

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. VII.—No. 36.

TORONTO, THURSDAY, SEPTEMBER 7, 1899.

PRICE FIVE CENTS.

INTERNAL AND EXTERNAL RELIGION.

(WRITTEN FOR THIS REGISTER.)

Everybody knows what an important part of a clock is the pendulum. If it swings steadily within the proper range, measuring its monotonous passage exactly from right to left, and back again from left to right, then all the rest of the intricate machine is kept in motion, parts running as upon a race, and others so slowly that the eye can hardly detect their life. Complex indeed, is the whole contrivance, with its wheels and cogs and axles and spirals, seemingly in a constant struggle one against the other, yet held to such regularity by the ponderous weight that even seconds are correctly marked.

It is a great discovery and high honor is due to the good monk (we believe) who invented the first clock. And not the least of his difficulties must have been to fix the size and shape of the belt which, like the hand of a gun, controls so many movements into one, and makes that run in perfect harmony with the beatings of old time's steady pulse.

There is not a like difficulty confronting every one of us, in the matter of our religious life, and calling loudly for solution? Not many but have some kind of religion, or at least what is called religiosity, which prompts the wish to be more or other than they find themselves. Man is impatient of the lowly earth, and its dull inertia. He would rise and walk and run—say, fly off to the bright heavens, and beyond, to gain the rest his nature longs for.

But alas! at the very first step he finds himself strangely hampered. He is like the bird whose wings have been clipped unevenly, or the ship with wheels of different power. And we know how it is with these. The one cannot fly, nor the other sail, in a straight line, signifying and irregularity in the law of their motion, because the instruments by which they move are not rightly proportioned.

Now religion, on which all upward progress depends, has two main forces which ought to work together in perfect balance, but which, in our imperfect state, may be easily enough separated, and thrown into a kind of opposition, to the great injury of their subject. I mean, of course, internal and external religion.

Angels know God intellectually and worship him in pure spirit. Man can't do that. A compound of visible and invisible, of outer and inner, of soul and sense, his acts, even of religion, must have the same compound character. His agents, his acts, his actor, says St. Thomas; and as the actor, man, can't be but composite, neither can what he does.

But passing this over, just now, we find, as was to be expected, that religion is pressed to us from without a great spiritual power, indeed, but at the same time carefully embodied in rites, ceremonies, practices, and so on, which bring it home to its senses, and give us a starting point for embracing and outlasting it. It is through the water and words of baptism the Holy Ghost is imparted to the soul, and through the bread of the Eucharist we receive the divine body and blood, and so on with all the rest. In the same way prayer, alms-deeds, mortification and the like, and indeed everything by which we move towards our Maker, has its outer, sensible side, through which we pass inwardly to its spiritual usefulness.

And here is the danger we began by thinking of. External religion is not only good and necessary, but it is also simply of divine appointment and obligation; and no man can afford to neglect it any more than he can do without a stairway or a ladder to get to the upper parts of his house. But then nobody uses either ladder or stairway for its own sake, but only for the purpose it serves. He may make it elegant or expensive, but that is to have it in keeping with the architecture of his home. But one thing he insists upon is that it must be always strong enough to bear his weight and help him upwards; for he has no thought of standing upon it except in posture beyond and above it.

Now this, in a way, shadows forth the purpose of external religion. It is a provision for our present state of weakness, a stepping stone to higher things, and a power to uplift us to union with God in spirit. We can't do without it, and therefore should use all its manifold aids of sacrament, public worship, prayer, and the like, with the greatest possible public devotion, not at the same time, without for a moment forgetting that it is not the end, but only a means to that end. A single Our Father said, as it has been millions of times said—in faith, and hope, and love—may make a saint, and yet, as we know too well, it may be and too often is a mere outward act, a thing of the lips, while the heart is far away; and therefore of little, if indeed of any, profit at all. The Mass itself, the holiest thing under heaven, benefits each individual in proportion to his earnestness in hearing it. The pendulum should not swing too far to either

Why the Boers Fear English Rule.

(WRITTEN FOR THIS REGISTER.)

Rev. P. F. Meiring, of Johannesburg South Africa, who is on his way to the 22d Presbyterian Council of Washington, was in Toronto last week and gave a globe reporter an account of the Boers' experience with British rule. The Boers, he said, left the British colony of the Cape in the years between 1850 and 1860, and pushed northward into an unknown land to seek homes for themselves and families. They gave up the farms on which they had been born, and which contained the graves of the dear ones who had departed from them, and this move must have had some grave cause. The first of these, he "tried" were embodied in a document which was presented to the British Government. They were that when the British had taken over the colony, the Dutch residents were secured the right to their language, the courts of law, and that agreement they had had not been kept. The compensation of slave-owners after slavery had been abolished in British possessions was not the great motive, as had been alleged, but it was a consideration for their loss of land compensation for their loss of property. The money was payable in London, England, and in South Africa and the Boer had to pay a large amount of the compensation money to agents before they could get their money.

Another and an important factor that brought on the exodus was the attitude assumed by English Magistrates towards disputes between the Boers and Kafirs. The latter were persistent cattle-stealers and wherever an opportunity offered would bring bitter words against the settlers, and while a Boer would arrest the natives and bring them before the Magistrate, the latter seemed to accept the word of the negroes in preference to that of the Boer, and it became almost impossible to get redress from any other source of a varied nature, and the move of Boer families to the northward, beyond the jurisdiction of the British authorities, became general. The trek continued northward through a vast unpopulated country, and the Boers, leaving their children and old people to the black man's lust for loot, and the Boer leaders made a treaty with the Zulu tribes ruled by a chief named Dingaan, who was paid a good price for the land to be occupied by the Boers. The treaty was signed at the making of the treaty, and after the payment for the land had been made the Zulu warriors rose treacherously and murdered the Boer leaders. The bloody deed was followed by several weeks of massacre, during which nearly 600 Boers, men, women, and children, fell victims to the black man's lust for loot. The catastrophe was so great that nearly the entire body of the forerunners of the trek was exterminated. Finally a peace was entered into between the Boers and the Zulus, and the Boers were permitted to retrace their land in quiet.

But the Boers were not to remain undisturbed for long. The British came north to Natal and formally annexed that country without cause or reason. It was in 1845, therefore, that the English was the signal for another trek, and the Boers retraced their steps and occupied land which is now owned by the Orange Free State. There agents of the British Government followed, and again hunted the red cross flag. The Boers were driven to the present position, crossing the Vaal River into what has since been known as the Transvaal, where they fell secure from English rule.

Men who had had that experience of British rule, when they departed from "tasting more of it," said Mr. Meiring. "But they were not done yet. In 1877 England found a pretext for annexing the Transvaal, and after a great deal of trouble, and after petitions and deputations had been sent to England, the Boers were driven to the same cramped quarters. It was a most unequal contest, and the handful of people, badly armed, never expected to hold out against the mighty troops that England could place in the field against them. It was in 1884, therefore, that the Boers were willing to make for freedom from English rule, which to them was synonymous with treachery. When the English nation awoke to the fact that the Transvaal had been wrested from its people against their will, they undid the wrong, and instead of defeating the name of Gladstone, the English of today should glory in the fact that he was capable of such an act of justice. That matter was settled, but the cup was not yet full. In 1895 another attempt was made on the independence of the Boers. This was the Jameson raid.

"With men whose experience of the English has been what it has been," continued Mr. Meiring, "can you wonder that they are afraid of English rule? They are not afraid of the English, but the Boers are convinced in their hearts and minds that the English nation loves fairness and justice. The history of the English officials in South Africa shows them to be men of a different stamp."

At Popo Leo's Birthplace.

(WRITTEN FOR THIS REGISTER.)

The village of Carpineto, the birthplace of the Pope, is to present him on his name-day with souvenirs of his life there. Carpineto is a very old-fashioned Italian town, in which the family of Leo XIII. have been the chief people for nearly four hundred years. Among the souvenirs are reproductions of the Palazzo Piccolini, the most important and imposing building in the village, and of the room where Leo XIII. was born, which he has not seen since 1877, on his last visit, when he was already a Cardinal. There are also pictures of the Blessed Margherita Piccolini, his mother, and a reproduction of the chestnut tree under which he used to repeat his De Officiis. One of the most interesting items of this "offering" is the facsimile of the letter with which Leo XIII. announced his elevation to the Papacy to his brother.

"From the Vatican, February 20, 1878. "My very dear Brothers—I announce to you that in this morning's scrutiny the Sacred College has decreed to elevate my humble person to the Chair of St. Peter. My first letter is this, which I address to my family, for which I implore all kinds of happiness, and to which I send with affection the Apostolic Blessing. Pray always to the Lord for me. "Leo P. P. XIII."

At that time three of Leo XIII.'s brothers were alive; the eldest Carlo, who he created Count, and who was unmarried, died shortly after, at the age of eighty-four; Giovanni Battista, who died in 1888, at eighty-one years of age, leaving three nephews of the Pontiff's who are so often spoken of; and, finally, Giuseppe, created Cardinal by his brother one year after becoming Pope, who died at an advanced age.

Mass for the School Children.

On Tuesday last at 9 a.m. His Grace the Archbishop celebrated Mass in St. Michael's Cathedral for the school children of the diocese. His Grace was assisted by Rev. Fr. Ryan, rector, Rev. Fr. Tracy, and Rev. Fr. Traying, of Port Colborne. After Mass the Archbishop spoke to the children on their duties and obligations to their parents and their teachers. The object of the address was to urge the children to love God and save their souls. Therefore the Church had in her liturgy a beautiful prayer which her ministers were to pronounce over the little children as they were assembled in the church and his archbishop would read it now and ask God to pour His choicest graces on the little ones, so that the coming year in school should be successful.

Russia's Contribution to the Paris Exposition.

The map of France in stone, which the Russians are preparing for the Paris Exhibition, is a remarkable specimen of the lapidary's skill. It shows each individual department in colored Jasper, while the sea is represented by the lapis lazuli. The map is set in the 108 known sacred precious stones. The countries bordering on France are given by grey Jasper, and fourteen islands are represented by stones of the same colour as that used for the adjacent mainland. The map rests on a marble slab about three feet square, and it is proposed to enclose it in a silver frame.

Diocese of London.

The Blyth Advocate says: "Rev. Father Moran has been in charge of the Roman Catholic churches at Blyth Wingham, and St. Augustine for the past two years, left on Thursday for London, where he will be assistant to the rector of St. Peter's Cathedral. Father Moran's pastorate in this parish was a very successful one. Since he came here Blyth and Wingham churches have been overhauled and redecored, so that they are now amongst the prettiest churches in Euron county. Father Moran was popular with all classes, and his removal is very much regretted."

St. Vincent de Paul Society.

HAMILTON, Sept. 4.—The particular council of the St. Vincent de Paul society held a special meeting last night in St. Mary's Cathedral, Hamilton, in the presence of the Bishop of Hamilton, who was present. To succeed the late spiritual adviser of the society—Bishop McEvoy—Bishop Dowling appointed Rev. Father Mahony.

McKinley at Camp Meeting.

(WRITTEN FOR THIS REGISTER.)

The Boston Republic says:—Mr. McKinley went before his Methodist brethren at Ocean Grove last week and made another announcement of his purpose in the Philippines. It was a very specific statement, and McKinley the one he offered to the Catholic summer school at Cliff Haven, but it was still vague and Peckish. The flag was dragged in as usual, and we got a taste of the hypocritical pretence that was against the Philippines in a way of benevolence, humanity and justice. He is the programme for the Philippine campaign of imperialism as proclaimed at the Methodist camp meeting: "Peace, first; then, with charity for all, the established government of law and order, protection of life and property, and occupation, for the well being of the people; a government in which they shall participate under the Stars and Stripes."

This delphic utterance is of course variously interpreted, as it is plainly susceptible of numerous interpretations. "Peace first" means, we may suppose, the subjugation of the Philippines by force of arms, and the blighting of their hopes of independence. Then charity will come in—permitted—that people will be permitted to participate in a government of law and order under the Stars and Stripes. Paraphrase, how much!

Mr. McKinley would only stop his benevolent individualism, his humanitarianism, his justice, and give the country a mainly, straightforward statement of a policy, the people would respect him. But he travels about the country with the Government and his own machine guns—to participate in a government of law and order under the Stars and Stripes. Paraphrase, how much!

Ottawa University Staff Changes.

The Ottawa Journal of the 29th says: "Several changes in the staff of Ottawa University have been decided upon and were announced this morning."

Rev. Father Gervais, O.M.I., M.A., will next session be prefect of studies in the classical course to replace Rev. Fr. Murphy, who still remains secretary of the University. Father Gervais has been a professor in the institution for about fifteen years. Rev. A. A. Roy will be prefect of studies in the commercial course instead of Rev. Father Gervais, who becomes prefect of discipline in the junior department. Rev. Father Campan will retain his position as prefect of discipline in the senior department.

A new professor has been added to the staff of the theological seminary in the person of Rev. Father Purdon, who will teach dogmatic theology. Father Perdon has recently been connected with the Olatas Scholasticate, Ottawa, Ont. Several new professors have been taken on for the different departments. Rev. Fr. Gervais, O.M.I., B.A., brother of Rev. Dr. Fallon; Rev. M. Flynn, Rev. J. Allard and Rev. Bro. Binet. The latter will assist the professor of chemistry. There will this year be forty five professors in all in the University.

Rev. Father Antoine has been selected as chaplain of the Good Shepherd's monastery. His place as chaplain of the Gloucester street convent will be taken by Rev. Father Murphy. The chaplain of the Good Shepherd's monastery has lately been Rev. Father Boland.

Father William Dollard.

Father William Dollard, parish priest of St. Stephen's N.B., in the diocese of St. John, was a visitor in the city this week. He was the guest of Rev. James Walsh and celebrated the 9 o'clock mass in St. Helen's on Sunday. Father William Dollard is the brother of Father James Dollard of St. Mary's, and like him has a genius for Irish song and legend which makes his ballads (not a few of which have appeared originally in THE REGISTER) welcome to the Irish people all over America. Father Dollard was glad to see looked up by his warmest admirers could wish him. This was his second visit to Toronto, and he owns that he likes the city very much.

Professor Mahaffy and Celtic.

The London "Outlook" writes as follows, with reference to Professor Mahaffy's article in the "Nineteenth Century" of Oct. 15, 1898, in which he attacked the Irish schools in Ireland is not really kind to the illustrious children of Trinity College, Dublin. Professor Mahaffy's article occurred in the "Nineteenth Century" on the subject of Irish literature and things pertaining thereto in a great point. The professor would like to hear about some writing in Irish that can be literature, and it is pathetic to think that he has gone all these years without

anybody to enlighten him. Does Ireland not take him seriously on this thing, or is he haughtily superior to such a matter as the instruction of a professor crying in the wilderness? Any Irish authority who has fifteen minutes to spare could mention quite enough to be dealing with Irish literary materials and literature, their nature and their historical importance—to set him on the right road, and give him food for quiet reflection till the new century is well out of its infancy. He cannot be expected at his age to ransack the great libraries, or even to read what forgers like Zeno, Villari, D'Arbois de Jubainville, Kuno Meyer, Nutt, and others have written on the subjects, but there are a dozen books by writers nearer home that would give a professional beginner (and more) all the history and literature (with folk lore for recreation) that he needs. Dublin should see to this. A professor in the dark is not a laughing-matter after all.

Presentation to Father Tierua.

LONDON, Aug. 31.—Last evening Rev. Father Tierua was presented with an address, handsomely engraved, and a check for \$912, from his many friends in the city. The presentation was made in the parlors of the Catholic Club, which were crowded. Mr. John Forristal was chairman of the meeting and Mr. J. S. McDougall secretary. Mr. John O. Dromgold read the address, which was as follows: To the Rev. Michael Joseph Tierua, Rector of St. Peter's Cathedral, London: We were here today, very dear Father, to express in some measure our appreciation of the fact that you have spent the best years of your life in unselfish and devoted exertions for our spiritual and temporal welfare.

The case of many, old and young, and especially the poor and needy, convey more eloquently than can pen or tongue the sacred place you hold, not only in the hearts of your parishioners but in the depths of the hearts of the citizens of London, without distinction of race or creed.

"Quarrel a country's service! Wearing thy ensign of black O'er thy camp and thy battles and triumphs! Soldier of Jesus! look back From the day when thou kissed thy first altar, In love with youth's fever athrill, To this day when we meet and greet thee, So true to the altar still!"

Many of us here present were baptised by you; when old enough to make our first confession it was you who taught us to appreciate the wondrous gift of that divine food, and we had hoped that your consoling words and presence would also smooth for us the dread passage to eternity. We trust that the respite from your labors granted by our already loved bishops, may be the means of renewing your strength and vigor, and that you may return to the diocese where you are so well known and loved to spend the remaining years of your life in health, peace and happiness.

The prayer of your people will attend you on your journey abroad, and we trust that you will ever remember us in the Adorable Sacrifice. May God bless you and grant us a reunion in the glorious hereafter. On bidding you adieu we ask you to accept the accompanying gift as a tribute of a grateful people on your departure. On behalf of the Catholic laity, JOHN FORRISTAL, Chairman.

Mr. R. H. Dignan, treasurer of the testimonial fund, then handed to the reverend father a check for \$912. The recipient made a grateful reply which was frequently punctuated with applause. He feelingly thanked the people of the city for their generous gift, and, in a reminiscent vein, made allusion to the many years which he had spent in the city. During the quarter of a century which he had spent as rector of St. Peter's Cathedral in London he had baptised 4,993 children, married 400 couples, prepared 8,000 funerals for the poor, and administered the last rites of the Church to 2,000 people.

Addresses were also made by Rev. Father Aylward, the new rector of St. Peter's, and Rev. Fathers L'Heureux, Cleary and La Douceur.

An impressive musical programme was then introduced, and songs were given by Messrs. J. Leah, W. E. Miller, J. C. Lockhart, M. Keogh and others. Mr. B. J. Conway gave a couple of recitations. Rev. Father Tierua will leave shortly for Europe for the benefit of his health.

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The reply of the Imperial Government, dated Aug. 26, declares that Great Britain considers that the proposals put forward as alternatives to those of July 31 assume the adoption in principle of a franchise which will not be hampered by conditions impairing its usefulness, and which will assure immediate representation.

With respect to intervention, the Imperial note says that the Government cannot interpose its authority from their rights under the conventions, nor deliver themselves from the obligations of a civilized power to protect its subjects abroad from injustice. The note concludes by reminding the Transvaal that other matters exist

which the grant of political franchise will not settle and which are not the proper subjects of arbitration. These the note declares it will be necessary to settle concurrently with the questions already under discussion, and they will form the subject of the proposed Cape Town conference.

The Pretoria version of the Imperial reply was that Mr. Chamberlain was unable to consider the Transvaal's proposals as an alternative to a joint commission of enquiry.

Indians Honor the Virgin Mother.

Notre Dame de Betaniam, Qao, Sept. 4.—The great day of the Indian story on the coast, L'Assomption of the Virgin has come and gone. The Rev. Father Aeneas and his subordinate priests followed by the Indians, made the usual procession from the church to the Shrine of the Holy Virgin and back to the church. The route was through a double row of overgreens planted by the Indians for the occasion. Appropriate hymns were sung by those in the procession. Most conspicuous amongst the voices were those of a dozen or so young boys and girls who had, at Mass in the morning, taken their communion.

At stated intervals a party of young hunters fired off guns, the last volley being at the church door. When all entered, the firing party sticking their guns at the entrance, a short prayer was offered up, and the congregation dispersed.

The variety of colour displayed amongst the women and girls was startling to a degree. The dress worn for the most part dressed in rich black broadcloth, and impressed one with their eye circumstances.

The Betaniam Indians are noted good hunters, and this year their catch of peltries brought a hundred or more hundred per cent. more than in former years, so they could well afford all the fine clothes they wore.

In the evening a small steamer built at Bie, called the St. Paul, arrived at the Reserve which port on her trial trip, and created a little excitement among the natives, especially when she took her shrill little whistle after dropping anchor.

While waiting for this Procession Day, the Indians have been gradually getting the outside ready for another year in the North country, and will now soon leave.

C. A. B. A. Organizer.

At a meeting of the Grand Trustees of the C. M. B. A. held at Niagara Falls, Dr. Ryan, of Kingston, grand medical examiner; Mr. K. J. Johnson, of Ottawa, collector; and A. F. Keeney, secretary, were present. The chairman of the committee of laws, and Messrs. B. A. Hoffman and J. P. Downey of Guelph, attended. The item of business that aroused most interest was the election of a grand organizer to fill the place of the late W. P. Keeney. There were over twenty applicants, and Mr. Joseph Kidd, of Goderich, was finally chosen. The C.M.B.A. it will be gratifying to know, has made a larger increase in membership so far this year than for two years preceding.

Oak Hall.

This great clothing house, with all its immense space and capacity at the old stand on King street, has been obliged to open a branch of its city business at the south end of the city. The new branch is located in the Adams Hotel, and is managed by Mr. Joseph Kidd, of Goderich, who is finally chosen. The C.M.B.A. it will be gratifying to know, has made a larger increase in membership so far this year than for two years preceding.

The Vincentian Fathers in England.

The London Tablet makes the following announcement: All concerned with the great cause of Catholic education will hear with interest that the management of St. Mary's Training College, Hammermith, has been intrusted to Vincentian Fathers, and that the Rev. Wm. Byrne has been appointed principal in succession to the late Dr. Graham. It is pleasant to know that Father Byrne and his colleagues bring with him to Hammermith a long record of successful work in a similar college at Drumcondra, near Dublin.

TO THE MADONNA.

BY REV. JAMES B. DOLLARD, Silesia-va-va-va. Bless Mother of the Child Divine, That guardest him with boundless love, How sweet 'twill be in realms above To see the splendor that is thine.

He placed thee by His flashing throne, His mighty choirs before thee bow; Thy face outshines their lustre now, For all His glory is thine own.

Madonna sweet, that clasped His form A helpless Babe at Nazareth, And bore Him safe from fear and death, 'Thro' desert drear and blinding storm!

All! not unmindful of these days He crowns thy sorrows now with joy, With rapture that hath no alloy Thy mother kindness he repays.

Madonna, in our hour of need When couldst thou loom the powers of hell With Him, Thine Own, Who lovest Thee well, Oh! Bless Madonna! Intercede! —CAROLINE HAVY.

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While waiting for this Procession Day, the Indians have been gradually getting the outside ready for another year in the North country, and will now soon leave.

C. A. B. A. Organizer.

At a meeting of the Grand Trustees of the C. M. B. A. held at Niagara Falls, Dr. Ryan, of Kingston, grand medical examiner; Mr. K. J. Johnson, of Ottawa, collector; and A. F. Keeney, secretary, were present. The chairman of the committee of laws, and Messrs. B. A. Hoffman and J. P. Downey of Guelph, attended. The item of business that aroused most interest was the election of a grand organizer to fill the place of the late W. P. Keeney. There were over twenty applicants, and Mr. Joseph Kidd, of Goderich, was finally chosen. The C.M.B.A. it will be gratifying to know, has made a larger increase in membership so far this year than for two years preceding.

Oak Hall.

This great clothing house, with all its immense space and capacity at the old stand on King street, has been obliged to open a branch of its city business at the south end of the city. The new branch is located in the Adams Hotel, and is managed by Mr. Joseph Kidd, of Goderich, who is finally chosen. The C.M.B.A. it will be gratifying to know, has made a larger increase in membership so far this year than for two years preceding.

The Vincentian Fathers in England.

The London Tablet makes the following announcement: All concerned with the great cause of Catholic education will hear with interest that the management of St. Mary's Training College, Hammermith, has been intrusted to Vincentian Fathers, and that the Rev. Wm. Byrne has been appointed principal in succession to the late Dr. Graham. It is pleasant to know that Father Byrne and his colleagues bring with him to Hammermith a long record of successful work in a similar college at Drumcondra, near Dublin.

TO THE MADONNA.

BY REV. JAMES B. DOLLARD, Silesia-va-va-va. Bless Mother of the Child Divine, That guardest him with boundless love, How sweet 'twill be in realms above To see the splendor that is thine.

He placed thee by His flashing throne, His mighty choirs before thee bow; Thy face outshines their lustre now, For all His glory is thine own.

Madonna sweet, that clasped His form A helpless Babe at Nazareth, And bore Him safe from fear and death, 'Thro' desert drear and blinding storm!

All! not unmindful of these days He crowns thy sorrows now with joy, With rapture that hath no alloy Thy mother kindness he repays.

Madonna, in our hour of need When couldst thou loom the powers of hell With Him, Thine