

## The Catholic Record.

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London, Saturday, September 25, 1897

## THE DUKE OF YORK'S VISIT TO IRELAND.

The visit of the Duke and Duchess of York to Ireland has been described as one of uninterrupted triumph, and as far as officialdom was concerned it was undoubtedly all that could be desired. A round of demonstrations greeted their Royal Highnesses wherever they appeared, and on the other hand the Nationalists and the people generally made no counter demonstrations to mar the agreeableness of the occasion.

The Duke was made a Knight of St. Patrick, the purpose being to please the Irish people, and numerous addresses were read to him by such bodies as the Dublin Chamber of Commerce, the Irish Tourists' Society, the Orangemen, the Township Commissioners, the Dublin Royal Society and similar organizations representing the anti-Home Rule minority of the people, but it was noteworthy that no popular body presented an address, except the Belfast Town Council, which is composed entirely of Orangemen.

Notwithstanding that this is the truth of the matter, it has been represented by press correspondents that the visit of the royal party was marked by a continuous manifestation of enthusiasm on the part of the people. The correspondents belonging to the Associated Press took special pains to state that with the Irish peasantry the Duke and Duchess are remarkably popular, and one correspondent, writing to the *Daily Graphic*, says: "The tour has become a triumphal procession. At Castletown and Dunraven I was simply astonished. You cannot magnify its significance."

In view of the fact that the prevailing sentiment among the people is well known to be one of discontent with the misgovernment to which Ireland has all along been subjected, it would naturally be suspected that the correspondents have colored the enthusiasm too highly, and this is really the case.

Personally against the Duke and Duchess of York the people of Ireland have no complaint to make, and they accordingly made no demonstrations of any kind which would make the tour disagreeable to the distinguished visitors, but the Irish could not regard the royal party in any other light than as representing the Government which has impoverished and tyrannized over Ireland for over three centuries, and especially since the Union in the beginning of the present century. Hence there were no popular demonstrations to welcome the Duke and Duchess, any further than that in some places there was a crowd drawn together through the natural curiosity of people to see anything outside of what are common occurrences. There have also been some manifestations of pleasure at the sight of the royal party, but not to such an extent as to show any special love for the British Government. The Irish people feel too strongly the protracted misgovernment of which they have been the victims, and, noted as they are for consistency, they would not be likely to make any manifestations which might be construed as signifying that they are contented with the existing state of affairs.

The real feeling of the people was expressed in a resolution passed by the Council of the Irish National Federation which met at Dublin on August 23, under the presidency of Mr. John Dillon, whereby it was declared by unanimous vote that the Council marked with intense dissatisfaction the falsification of rumors to the effect that the visit of the Duke of York would be made the occasion for granting amnesty to the Irish political prisoners, still detained in their cells.

If the expected amnesty had been extended, the Irish might, in a fit of enthusiasm, have manifested their gratification at the act of mercy, but as the matter stands it is as much as could be expected from them that they abstained from any demonstrations

against English rule while the Duke was in the country. In fact, the Council of Nationalists declares that it was on the strength of apparently semi-official promises that amnesty would be extended, that Irishmen generally did not take steps to show their real feelings regarding present misgovernment.

The council declares further that, "While not desiring to show any discourtesy to strangers as long as their visit is proclaimed to be of a non-political character, the Nationalists cannot join in any mark of honor to those who persist in ruling Ireland by force, against the will of the people, or to the representative of a power which while preaching humanity to other powers, cruelly and vengefully detains the political prisoners in dungeons for years after they ought to have been released according to every consideration of statesmanship and humanity."

Some of the English papers have called this resolution a "jarring note" amid the general jubilation, and no doubt it does jar upon the ears of those who think that the whole country should dance to the piping of Dublin Castle, but the Irish people are strongly of the opinion that when they are cruelly treated, they should not assume a satisfied countenance. It was a jarring note also when the Irish Nationalists declared that they would take no part in the celebration of the Queen's Jubilee. The rest of the British Empire and reason to be joyful for the prosperity it enjoyed and now enjoys, but Ireland stands alone of all parts of the Empire in having dwindled one half in population during the sixty years of the Queen's reign, and it is no wonder she should refuse to rejoice with those around her. She has no reason to rejoice with the Government to which her poverty and general decay are to be attributed. If it is to be expected that the Irish people shall rejoice in the general prosperity of the British Empire, steps should be taken to make her a participator in that prosperity, but it is certain this will never be till she obtain the autonomy to which she aspires, and which is enjoyed by even the newest of British colonies.

There was one episode in the Duke of York's visit to Ireland which was greatly to his credit and that of the Earl of Cadogan, namely, that they promptly set down their feet upon an effort which was made by the Orangemen of Ireland to turn the visit into a demonstration of the Protestant Ascendancy Party. Even in Dublin Castle there is a clique which made an effort to do this. Several Orange addresses were desired to be offered to the Duke, but it was insisted on that only one should be received, which should simply express the loyalty of the Orange body to the throne, and, further, that to avoid the expression of any undesirable sentiments, the address should be submitted to the authorities before being presented.

The address as proposed to be offered contained phrases to the effect that Orangism was originally established for "the maintenance of civil and religious liberty," and that its purpose is now to maintain the legislative union between Great Britain and Ireland. These phrases, and others which suggested that Orangism has a monopoly of Irish loyalty, were carefully expunged before the address was allowed to be presented.

The Duke and Lord Cadogan have raised themselves in the esteem of the Irish people by thus not allowing an offensively anti-Irish faction to take the occasion to turn the visit into a party demonstration. The Irish Nationalist papers have approved highly of the Duke's action on this occasion, and state that it is something new in Irish politics to find that the advisers of the Crown are no longer disposed to obtrude themselves as friends of Orangism, and of the principles of one of the political parties of the country.

## A CURIOUS DISSENSION ABOUT MUSIC.

A violent controversy has arisen in the Presbyterian Church of Ireland in consequence of the approval of the use of hymns and instrumental music by the last General Assembly of the Kirk.

It had been the rule with all the Presbyterian Churches that only the inspired psalms of David should be used in public worship, and that no instrumental music should be employed, but in England, Scotland and America the innovation has long been accepted that man-made hymns should be sung and organs and other instruments used at the Church services.

So rigidly was the original rule forbidding these practices enforced that it was almost considered a fundamental

article of Faith that they should be excluded from public worship, and in Ireland this was actually a fundamental law until it was modified by the recent General Assembly. But there is now so much opposition to the change that a schism is threatened, and an effort is actually being made to upset the action of the assembly, by appeal both to the next assembly and to the civil law, in order that the rights of the minority not to have violence done to their consciences by their being compelled to listen to the profane sound of uninspired songs, and "kists o' whistles," may be maintained.

We are reminded by the present trouble that a similar controversy raged in Canada about twenty-five or thirty years ago, and the kist o' whistles was then driven out of Knox Church, Toronto, by the genuine disciples of John Knox, who adhered to the old tradition, but modern ideas prevailed in the end, and organs are used by the most austere Presbyterians in this country. The battle for modern forms has still to be fought out in Ireland, and there is little doubt the moderns will finally win, as they are already a majority in the Church, but the fossils are prepared to make a vigorous fight, and it is said that if they decide on secession they may be able to keep possession of the Kirk property. So far has the controversy gone already, that a convention of elders opposed to the change has been held, and a committee appointed to take into consideration the point whether they can lay claim to the property if they secede. Nine hundred of these elders have signed a memorial to be presented to the next general assembly, asking that the book of hymns which has been adopted be prohibited as "a modern idol," containing "wretched doggerel by uninspired men." The hymns are also said to be unsound in doctrine.

The movement toward making use of all our faculties, including that of music, for the worship of our Creator, has our sympathy; nevertheless, we cannot but remark that the change which is working its way in Presbyterianism shows that even among Presbyterians the discovery has been made that the thorough godly Reformation which was carried out by the Scotch Reformers of the sixteenth century swept away as idolatrous and unlawful many practices which contribute to devotion and piety. There are still more important doctrines than the utility of instrumental music which the Presbyterians might very profitably restore to a place on their Confession of Faith, and there are others which ought to be eliminated.

## CATHOLICS AT OXFORD.

While religious tests were required of all students who entered the universities of Oxford and Cambridge, it was of course impossible for conscientious Catholics to take advantage of the opportunities afforded for higher education in these world-famed institutions. It was requisite, even long after Catholic emancipation was achieved, that the students entering these institutions should sign a declaration to the effect that they accepted fully the thirty-nine articles of Church of England belief. This made it impossible, not only for Catholics, but also for many conscientious non-Conformists, to seek admission; but for Catholics there were even additional tests to make it impossible for them to enter without a denial of their faith. One of the first conditions they had to fulfil was that they should renounce the authority of the Pope, and all belief in the distinctive doctrines of the Catholic Church, especially that of Transubstantiation.

It was not so difficult for Protestant non-Conformists to gulp the thirty-nine articles, for their faith is not a fixed one, and with the liberty with which these articles are interpreted even within the Church of England itself, every phase of non-Conformity could discover some mode of interpretation which would bring the articles into conformity with non-Conformist belief. Catholics cannot accept such loose methods of interpretation, and they were therefore shut out of the university itself by the rule which required them to accept the thirty-nine articles, in appearance at least.

In time these restrictions were removed, ostensibly, but even then the universities were actually sectarian, inasmuch as not only was the atmosphere in which the alumni lived and moved impregnated with Anglicanism, but Anglicanism was the basis of all the religious teaching.

Even a quarter of a century ago Catholics could not attend the English universities, and an attempt was made to establish a Catholic university, but it failed for want of money to carry on

the work, and from other causes, yet there has been a continually increasing demand for opportunities for higher education. It is fortunate, and we may say providential, that the obstacles formerly existing against the attendance of Catholics at the universities have been at length removed, and, under certain conditions which have been fulfilled for the protection of Catholic students, the Holy Father has given permission to Catholics to attend the University lectures at Oxford, and to enjoy all the opportunities for higher education which that institution affords. We observe by English papers that at the last university examinations there was a large number of Catholic candidates from Catholic colleges such as St. Cuthbert's, Ushaw; St. Mary's, Chesterfield; Notre Dame of Liverpool, etc. We find no fewer than one hundred and eighty-four names of pupils of Catholic High schools and colleges who have not only passed the examinations, but have been placed on the honors list of seniors and juniors, indicating at once the efficiency of these Catholic colleges and the determination of the rising Catholic generation to advance in the higher paths of education and to keep pace with the progressive spirit of the age. Where so many have gained honors, a much larger number must have passed successfully without honors.

## CIVIL SERVICE DISMISSALS.

A good deal has been said lately in the columns of some of our contemporaries in regard to the dismissal of Catholics from the civil service, and among the large number of dismissals which have been made by the Government Catholics appear to have been the victims to a greater extent than Protestants. Yet it does not follow from this fact alone that Catholics have been made the special object of attack by the Government, and to ascertain whether or not this be the case it would be necessary to examine in detail the grounds for dismissal in each case.

If the Government has really dismissed Catholics because of their being Catholics it should be condemned in the severest terms, but if Catholics, like some of their Protestant co-workers in the service, have rendered themselves open to such serious charges as have been brought against some of them, they are not to be exempt from the punishment meted out to those who neglect their duty, or otherwise violate the rules of the civil service.

A short time ago one of our contemporaries raised a great hubbub because certain Catholics in connection with the Kingston penitentiary were dismissed the service. But it purposely avoided mentioning that other Catholics were appointed to the vacant posts, as it would thus have shown that the officials dismissed were not dismissed because they were Catholics.

Our contemporary was right, however, on one point. Mr. Hughes, the notorious Orangeman, who held a position in the service, was recommended for transfer to another place. If he was found to be incompetent, why was he not dismissed as the others were? Was he retained as a sop thrown to appease the Orangemen? There seems to be no doubt that this was the case, and we know from other circumstances that oath-bound politico-religious associations wield a powerful lever wherever they influence both Governments, and the present instance demonstrates that this influence has been exerted on the Government, else why would Mr. Hughes be incompetent to be recommended for transfer, while the others, who offended no worse than he, are to be dismissed?

Another circumstance which occurred lately in regard to new appointments to office is a gross outrage which reflects no credit on those concerned. The Minister of Customs has thought fit to appoint Mr. Busby, the President of the P. P. A., to a lucrative position under the Government. Our Liberal friends may perhaps advance the excuse that political expediency justified such a course. We must differ from them. There could be no possible excuse for the appointment of such a character to a Government position. We cannot understand why any Minister of the Crown should in this way recognize the existence of the most contemptible conspiracy of hungry, office-seeking bigots that have ever existed in this country. Mr. Busby, of Southampton, had a certain number of sheep to drive to the polls. They were in the market for sale, and we presume the present Minister of Customs outbid the Tories and purchased the lot.

In the political life of Canada Catholics have much to contend with because of the powerful influence of oath-bound associations. When a vacancy occurs in the P. P. A., as well as of the P. P. A., are too often found to have the ear of those in whose hands lies the power of appointment. We will watch the progress of events very closely, and if Catholics are unjustly dealt with by the present Government we will as readily condemn its members as we should have done in regard to the late Government. "We will be fair, however. It sometimes happens that Catholics parade their faith as a reason for their being punished by way of dismissal, whereas their own inefficiency or bad conduct may have been the real cause.

## ARCHBISHOP WALSH HOME AGAIN.

Not alone the Catholics of Toronto, but the Catholic people of Ontario, will be pleased to know that his Grace the Archbishop of Toronto has arrived safely in his Episcopal City after a trip to the Old Country, which, we sincerely trust, will prove a permanent benefit to his health, and serve to prolong a life that has accomplished noble work for the cause of Christ and His Church during a third of a century in the province of Ontario. His Grace was accompanied during his voyage by Rev. Fathers Kiernan, of Collingwood, and Gearin, of Phelpsston, both of whom have returned with him. They, likewise, feel much improved by the trip. THE CATHOLIC RECORD extends a warm welcome home to His Grace and companions.

## WHITHER DRIFTING?

Under the title "An Instructive Incident," the *Globe* of Saturday has some remarks on the change of a prominent Presbyterian clergyman, the Rev. F. B. Mills, from his old moorings, "to avowed sympathy with the Unitarian faith." He has recently preached freely in Unitarian pulpits, and he asserts that he can give his allegiance to the Unitarian summary of the religion of Jesus as "love to God and man." This announcement, to be properly appreciated, must be understood to mean that Jesus is regarded not at all as God, but merely as man, this being the Unitarian belief.

It is surely a misnomer to call Unitarianism a "faith." Faith is defined by St. Paul to be "the substance of things hoped for, the conviction (or evidence) of things that appear not." Elsewhere the same Apostle says that Faith is made void and the promise is made of no effect "if they who are of the law be heirs." (Rom. iv. 14.) Surely, then, if the Jews, whose error lay in the rejection of Christ, be excluded from the heirship of the Christian, they who, like the Unitarians, deny the divinity of Christ, and the efficacy of his whole work of atonement for sin, as the Unitarians do, must also be outside of this heirship of Faith.

It appears from the account given of the matter by the *Globe*, that Mr. Mills did not, even while he was engaged in the work of evangelizing, give "prominence to the doctrine of the atonement." The probability is that even while thus engaged, he was dubious of that doctrine which is the very basis of Christian faith; yet, strange to say, we are told further that this gentleman "was accounted a sound and faithful exponent of the Evangelical position," by which is meant, according to Protestant usage, the position usually taken by those sects which, while adhering to a belief in Christ as the Saviour of mankind, maintain that the Christian Church fell away in time from its original purity and became corrupt. We have, therefore, the remarkable admission that these sects, which only a few years ago clung to the belief in a divine Saviour, are now indifferent or careless in regard to this point, if they do not actually disbelieve in it.

The inference to be drawn from all this is that Protestantism has drifted far from the firm assent it has given until recently to the principal mysteries which are the basis of Christianity. We have many times pointed out that this is the present condition of affairs, and it was to be expected that this would happen when the individual judgment was made the supreme arbiter of faith, instead of the authority of the Church as instituted by Christ to preach and teach His doctrines, under the guidance of the Holy Ghost.

The *Globe* says, plainly, that a year ago Mr. Mills "transferred his emphasis from the life beyond to the life that now is from the command,

"Thou shalt love the Lord thy God with all thy heart," to the other equally solemn utterance of the Master, "and thy neighbor as thyself." In a word, it is the worship of man, and not of God, which is now inculcated as a solemn duty.

The *Globe* tells us that "the causes leading to such a change are working everywhere, and every lover of truth will rejoice at this new evidence of the same."

It is very true that Christ requires us to love our neighbor, but above all things God is not to be forgotten as our last end, and the commandment to love God is called the first and the greatest. The love of our neighbor is therefore to be subordinated to this, and not to be made our greatest or only duty, as the tendency is with the new school of Protestantism.

## EDITORIAL NOTES.

"We do not hesitate to affirm, our belief that our modern civilization has brought forth no agency of evil more potent in its influence, more insidious in its workings, more far-reaching in its results, than our vicious, lying and sensational press.—Christian at Work.

And yet were our Catholic Bishops and priests to denounce this very same evil a large number of our Protestant neighbors would enter a solemn protest and make declaration that the Press must be free and that "Romish" encroachments thereupon must not be tolerated!

The Toronto *Globe* is very much annoyed because an American reviewer has said that the people of America are more intelligent than the people of England, and proceeds to castigate the Yankees because of the rioting and bloodshed and lawlessness which are so prevalent in the United States. "Those who live in glass houses," etc. Englishmen cannot afford to set themselves up as models to other nations. John Bull might be asked to look at Ireland and be told to set his own house in order.

A PROTESTANT religious paper has the following sensible remarks concerning the circulation of religious papers. They are very applicable to the circulation of good Catholic papers in the family, and among the children attending Sunday-school:—

"All our Sunday schools should be supplied with our own denominational literature. All congregations which are aided by the Boards should be required to supply their schools with our own periodicals as a condition of receiving an appropriation. We do not believe in the church at large helping a congregation which is not loyal enough to use the literature of our Board, but uses instead, because cheaper, periodicals which do not teach our doctrines and tend to pervert our customs. Congregations which have in time past received aid, owe something to the church in this respect. They may owe the Board of Publication nothing, but they owe the church at large a good deal. The papers that the children carry home from Sunday school will have much to do with the loyalty of the home to the Church.

THE Jews of London have taken offense at the Encyclical Letter issued by the Anglican Bishops who met recently at Lambeth. The occasion of offence is that one clause of the Encyclical recommends Protestants to labor for the conversion of the Jews. The *Jewish Chronicle*, commenting on this declares that the Encyclical is a collection of inconsistent platitudes from most of which only a profligate or a barbarian could dissent." If the Jews are to be converted, the *Chronicle* believes that the Bishops should show that their faith is superior to that of the Jews, but this they have failed to do. It continues:

"The Bishops assume the tone of teachers, but they have nothing to teach. They leave each question where they find it. When, it ever, the Church has won for itself a position which will enable it to speak as a leader on questions of morality to the Christian world, when it takes the first and strongest part in correcting the evils which at present it 'deplores,' it will then have shown that there is some reasonableness in its desire to induce Jews to consider the claims of Christian dogma. Meanwhile it must expect to fail in its attempt to Christianise Jews, just as it has to a great extent, confessedly failed to Christianise Christians.

Arise thou! Thou spirit of ninety-eight And teach us, who dwell apart, To labor as brothers to lift the weight That lies on our mother's heart. Must petty dissension forever live, To bind us by Cain-made laws, When thou and I, brother, would gladly give Our lives to the self-same cause?

We take the above beautiful idea from a poem published in *United Ireland*. We have not far to seek to find out who is to blame for the present disastrous disunion in the ranks of the Irish party, and we think history will record that Messrs. Redmond and Healy are responsible for the whole trouble. Figure the circumstances as

we may, they, at responsible parties, the matter from business standpoint, in the House of certain number members meet adopt a certain Redmond and should be considered formed little Who, then, is Redmond and America will them the responsible an ambitious, so if his ideas are party proceeds while Healy is body who is j with every one

DURING the the Dominion h question of the Oliver Mowat, his acceptance tenant Govern an almost unanim of the people a Hon. David M tion, if the va bound to stat could not possa ble appointment of our country, occupies a u his whole car long one—the him, no less agreed with h be a high m clever gentle the position other in th alone ad str but would pr Canadians. since occupi cil Board of has been a m eral regret.

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