high treason in their eyes. As far as Ireland is concerned they are absolutely people without a country. Home Rule to the average Ulsterman is the overturn of every thing he has held to be "as fixed as are the roots of earth and base of all."

Like the southern planter they think the normal condition of the native Irish is to serve, to have whatever privileges the dominant race allow them, and to be thankful for dear existence.

To give them, so lately emancipated, the power of managing their own affairs is the reversal of all they have been trained to believe. It is an end of the dominance of one race over another; it is chaos come again.

No people ever willingly endured to have their power curtailed, or to have those whom they despised share their authority.

That it is dominance in danger that raises the cry in Ulster is proved by this fact. In Ulster where Protestants are to Catholics as ten to one, the fear of Home Rule is almost frantic in its outcry; in the south and west, where Catholics are to Protestants as twenty to one, there is no fear and no outcry except what is imported from Ulster. I know from travelling through the country carefully that there is south or west no such animosity or fear as exists in the north.

In Belfast one thousand Catholic workmen were chased from the shipyards because they were Catholics. All Ireland cannot show one instance of Protestants being hunted from work because they were Protestant.

Slowly and surely old badges of servitude have been stripped off. The penal laws have ceased to disgrace our statute book. The dominant Church, that was the Church of less than one-tenth of the people has been disestablished. Every one of these righteous reforms was passed through a howl of opposition. Now the inherent right to manage their own affairs is demanded and will have to be conceded at no very distant day; not to Ireland alone, but to Scotland and Wales as well.

We will watch their efforts at self-government, when it comes, as come it must, as we watch the first attempts of young people in housekeeping.

Will they act wisely? Not always,

it is likely; older Governments have blundered sometimes. They will, at all events, know what they want; they have felt that their wants and wishes were unattended to, and passed over for years, till all progress in the nation's life seemed impossible. Now they must learn as others have done by trying. The eyes of all the world will be on them for good or for evil.

Our own enlightened government inaugurated by refugees from every European nation, and their children, largely leavened by this very Irish race, has built up a government of the people, by the people, for the people. They were prophesied against, but they have framed the best laws in the world and have a government that is an improvement on the governments of every land to which our people owe their origin.

Let the people try their powers of self-government; they cannot possibly blunder more, or make more fatal mistakes than those who have tried to govern Ireland in the past, and have only succeeded in making her a disgrace to the English nation and an advertisement of the failure of one people to legislate successfully for another.

They may ultimately succeed better than the hopes of their friends or the fears of their enemies prognosticate.

MRS. A. McDOUGALL.

PROTESTANT MISREPRESENTATION OF THE CHURCH—WITH AN EXAMPLE.

Commenting upon the clear expressions of Catholic moral principles as applied to social questions, and to the due relations between Church and State which the Holy Father and some eminent American prelates have embraced fitting opportunities lately offered them to give the public, nearly the entire Protestant religious press, from the *Independent* down, has made up its mind that there is a New Romanism already born in America, and probably in Rome itself. To them it is new, because they are at last forced to look upon the Church as she truly is, and can no longer keep their readers, who have eyes to see and ears to hear, in fear of their old-time bugaboo of "Romanism" as the Scarlet Woman, with the Pope as anti-Christ.

We cannot think of anything more disgraceful in the history of literature than the pages of the Protestant religious press have exhibited during the present century when treating of the Catholic Church and her doctrines. Judging from our own experience, we long ago came to the conclusion that, whether due to gross ignorance or satanic malice, or both, it was simply impossible for a Protestant religious journal of any kind to speak of the Catholic religion, of the life of the Church in the past or the present except to calumniate, misrepresent, or falsify the subject under its pen.

Experience has also taught us that it is no easy task to force upon them the mildest of retractions, however absurd or calumnious may have been their assertions. If they consent to publish such a repudiation of the falsehood they generally supplement it with an editorial note which either embodies a second one, or is so worded as to give their readers to understand that the repudiation is still questionable. We would like to know if any one who has tried it has ever been more successful than ourselves.

There is a solitary exception to this which is as noteworthy as it is creditable to the editor—the Reverend Dr. Lyman Abbott, in his appended remark to a correction of this kind sent by us to the *Christian Union* of November 20th, 1890. His editorial note reads as follows:

If our correspondent will re-examine with care the editorial to which he refers, he will see that it professed to give, not an accurate statement of Roman Catholic doctrines, a statement of those doctrines as they are generally interpreted by Protestants. Our correspondent's letter reinforces the position of our editorial by a further argument since it shows that the Protestant minister in attacking Romanism ordinarily misapprehends what he endeavors to criticize.—Eds. C. U.]

[One would think that after such an acknowledgment Dr. Abbott would himself be a little careful before he fell into the same trap when he next attacked Romanism. Yet, in a very carefully studied sermon of his published in the *Christian Union* of June 17, 1893, one is astounded to read this false assertion:

"In the days of Luther the Roman Catholic Church said: No man can come to God unless he comes through the priesthood and the Papacy and the sacraments."

What hope is there of getting a fair hearing with non-Catholics who are sufficiently intelligent to listen to the truth when their religious and respected teachers, who ought to know what they preach, exhibit such lamentable and culpable ignorance as the above silly falsehood exemplifies.

Silly indeed it is, but just think for a moment of the harm that such reckless assertions do! And it would have been so easy for Dr. Abbott to learn the truth. That he did not already know it, and hazard so grave an accusation without taking the least

trouble to find out if it can be substantiated proves to us how utterly unfitted and dangerous a person he is to assume the role of a teacher of religion. Set upon supporting his new theory of the "Evolution of Religion" he had previously made, in the same sermon, a wholly unwarranted general proposition that "From the days of Moses down to the present time, the ecclesiastic has insisted that the institution (the Church) is the main thing, the essential thing, and there can be no religious life without it." So, when he comes to make particular application of his erroneous proposition he recklessly charges the Catholic Church with so teaching.

Every one recognizes the eminent personal qualities of mind and heart, the social and literary culture, the frank sincerity and downright earnestness of purpose, all enhanced by the assurance of the spotless integrity of his moral character, which distinguish the present pastor of Plymouth Church and indefatigable editor of the *Outlook*. He is fully worthy of the high personal esteem which he enjoys. But all these endowments are not sufficient to make one a safe teacher of divine truth, an assured "minister of Christ" and dispenser of the mysteries of God.

Not a few of his co-religionists look upon him as one of the most dangerous foes to orthodox Protestantism; and we ourselves are sure of it. He is not likely to do us much damage, for our whole field of religious thought and specific Christian duty is as much out of reach of his harmful theories as it is beyond the range of his mental vision. This is not surprising. Like the majority of his religious coeers, many of whom are far more learned than he, almost all that he knows and all that he mistakes for knowledge of the Catholic faith and the spiritual life it inspires has been acquired second hand, and from our enemies, at that, and he continues, as is plain, to be contented with such unreliable sources of information despite his own confession that Protestant ministers and writers treating of—"attacking Romanism ordinarily misapprehend what they endeavor to criticize."

Although we Catholics, enjoying the changeless serenity of the heavenly atmosphere of "peace in the truth" which reigns in our city of God, are not likely to suffer the least chill from the blowing of the new "wind of doctrine" from the mouth of the eminent Plymouth Church preacher, it must be owned that it will lower the temperature of such Christian faith as they have in the hearts and minds of great numbers of Protestants beyond all hope of a healthy reaction. Far be it from us to find any cause of rejoicing in this. Protestantism, at best, is only a system of mixed Christian doctrine and individual opinion. As a pretended "Body of Christ" it is a very pretty and sometimes not so pretty an artificial tree, fashioned to suit varied tastes, which as soon as it is made begins to decay. The Catholic Church, on the contrary, is a living organism, a tree with life in itself, fruitful and expansive by virtue of the indestructible divine germ from which it sprang, imparting vivifying force to its every leaf, fibre and root. Nevertheless, artificial as it has been,—man made and not God word made,—still, as having the form of a tree, Protestantism has continued to bear witness, despite its own sterility, to the true Tree of Life planted by Jesus Christ, which can never know decay, which shall never be cursed and ever uprooted.

Those of our readers, Protestant or Catholic, who have not followed the course of the Reverend Dr. Abbott will be surprised when we tell them that here is a recognized Protestant minister, standing in an authorized Protestant pulpit, deliberately denying or explaining away as imaginary or metaphorical all the fundamental doctrines of what is still supposed to be Protestantism.

We do not like his discourse. We sincerely deplore the disastrous consequences of his teaching among the Protestants who may give ear to him and in whose hearts and minds it can but weaken and at last destroy all their former faith in Christianity as a supernatural system built upon the divine revelation made to mankind through Jesus Christ, the Incarnate Son of God. Following him as a guide they will soon find themselves wandering over the pathless dreary wastes of faithless Naturalism. Dr. Abbot will himself find that he has been successful—and we think it will be to his own grief and dismay—only in having made a number of Agnostics, Indifferentists and skeptics. Therefore we fling out the danger signal. It is no joy to us to see Protestants robbed of what little true faith in Christ they have. Let Protestantism fail. It ought to. But let not the Moloch of infidelity devour any more of its children. The arms of their true Mother in Jesus Christ, the Holy Catholic Church, are open to receive them. Nothing should hinder their rushing to her embrace.

What is it hinders Protestants generally from hearing the Catholic truth and submitting to the voice of the Church as to the voice of God? Chiefly their ignorant prejudice. Who is responsible before God for both their ignorance and their prejudice? Their

religious teachers in the pulpit and through their books and newspapers. The most charitable reflection one could make is that their teachers are as blind as the people whom they mislead.

The words of Our Lord are to the point: "If the blind lead the blind shall they not both fall into the ditch?"—Alfred Young, in the N. Y. Catholic Review.

RELIGIOUS PROSCRIPTION.

Some Remarks About the Anti-American Apologists.

We select the following from an address delivered recently at Zanesville, Ohio, by Judge Ball, one of Ohio's best lawyers, and an ex-Congressman:

"I am told that you have an organization in this city of three hundred that have made a pledge that no Catholic shall hold office if they can prevent it, and that no Catholic shall be given work, and that no Catholic shall be taken in. I have been told that if I attack this three hundred they will all vote against the Democratic ticket. That is perfectly natural. You could not find another three hundred who would do it, because it would be an abandonment of all political principle, but I will concede that these people would do it. If I were a candidate before the people to-day and wanted the office, I would rather be defeated than elected by their votes."

"THIS A. P. A. WOULD CENSURE THE CONGRESSMAN THAT RECOMMENDED PHIL SHERIDAN TO WEST POINT."

Mr. Ball then proceeded to point out the absurdity of the charge that he would be elected by the votes of the three hundred Catholics. He said that he would rather be elected by the votes of the three hundred Catholics than by the votes of the three hundred Protestants who would vote against him.

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CATHOLIC PRESS.

An esteemed correspondent in England relates the following anecdote, as pleasant as it is edifying: "An old Irishman here had a very bad cancerous swelling in the foot, and went to the infirmary for an operation. When the time came, the doctor said to her: 'Now, grannie, you must be chloroformed, because we shall hurt you very much.'—'No I won't,' she replied: 'I won't be chloroformed.'—'You must,' answered the surgeon; 'it will be a very painful operation.'—'I won't then,' she answered. 'Give me time to say my prayers, an' I'll have the strength to bear it.' So down she went on her knees before them, and said, loud enough for all to hear, the 'Our Father,' 'Credo,' and 'Hail Mary,' adding an invocation to Jesus, Mary and Joseph. Then, rising, she said: 'Now I'll have the strength.' And she got up on the board, and bore the operation without a cry. The infirmary people—all Protestants—were as much edified as surprised." The good old creature did not know how closely in this instance she had imitated St. Alphonsus Liguori, of whom it is related that on a similar occasion he sat through a painful operation holding the crucifix in his hands.

Through the thoughtfulness of our correspondent the old woman's faith, piety, and absence of human respect, will give edification to thousands of readers. Who can tell what this simple witness to the power of prayer may have effected in the minds of those present? Even one like Mr. Tyndall might wonder at the medicinal properties of such an act of devotion.

Mr. Wm. O'Brien, M. P., struck the right chord at an enthusiastic Nationalist meeting held recently at Newport when he said: "We have work enough to do. We have two grand objects which are for me the only objects in political life. One is Home Rule, the other is the safety of the evicted tenants. (Cheers.) Let us stick to these. Let us fight for these; and we will have plenty to give us occupation without blackguarding one another, or without endeavoring to break up the unity of that irresistible Irish party to which the people of Ireland owe all they have gained for the last fifteen years, and to which with God's blessing they will owe the completion of the liberties and the autonomy of Ireland." (Cheers.) It is a good sign of an early union of the two Irish parties that meetings of the National League frequently pass strong resolutions deploring the existing division, and holding out the olive branch so that a union may be effected. It is better that such advances should be made by the strong party as this is the best indication possible of a sincere desire for peace. Kensington Branch of the League recently passed unanimously a resolution deploring the existing division and appealing to both parties of Nationalists to settle their differences amicably. Many other branches have passed similar resolutions.

That Resolution.

We deem it just to all concerned in the resolution about a rejected schoolmaster, which appeared in our last issue, to give the names. For intolerant persecution we have not met its equal for many a day. That a Protestant should first be selected as a teacher, and then rejected by a Board of Trustees because his wife was a Catholic and he attended Church with her, is a state of affairs as lamentable as it is shameful. It is a disgrace to the school section in which it occurred, and would be a disgrace to the narrow-minded bigots who brought it about if they were not too small for anger and too low for contempt. But it is well that their names should be handed down to history, if for nothing else, at least to show the meanness of human nature. The section was No. 3. of the Township of Kilsyth. The motion was moved by John Black and seconded by John Lisk. We respectfully call the attention of the Minister of Education to this case of gross injustice. Are these men fit to be charged with a public trust of any kind, that they take away to day the confidence which they placed in the candidate whom they themselves appointed yesterday, giving as the only reason, "the feeling in the section against employing a teacher in any way connected with the Church of Rome?" We answer. Decidedly not.—Toronto Weekly Register.

Catholic Reading Circles.

Those who wish to be informed in regard to the Catholic Educational Union, the Catholic Reading Circle, and the Catholic Summer School, will receive a pamphlet bearing on the same by sending their address to J. McDonald, Box 974, Montreal, Que.

The Late Father Damien.

The memorial cross which was presented by the British National Leprosy Fund to be erected in commemoration of the heroism of the late Father Damien of Molokai was recently solemnly unveiled and dedicated. The Bishop of Panopolis, Vicar Apostolic of the Hawaiian Islands, received the gift from Sir Somers Vane, the Hon. Secretary of the Fund, and returned thanks in English and Hawaiian. The Provisional Government furnished several of its members as representatives to assist at the ceremony, and the Protestant Bishop of Honolulu

represented the donors though not participating in the Catholic dedicatory service. Father Conroy and the Franciscan Sisters were also present. The Prince of Wales took special interest in the preparation of the memorial, in order that it might be worthy of the noble purpose for which it was erected.

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represented the donors though not participating in the Catholic dedicatory service. Father Conroy and the Franciscan Sisters were also present. The Prince of Wales took special interest in the preparation of the memorial, in order that it might be worthy of the noble purpose for which it was erected.

Through the thoughtfulness of our correspondent the old woman's faith, piety, and absence of human respect, will give edification to thousands of readers. Who can tell what this simple witness to the power of prayer may have effected in the minds of those present? Even one like Mr. Tyndall might wonder at the medicinal properties of such an act of devotion.

Mr. Wm. O'Brien, M. P., struck the right chord at an enthusiastic Nationalist meeting held recently at Newport when he said: "We have work enough to do. We have two grand objects which are for me the only objects in political life. One is Home Rule, the other is the safety of the evicted tenants. (Cheers.) Let us stick to these. Let us fight for these; and we will have plenty to give us occupation without blackguarding one another, or without endeavoring to break up the unity of that irresistible Irish party to which the people of Ireland owe all they have gained for the last fifteen years, and to which with God's blessing they will owe the completion of the liberties and the autonomy of Ireland." (Cheers.) It is a good sign of an early union of the two Irish parties that meetings of the National League frequently pass strong resolutions deploring the existing division, and holding out the olive branch so that a union may be effected. It is better that such advances should be made by the strong party as this is the best indication possible of a sincere desire for peace. Kensington Branch of the League recently passed unanimously a resolution deploring the existing division and appealing to both parties of Nationalists to settle their differences amicably. Many other branches have passed similar resolutions.

That Resolution.