

Register 4<sup>th</sup> Nov. 1897.

THE NEW PRESBYTERIAN MINISTER FOR ADELAIDE.—Our London correspondent wrote on October 1:—The Rev. George Davidson, who has accepted the call to Flinders-street Presbyterian Church, Adelaide, is a native of Dundee, and an M.A. of St. Andrew's University, of which he was a very distinguished student. He made a special mark in philosophy, and gained the Tyndal-Bruce prize for an essay on "The central point of Kant's reply to David Hume." Mr. Davidson is also something of a poet, and his work has received a place in Mr. Robert Murray's "Harwich Songs and Song Writers." The Harwich newspapers greatly regret Mr. Davidson's departure from the town, where he is unanimously admitted to have been a power for good for nearly fourteen years. During his stay at Harwich Mr. Davidson, besides faithfully and diligently performing his strict ministerial duties, has never spared himself in promoting the best interests of the town. He is a fearless advocate of temperance, and has ably defended his principles on the platform and in the Licensing Courts. As a Liberal in politics, he threw himself heart and soul into the disestablishment movement. During the recent discussion on the education question, he eloquently and fiercely attacked the Government proposals to further endow denominationalism in the schools and promote sectarian teaching at the expense of the State. One of the Harwich papers remarks that as a preacher Mr. Davidson is thoughtful and suggestive. Possessing a lively imagination and a mind well stored with the best thoughts of the best thinkers, he illustrates his themes in a fresh and attractive manner; and, having a pleasant voice and a manly style of delivery, he never fails to make a good impression. Entirely free from cant, he boldly declares, without fear or favour, what he believes to be the truth of God. He is a great lover of nature, and has an extensive knowledge of literature, being particularly well acquainted with the poets. Mr. Davidson has a good tenor voice and a capital knowledge of music, and he sings with fine expressiveness. His appearances, therefore, on public platforms have always afforded pleasure to those who have had the privilege of listening to him. He is a keen golfer, and his social qualities and genial and pleasant ways have endeared him to a circle extending far beyond the limits of his own congregation. One newspaper criticism winds up as follows:—"It is not too much to say that Mr. Davidson has more than fulfilled the high expectations formed of him as the successor of the Rev. Robert Muir, than whom no gentler or finer soul ever adorned the profession. Mr. Davidson will be greatly missed, and will be followed to the antipodes by the best wishes



of all whose good opinion is worth having." I understand from Mr. David Murray, who is chiefly responsible for the selection, in conjunction with Mr. J. J. Duncan, that the testimonials are unexceptionable. Mr. Davidson is forty years of age, and has a wife and two children, the youngest being nine years. Mr. Davidson will arrive in Adelaide about the end of February next.

*The Register 6<sup>th</sup> Nov 1897.*

ADELAIDE MEDICAL STUDENTS IN MELBOURNE.—The following medical students from the Adelaide University have passed their fifth-year examinations at the Melbourne University:—Miss Plummer and Messrs. Chapple, Douglas, Evans, Randell, and Angas Johnson.



## The Southern Cross.

ADELAIDE, FRIDAY, NOV. 5, 1897.

### CATHOLICS AND THE UNIVERSITY.

THE Rev. Brother Lynch, of the Wakefield Street College, contributes an article to the October issue of the *Australasian Catholic Record*, in which he justly protests against the use of certain text books at the Adelaide University. Unfortunately we are too familiar with the causes which necessitate the writing of such articles. Since the Reformation it has rightly been said that history represents one long conspiracy against the Catholic Church. Protestantism having converted the universities to its own use, has taken such excellent care of that branch of study that an entirely false coloring of events is frequently placed before students. Catholic tutors are, therefore, placed in an extremely invidious position, for to obtain University passes it is essential that facts should be presented as they appear in the text books. Should the Catholic tutor, in the interests of truth, inform his pupils that the reading prescribed by the University authorities is incorrect, then he seriously discounts the success of the scholar. As the Catholic teacher is naturally more concerned with the faith than the educational success of the pupil, this course is usually followed with often serious results to the secular progress of the pupil. How keenly the grievance is felt may be seen from the fact mentioned by Brother Lynch, that of the nineteen volumes dealing with the various epochs of modern history, published by Longmans and Co., only one is from the pen of a Catholic—"The Epochs of Reform," by Justin McCarthy. Most of these volumes are very objectionable from a Catholic point of view, and generally distort facts to suit their own purpose.

It is unnecessary for us to enter into details of the particular work, Creighton's "Age of Elizabeth," which Brother



Lynch calls into question. The able tutor has amply reviewed and refuted the objectionable features of that work. Coming as it does from the Anglican Bishop of London, it is not surprising that Catholics find grievous cause for offence in its pages. The period dealt with by Dr. Creighton is peculiarly prolific of misrepresentation and erroneous statements of fact. As the reverend brother justly observes: "Upon entering one of our public libraries, with the view of obtaining all the evidence possible, one is painfully conscious of the number of the Queen's (Mary)



silent enemies drawn up in array before him." This is not surprising, for the principles of the Reformation are intimately associated with the interpretation placed on Mary's character. No doubt there were abuses in Mary's reign, as in almost every sovereign that has ever reigned. It should, however, be remembered that Mary was not the Catholic Church, and is consequently not liable for her doings. But Mary was an individual member of the Catholic, as Elizabeth was of the Protestant Church. Comparisons have often been made between the two queens, generally with detriment to the former. Macauley, however, who is usually by no means a favorable witness to the Catholic Church, says: "Mary . . . did nothing for her religion which she was not prepared to suffer for. She fully believed it to be essential to salvation. Elizabeth, in opinion, was little more than half a Protestant. She had professed when it suited her, to be wholly a Catholic. . . . What can be said in defence of a ruler who is at once indifferent and intolerant?" Other historians, notably Hallam, accept the distinction made by Macauley between the two queens, but Dr. Creighton is emphatic in his condemnation of Mary, while he warmly extols the virtues of Elizabeth. The work, which we have carefully read, is a series of misrepresentations against one whose only crime was "her noble adherence to her holy faith."

The book to which objection is taken was employed during the current year, and is a type of many others constantly in use at the Adelaide University. Unless some steps are taken to overcome the difficulty it is not improbable that next year will witness a similar if not a worse state of things. We believe that the Senate of the University has already given an order for the supply of books for use during the forthcoming year. These should be carefully scrutinized, and if similar works be found, public objection should be immediately taken to them. Brother Lynch has a suggestion to make in supplying a remedy. He urges Catholic students who have graduated at the Universities to attend the meetings of the Senate, and secure a seat on the education committees. This is a wise suggestion, which we commend



to the notice of graduates. But it must be clear that such a remedy would be insufficient, because of the minority of Catholic students at the University. The only effective remedy is that public attention be drawn to objectionable books, and an agitation be commenced to urge their immediate withdrawal.