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London, Saturday, October 26, 1895.

A DELUSIVE PHANTOM.

An assertion made by the Rev. Dr. C. H. Payne, one of the clergymen present at a recent Congregationalist Convention held at Chattanooga, Tennessee, has been attracting considerable attention from the Protestant press, and is characterized by them as a most startling statement. He said: "The present age has been marked by brilliant discoveries, but the greatest discovery has yet to be made, and, when made, will startle and quicken the world. That discovery is the discovery of Christ. He has never yet been really and fully known, has never been rightly recognized; never had a fitting place in the world for which He died. Christ's own type of Christianity must and will be realized. The greatest need of the world to-day is the Christianization of Christianity—the making of Christianity what Christ intended it to be."

If this were intended to mean that man has never attained the perfection of which Christ is the model and example, it would be a truism which no Christian could dispute, for man can certainly never be what Christ was and is. Uniting in Himself the divine and human natures in one personality, even His human acts partook of the divine character, and cannot be equalled in merit or perfection of obedience to the will of His heavenly Father; and much less can they be surpassed. If Mr. Payne had meant this his words would have been beyond dispute. But he evidently intended to convey another meaning, inasmuch as what he deprecates as not having been yet realized will be realized at the undefined future time: "The Christianization of Christianity; the making of Christianity what Christ intended it to be."

Mr. Payne had not in view here the Catholic religion, or if he had thought of it at all, he did not think it necessary to give it thoughtful consideration; nor could we admit that he is qualified to pass judgment upon the powers of Catholic devotion to vivify the soul and fill it with true love for God. He has not had the experience of the certainty of Catholic truth, having only studied the caricature thereof which is described in anti-Catholic controversial literature.

St. Paul writing to the Colossians adverts to this power of the gospel to enable man to "walk worthy of God, in all things pleasing; and increasing in the knowledge of God; strengthened with all might according to the power of His glory." (1. 10, 11.) These words are applicable to the Catholic Church of the present, equally with the ages past; and it is only of Protestantism in its many forms that Mr. Payne can make such an assertion as he utters concerning Christianity. It is not Christianity which is at fault, but the form of Christianity which the speaker had in view, that is to say, Protestantism, and his statement is a failure as regards the purposes for which Christ established a Church on earth.

Any person acquainted with the rich variety of forms of devotion used in the Catholic Church and suited to the capacity and condition of every one will see that Christianity is not a failure in regard to the furnishing of means for the sanctification of the soul; yet these means are not contradictory to each other, but constitute the parts of a glorious and harmonious whole, uniform in the doctrine on which they are founded, and varying only in their application to and appreciation by that diversity of minds which is inseparable from our human condition.

Mr. Payne is in error in supposing that the true character of Christianity has yet to be discovered. The apostle of the Gentiles certainly knew it when he spoke to the Colossians concerning the might of the power of God's glory, and its fruitfulness in good works. The apostles knew it, and the faith they planted was nourished and handed down from generation to generation in all the purity with which it was in the first instance

given to the saints; but it is only in the Catholic Church that it is to be found. As far as Protestantism is concerned, no doubt Mr. Payne is right so far as he laments that the living principle of Christianity is still an undiscovered quantity. But he makes a mistake in assuming that it is to be discovered by human industry. Faith is, according to St. Paul, "The substance of things to be hoped for; the evidence of things that appear not." It is only by submissively accepting it on the assurance of God's revelation that it is to be acquired, and not through human constructiveness, as Mr. Payne and others imagine, who have placed human reason as the judge over divine teachings.

Mr. Payne's statement has been justly styled "startling;" and it is all the better it should be so, if it only rouse consciences to enquire how it is that Protestant clergymen who proclaimed over three hundred years ago that they had cast aside all corruptions of the faith, and restored Primitive Christianity, are now making the discovery that they have all along been clasping only a shadow to their bosom, while the substance was far away. The substance will be found only on their return to the one fold from which they were so easily led astray.

GLENCOE.

The march of the Inverary Pipe Band, under command of Lord Archibald Campbell, the Chief of the Campbell clan, took place in accordance with the arrangements previously announced, but there was not, as was expected, any display of hostility on the part of the people of Glencoe, who were said to be bitterly opposed to the demonstration.

The tribal or clanish traditions of Scotland, though now weak, are not extinct, and there was a divided opinion in the Glen, so that there were some who threatened dire vengeance on the Campbells if they presumed to desecrate the spot which is regarded as sacred to the memory of the MacDonald clan who were murdered there on the 13th of February, 1692, and it was reported that if the demonstration were attempted all the resentment of the descendants of the murdered men would be aroused, and that word had been sent to all the accessible settlements of MacDonalds to assemble in order to avenge the death of their ancestors, or, rather, to punish the insult conveyed by a descendant of the chief of the murderers in daring to make a demonstration of any kind on the scene of his ancestor's iniquity; and it was further stated that large bands of MacDonalds would actually arrive from Glasgow and other places to assist in exterminating the visiting Campbells who were regarded as invaders.

The Inverary band of pipers are not of the Campbell clan, their only connection therewith being that they live at Inverary, and were organized by Lord Campbell, chiefly for the purpose of cultivating a taste for Gaelic music. Every year since their organization they have been accustomed to accompany Lord Campbell to the annual Gaelic musical festival which is held at Oban. The proposed visit to Glencoe was not by any means intended as an insult to the MacDonalds, but was merely to give an opportunity to the pipers to display their skill, and to please the people of the Glen, and at the same time, it is said, to express some desire of atoning for the atrocity of two centuries ago; but what gave immediate occasion to the proposal was a visit which Lord Campbell was invited to make to Sir Donald Smith, the proprietor of Glencoe.

There is no doubt the proposal gave some offence, and there were some who threatened that if a Campbell made his appearance in the Glen in any conspicuous manner, there would be a massacre as complete as was that of 1692. It was not to Lord Campbell that objection was made, but to the march of swaggering pipers.

The event has proved that the threats were never countenanced by the bulk of the Glencoe people, for, not only has the demonstration passed off quietly, but it was cheered and applauded, as it passed through, it being thus made manifest that the descendants of the ancient clan who are still in the neighborhood of their Glen do not foolishly retain spiteful feelings against the Campbells of the present time in consequence of the deeds of two centuries ago in which they had no part. It was, indeed, made evident at the bridge of Coe that there was an organized reception accorded by the people, though probably, in consequence

of the discussion which had been aroused regarding the matter, it was not at all as enthusiastic in welcoming the visitors as would have been the case if the very numerous crowd which had assembled had been unanimous in regarding the visit as a friendly one. Still a great proportion of those who had assembled were persons from a distance, who perhaps came with the expectation of seeing a fight. They were disappointed, if such was the case, for the reception given showed no admixture of hostility. It was not enthusiastic, but it was at least friendly, and there does not appear to be any reason why it should have been any more than this.

There are still at Glencoe between forty and fifty families of descendants of the Glencoe MacDonalds, but though they are all perfectly aware of the history of the atrocious deed which was perpetrated there, they do not attribute to the men of the present generation the crimes of two centuries ago, which were committed under circumstances very different from those existing in Scotland at the present day.

A brief account of the massacre referred to will prove interesting to our readers, some of whom may not have a clear knowledge of its character.

The Glencoe massacre was perpetrated by order of King William III., who gave command that the most of "Papist thieves" at the Glen should be exterminated. The details were left, of course, to subordinates, and were carried out with all accompanying circumstances which we could imagine as adding to the atrocity.

Scotland had for the most part adhered to the fortunes of the deposed King James II., but the Lowlands were soon quieted, while the Highlands remained faithful to their legitimate monarch until they were reduced by superior force.

The Earls of Breadalbane and Stair, and the Duke of Argyll had their mercenary motives for adhering to the cause of William, and as they entertained a spite against the MacDonalds of Glengarry and Glencoe they were glad of any opportunity to wreak their vengeance upon them, and especially on those of Glencoe. The opportunity was afforded them when the Government appointed the 31st day of Dec., 1691, as the last day of grace on which pardon would be given to all rebels who should make submission, and swear to live peaceably under the rule of William and Mary. After that date they were to be treated as enemies and traitors.

By the date appointed all the clans in arms had given their submission, except the MacDonalds of Glencoe. The heavy snows had prevented Mac Ian, the chief of the MacDonalds, from reaching Inverary, but though he had procrastinated somewhat he presented himself at Fort William with his vassals on the appointed day, and offered to take the required oaths. Colonel Hill, the governor, told him he was not authorized to accept his submission, and informed him that the nearest magistrate who could receive it was at Inverary.

Mac Ian deeply regretted that he had postponed till so late a moment an act of submission on which both his life and property depended, but he made all possible haste to Inverary, necessarily passing through Argyllshire, where the deep snows made his journey difficult and slow. He did not reach Inverary till the 6th of January, and the sheriff then informed him that his power was limited to the date mentioned in the proclamation. Mac Ian, however, mentioned the difficulties which he had encountered, and the sheriff, supposing that under such circumstances he was justified in acting beyond the terms of the proclamation, administered the oath, and reported the circumstances to the Council at Edinburgh. Lords Breadalbane and Argyll, who were both Campbells, and the Earl of Stair, were delighted at Mac Ian's failure, and there is extant a letter from the last named which says: "I could have wished the MacDonalds had not divided; and I am sorry that Keppoch and Mackinnon of Glencoe are safe." This was written on January 11, a few days after Mac Ian's submission. The event proved, however, that they were not safe, and advantage was taken of the slight irregularity to procure from William a decree ordering the destruction of the clan.

Breadalbane and McCallum More undertook to guard the passes to prevent the escape of any MacDonalds, while Col. Hamilton, with a regiment composed mainly of the clansmen of Breadalbane and Argyll, was sent to do the bloodiest part of the work.

Col. Hamilton sent forward a Captain Campbell, with one hundred and twenty men, and agreed to follow with four hundred more. The instructions were to the effect that they should go to Glencoe professing friendship, and occupy the interval between their arrival and the 13th of February in gaining the confidence of the MacDonalds and noting the situation, so that on the morning of the 13th they would be prepared to fall upon and slaughter every MacDonald not over seventy years of age. Hamilton expected to reach the Glen before the hour fixed, but the slaughter was to begin at 5 o'clock in the morning, whether he arrived or not.

The advance troop arrived on the 1st of February, professing to be friends; and indeed from the fact that Captain Campbell was uncle to the wife of one of Mac Ian's sons, he was one of the few Campbells who would be welcomed in Glencoe.

The soldiers were well received by the MacDonalds, and every hospitality was shown them on their professions of friendship, no payment being asked for the provisions which were liberally supplied to them. The evenings were spent by the officers in playing cards with Mac Ian and his sons.

During the day the avenues of escape were looked for, so that they might be blocked on the fatal day, which at length arrived; and Col. Hamilton was detained by the bad roads, but was in time for part of the evil work. At five o'clock precisely Captain Campbell commenced the slaughter, killing men, women and children without mercy, though, owing to the blundering manner in which the massacre was carried out, in spite of all precautions, three-fourths of the clan escaped. The chief blunder which gave the opportunity for escape was the use of firearms, which being used in three parts of the valley at once, gave notice to the rest of the clansmen to escape, but it is certain that quite as many perished from exposure to cold and sleet as were slain by the soldiers' firearms.

Lord Macaulay, the apologist of the Revolution of 1688, endeavors to free William of the guilt of this massacre, but his complicity is shown by irrefragable evidence.

This is the briefly told history of the event which is still borne in mind by the MacDonalds of Glencoe, and which it was thought for a while would bring trouble on Lord Archibald Campbell and his pipers.

CHURCH UNION TAKES A STEP BACK.

The movement for the union of the various Protestant Churches has brought out some curious incidents which certainly do not appear to indicate that the proposed union is likely to be completed very soon, if at all, during the present generation.

One of these incidents has arisen out of the celebrated Dr. Briggs case, who, it will be remembered, was practically condemned for heresy by the General Assembly of the American Presbyterian Church. The rev. doctor is just now absent in Europe, but this fact did not prevent the Brotherhood of St. Andrew, an Episcopal Society, from extending to him an invitation to speak on Church Unity at their annual convention, which is to be held shortly at Louisville, Kentucky. The extension of this invitation was undoubtedly intended by the Brotherhood as a fraternal act toward Presbyterians; for though Dr. Briggs has been put under ban by the Assembly, his peculiar views on religious dogmas are held by a large and increasing section among the Presbyterian body. On the other hand the doctor has not been formally condemned, and he must be regarded still as a bona fide Presbyterian, as the Church took no further action against him than to veto his appointment as Professor of Biblical Theology in the Union Theological Seminary of New York.

It is true, it may be said, that this amounts in a certain sense to a condemnation of his Latitudinarianism; but if the Church is really the pillar and ground of truth, and if the Assembly really consists of those watchmen on the walls of Jerusalem who have been appointed to be "mindful of the Lord" and to not "hold their peace," (Is. lxii, 6,) they would think more of saving their flock from the influence of dangerous doctrine than of pursuing with pains and penalties the individual who propagates that doctrine: the more especially as the individual, being sustained by the faculty of the seminary, is beyond their control, and is continued in his office in spite of the Assembly.

We say, then, that there is no doubt the St. Andrew's Brotherhood intended to pay a compliment to the Presbyterians when they invited Dr. Briggs to address them on the subject of Christian Unity, and their sincerity in desiring to make the unity as extensive as possible is evinced by the fact that the Presbyterian clergyman they invited belongs to the branch of that body which has the widest possible views in reference to doctrine—views that are altogether too wide for the most of his denomination.

If it is so desirable that there should be union, ignoring the divergencies of doctrine between the sects, or compromising them, there can be no good reason why the Latitudinarians represented by Dr. Briggs should not be included in the negotiations as well as the Calvinistic wing. In fact there is a very extensive Latitudinarian party in the Episcopal Church itself, which differs very little from Dr. Briggs, while real Calvinists in the Episcopal and Anglican Churches are few and far between. We imagine, therefore, that there would be more prospect of union of the Episcopal Church with the Dr. Briggs' section than with the orthodox followers of the autocrat of Geneva. Why then should there be an extraordinary outcry raised against the Brotherhood on account of their taking the first practical step toward union with any other denomination?

The *Living Church* protested against the invitation on the ground that Dr. Briggs is not in good theological repute among Presbyterians, and that needless offence would be given to Presbyterians by asking him to speak as a representative of that body. The *Churchman* takes about the same view, saying that by inviting Dr. Briggs, "We give a slap in the face to one of the most dignified and important religious bodies with whom we are seeking closer intercourse."

We must candidly express our opinion that there is an *arriver pense* in all this: a reason kept in the background. We think it is not altogether through fear of offending Presbyterians that these journals protest against the invitation to Dr. Briggs, but because there is a repugnance to the free and easy system of theology of which Dr. Briggs is a representative, and this is the more evident as the objection comes from High Churchmen, and not from Presbyterians, who would be the best judges of the amount of fraternization which would be offensive to them when so many clergymen of different sects assure us that "there is reunion in the air." It may be in the air, but any one who has read carefully the comments made in the General Assembly on the reception given to the Assembly's committee appointed to negotiate a union with the Episcopalians, will scarcely think the union balloon is likely to settle down safely to earth for a long time to come. The "historic episcopate," which has no history even so early as the Calvinistic elderdom, and the recognition of which is made by the Episcopalians an essential condition of union, is a stumbling-block in the way which the Presbyterians are not disposed to overlook; so that we cannot readily believe that it is to pave the way to a union which is not likely to take place, that objection is taken to Dr. Briggs as a lecturer on reunion. It is because there is a strong repugnance among High Churchmen against Dr. Briggs' theological views.

At all events the protests of the Episcopalians journals have had their weight with the St. Andrew's Brotherhood, and the invitation to the learned Professor has been cancelled already, almost as soon as he learned that it was sent to him.

The New York *Congregationalist* pokes fun quietly at the Episcopal journals and the Brotherhood in consequence of the whole episode. It says:

"He (Dr. Briggs) has stirred up the Episcopal Church by accepting an invitation from the Brotherhood of St. Andrew to speak at its annual convention, on Church Unity. So many and emphatic remonstrances have been made that the Brotherhood has withdrawn its invitation. There will be no Church unity till Professor Briggs pledges himself not to speak about it."

The London branches of the Irish League lately held a meeting to demand the expulsion from the party of Timothy Healy and his followers. The object has the support of the bulk of the sections throughout Great Britain. At this side of the Atlantic it seems to us passing strange that Mr. Healy should have any followers, and equally inexplicable is the circumstance that Mr. Timothy Healy

and his followers should by votes of the Irish people be sent to represent them in Parliament.

JUDGE CURRAN.

The announcement was made last week of the appointment of the Hon. J. J. Curran, Solicitor General, to the vacancy in the Superior Court of Quebec occasioned by the death of Sir Francis Johnston. The honor is a high one, and we wish to join with the many friends of the new judge in hearty congratulations. In one sense it is to be regretted that this change has taken place, because it is pleasant to all Canadians who love their country to see distinguished men guiding its destinies. Judge Curran brings to the bench a stainless career. He has been known to the public life of the country for many years, and during all that time not the slightest smirch has been attached to his name. In public as in private life J. J. Curran has ever been an honest, upright and conscientious man. The sketch of his life, taken from a Chicago paper, which we publish in another column, will now be read with particular interest.

It is to be regretted that in connection with Mr. Curran's appointment there occurred an exhibition of religious bigotry on the part of some Protestants of Montreal, headed by Bishop Bond, who delegated Mr. Mitchell, a law clerk of Montreal, to proceed to Ottawa with a view to prevent the appointment of the Solicitor General to the bench—on the ground that the office had been filled by a Protestant. We are, however, glad to note that Mr. Mitchell and those whom he represented did not succeed in making any impression upon the Government. The action of these gentlemen may not be classed as bigotry alone, but it is an impertinence as well; and their conduct on this occasion becomes all the more inexcusable when we recollect that the office of the collector of customs of Montreal—left vacant by the death of a Catholic—is about to be filled by a Protestant. Yet we have not heard, nor are we likely to hear, any section of the Catholic community making any protest.

A TIMELY PROPOSITION FOR IRISH NATIONAL RE-UNION.

In another column will be seen an opportune letter from His Grace the Archbishop of Toronto to the Hon. E. Blake, wherein His Grace, after passing a well-deserved eulogium on Mr. Blake himself, and defending him from aspersions and suspicious unjustly uttered against him by those who should have been united with him in devotion to the cause of Ireland, carried into effect, would be likely to inspire new hope in the breasts of the friends of Ireland now, and to contribute to the early success of the cause which every true Irishman has close at heart, the gaining of self-government for Ireland.

At the very moment when the people of Ireland were on the eve of a great struggle, that is, when a general election was to take place, a moment when unity of purpose was of the greatest importance, one of Ireland's representatives in Parliament, who seemed to have his personal ambition more at heart than the success of Ireland's demands, publicly made accusations reflecting upon Mr. Blake's devotion to the Irish cause. As the venerable Archbishop of Toronto remarks in his letter, it was not necessary before Canadians to say a word in Mr. Blake's vindication. He "needs no certificate of character" where he is so well known as a true patriot and a statesman of sterling integrity; but it may be useful that one who is so well known even in Ireland as Archbishop Walsh, a patriot and a lover of his native land, should give testimony to the universal esteem in which Mr. Blake is held here where he has spent his life working for the good of this part of Her Majesty's dominions. This testimony may contribute to the harmony of the Irish Parliamentary party by restoring that mutual confidence without which the objects of the party can never be attained.

The most important part of the Archbishop's letter is, however, that in which a suggestion is set forth for the restoration of unity where all is now dissension and confusion.

The proposition is that a great national convention be called, composed of the chosen representatives of the Irish people and clergy, with an advisory representation of the Irish race abroad. Such an assemblage convening in Dublin, would give Ireland

an opportunity to will in regard to ought to be adopted may gain the object thus lay the foundation of prosperity.

It is well known that the defeat of the British has been one of the cause of Ireland had, and that the Home Rule is in a way than it has been succeeded in uniting him in his demand. But the dissensions Nationalists themselves than the defeat of cause of this.

Archbishop Walsh had at heart the cause felt that the want of disaster, and all Irish thank him for a suggestion that cause to with the result that a reunited Ireland resisted.

Mr. Blake thinks happy one, and will very properly quip with the proviso that by the leader of the party. Without the ranks of the party, no hope of success, up of individual will of the party it been the cause of the much regret. By approbation Mr. interest of reunion.

It is not proposed abroad shall have any voice in the States, Canada, and them a natural right and it is to the people to consult the result to reach a decision as the Irish at home be directly affected the absolute decision done should rest with.

EDITORIAL.

THE Right Rev. borough has, as with column, sailed for first visit to the his appointment spared no efforts to equal and temporal committed to his territory he has most extensive Dominion, but to for nothing when and other good will. He is Bishop, endowed with talents which make early Jesuit history. That he with renewed hope pursue his holy prayer of his faith.

MOR. SATOLLI Holy Father a mixed congresses and persons of meet promiscuously also to correct Father states that such congresses as the United States says, from the things by which mated more zeal. But although the hitherto with prides it would seem odes to hold the ately, while making, all even to the Church.

being interviewed, letter, stated that demands parliamentary prescribes the Catholics may taking their conversion not to put on a phism and Mahon non-Catholic Church. "The Catholic the Chicago Pa were not without to the peril of in. But circumstances allow other arm miscellaneous assembly the general participation in lies did not satisfying their things would be emphatic and