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THURSDAY, JUNE 28, 1900.

Ireland's Exodus.

Some time ago the Rev. Father Dollard, of St. Mary's, Toronto, addressed a letter to Mr. Wm. O'Brien advocating the cessation of emigration from Ireland and the retention of its people on the soil. In his letter Father Dollard most graphically described the hardships which Irish immigrants to America have to undergo. This letter was widely published and most favorably commented on by the leading Irish Catholic journals on both sides of the Atlantic.

In support of Father Dollard's contention we publish the following: "A Warning to Emigrants," by Mr. Edward J. Sullivan, of New York City, and a native of County Limerick. Mr. Sullivan, in writing to the Irish Daily Independent on the terrible exodus which is taking place from Ireland, says:

"I desire to impress on our people not to be led away by false and fancied reports of the business conditions that exist here. Thousands of our people are flocking here, only to find untold hardships, privations, and in many instances actual want and privation. The labor market is flooded, and the condition of our working classes miserable in the extreme. The dens of pestilence and vice, the unclaimed dead, the Potter's field, all bear sad but truthful evidence of the ruin and moral degeneracy of thousands of our innocent young men and women, who were led on by false doctrines to come here. Would to God, for their eternal salvation, that their pure hearts had gone down to the bottomless deep ere they set foot on this land!"

Recently in one week nearly 8,000 persons left Queenstown for America; the numbers, it is said, would have been more than 8,000, only some hundreds additional who applied for passages were blocked and others were put back to join the succeeding week's ships. Compared with the corresponding week of last year, the numbers mark an increase of nearly 1,400 persons. The cause of the exodus, according to a home authority who has often talked to the departing emigrant on the subject, may be summed up in the invariable answer returned by departing emigrants themselves. "Any life," they say, "is better than that we had at home. Starvation wages are no inducement to keep us in Ireland."

Others—and there are countless thousands—say: "We are going out to join our own; they sent us our passage money, and wouldn't we be fools to remain in Ireland when we do better in America."

And it is true to say, adds the same authority, of the thousands who leave the country, more than half of them seem to have been filled with one hope from early childhood, namely, that the day might come when they would go to America. America seems to have gotten into the very blood of the children of the soil. But a strenuous and systematic effort should be made to keep the Irish people at home, to hold and keep the land which is surely coming back to them. Statistics show that from May, 1851, to December, 1899, 3,796,181 left Ireland, 1,981,438 of whom were males and 1,814,688 females. In the year 1899 alone 387,000, or 0.7 per 1,000 of the population, left the country; 82.9 per cent of them were between the ages of 15 and 35, and this is the saddest feature of all the sad tales of Irish emigration. They go to add to the great army of hewers of wood and drawers of water, which unfortunately

has been so much the fate of the ordinary Irishman in America.

Nationalist Convention.

The Irish Nationalist Convention, held on June the 19th and 20th in Dublin under the Presidency of Mr. John Redmond, Chairman of the United Irish Parliamentary party, adopted a constitution for the United Irish League. The provisions included the abolition of the right of the crown to challenge jurors in Parliament cases, except for cause, the repeal of the felony treason and arms act, educational equality for Catholics, compulsory extension of the laws providing agricultural laborers with cottages and acre allotments, and similar demands.

Whilst it cannot be said that the Irish people at home or in other lands have that confidence in Mr. Redmond and the United Irish League which they reposed in Parnell and his brilliant band of Nationalists, still they are watching expectantly and trusting for continued activity and united effort in the cause of Ireland, as it has to be presented to Parliament.

There is, just at the present time, an inclination on the part of Irishmen in Canada to yield to the stress of the moment, and not to extend to Mr. Redmond and his colleagues that moral and other support which they formerly gave to the leaders in the National movement. If Mr. Redmond handles his cause well and presents a solid front in Parliament, there never was a more likely time.

It must be distinctly borne in mind that the struggle is legitimate and carried on along legitimate and constitutional lines, and therefore the Irish Nationalists, fighting for the rights of their people, should not be read out of two pale or citizenship and even true loyalty to the Empire.

We in Canada have had our troubles, but so long as a burning question is fought out on strictly constitutional lines there was no cry of disloyalty, treason and kindred characterizations. The section of the people suffering under a grievance were permitted the right to present and establish their case, and if possible to wring from the Government any just concessions.

This is what Mr. Redmond and his colleagues are doing, and so long as they carry on the struggle within constitutional bounds they are merely exercising their rights of citizenship, and must be accorded a fair hearing and fair play. The Irish people in Canada should and will stand by the band of Nationalists fighting the nation's cause and employing only such means as the laws of the land and of Parliamentary procedure permit.

If these rights of citizenship cannot be respected, and that without insult, then the British constitution had better be flung to the winds. If we might be pardoned the reference, it is this same rank, domineering spirit, the denial of the right of Irish subjects to seek redress of grievances, that has irritated the Catholic minority in Manitoba. In this respect Canada is far more intolerant than is the mother country. This spirit may subvert party and political ends, but it is not British.

Another Manitoba School Question

We clip the following from the London Universe:

"People ignorant of the extent of the work being done by the voluntary schools all over the country, and of the number of children educated within their walls, are incapable of understanding what would happen were they to cease to exist to-morrow. For example: During the past year the total number of voluntary schools under inspection was 14,482, as against 14,382 in 1899, giving an increase of 80 on the year; in 1899 the number stood at 14,479. The number of children in average attendance during last year was 2,499,188, being an increase of 17,879 over the preceding year. The average attendance in Board schools was 2,187,805, as against 2,072,911 the year before. In other words, 2,500,000 children are receiving their training and education in these voluntary schools, which are erected and maintained by private charity. Were they to close to-morrow the cost—the total cost—of the education of these children would fall upon the taxpayers, also the cost of erecting the requisite buildings for school purposes. From which it may be seen that the

Catholics of Manitoba and the Catholics of the great American Republic are not the only people in the world who have their school question.

The Separate School system of Ontario works admirably, and might well be put forth to the world as a model system for Protestant countries that wish to maintain a national system of schools to which Catholics cannot subscribe, and of whose advantages conscience forbids them to avail themselves.

China.

The eyes of the civilized world are fixed with a feeling of terror and doubt upon the celestial Empire. The terror springs from the dread thought of the massacre of all the Christians in China; the doubt arises from the want of tidings from the legations who perhaps have suffered the same fate. For ten days not a word has been heard from this diplomatic colony in Peking—amounting to about 600 souls. A relieving force of 2,500 sailors was despatched from Tientsin under Rear Admiral Seymour of the British fleet for the protection of the Ambassadors and their families. These British soldiers were followed a few days after by a Russian military column. On Saturday last the daily press stated that a large commercial house in Brussels had received a message announcing that the Seymour relief force and the Russian column had reached Peking simultaneously and that the legations were safe. "Nothing," concludes the despatch, "is known respecting the legations, and anything may have happened at Peking. Vice-Admiral Seymour's force of marines was not supplied for a march of twelve days, and it has been out of communication with Tientsin." A despatch dated London, June 22nd, says: "It is reported from Japanese sources that 1600 foreigners have been massacred at Tientsin." This last named city was bombarded for some days by regular Chinese troops with fearful loss to the foreign concessions.

In the whole question there are three central points, upon which the attention and fears of the civilized world are fixed—the legations, the missionaries and the suzerainty of China itself, which last Lord Salisbury regards as the crucial point. Our thought for evident reasons is directed towards the missions. To murder an ambassador is undoubtedly a crime against a whole nation. It is only through ambassadors that one country can deal with another. But grave as such a crime is, it is not so bad, or nearly so disastrous as the murder of missionaries and their converts. Such crimes and in a single day the work of fifty years—indeed another fifty years would not see the same result; for even if brave and high-souled men will carry their lives in their hands, the natives will recoil from them in fear and hatred. To the missionary China has been too open a grave. The Jesuit missions to China began under the direction of that great apostle of the East, St. Francis Xavier. But the Saint died before his wish to enter the country was fulfilled: it was not till 1682 that the Jesuits founded the mission of Kiang Nan. Throughout the 17th and 18th centuries the Jesuit missions struggled hard against the hatred of the Chinese towards foreigners and the jealousy of the sects. At last the storm passed away and in June 1842 two Jesuit Fathers arrived in the vicariate of Nan-King. By a treaty with France imperial protection was granted in 1844 to all French missionaries. To-day the Jesuit Society counts vicariate-apostolici, 192 priests, of whom 17 are natives, 24 scholastics, 23 secular priests and 2 seminarians. Beside the establishments of Shanghai and Tientsin there is a total of more than 120,000 souls.

This fruit was made by no means without great suffering and many martyrs. Last year, in several districts, chapels and churches were burned. Christian establishments, pillaged and converts massacred. Tientsin was published, March 15, 1899, the famous edict establishing the relations between the local authorities and the Catholic clergy on a basis more favorable to the Church. But the destructions continued. In May of last year Mr. Reynolds, Vicar Apostolic of Tientsin, wrote: "Never so much trouble, never so many storms; many conversions." Bands of robbers and rebel troops number-

ing several thousand, destroyed what they could not carry away—and using for their motto: "Protection to the empire; death to religion." In the South, in the Province of Yunnan, the French consulate of Mong-tse was attacked by Chinese.

This year we have what are called "the Boxers," who started committing crimes in large bands against foreigners. The Boxers belong to one or more of the numerous secret societies which germinate and thrive with such astounding ease in China. Sometimes the presence of a few foreigners of one nation or another, sometimes a spirit of vengeance, or even reasons of a private nature are quite sufficient to secure the offices of some of these secret societies. A village is converted, then no more contributions to the pagoda, no more exactions, nothing but legal taxes; that is enough to kindle the fires of persecution in a whole province. But many of these are so distant that the plague has full possession before a remedy can be applied. And the infection spreads so fast by the agency of secret society methods that the control power is too weak to control the force for which there may be a lurking sympathy, as is evident now, in the heart of that remarkable woman, the Dowager Empress of China.

The history of the Church in China is largely the propagation of the faith. A single soul in her eyes is worth more than any earthly kingdom. With sad heart and fearful eyes she gazes upon the trials, the success and failure of her distant missions. The zeal of her apostolic sons and daughters fills her heart with consolation, the generosity of all her children is a support, where ruin too often has destroyed the work of generations. To the propagation of the faith our people ought to contribute much more generously than they have done. Our religion is one of self-denial—and every child of the Church is bound to be an apostle. In these summer days of pleasure how many are the ways in which our young people can deny themselves just a little, and keep alive the missions in the distant East where so many hundreds of millions of our fellow beings sit in darkness and the shadow of death. A cent-a-month from each Catholic boy and girl in a Canadian diocese for one year would be the greatest help to some of these missions. And now that dark days are upon the Chinese missions we ought to be more zealous than ever, and strive to console our brethren in the faith who are in such dire straits.

Censorship.

In one of the Protestant synods or conferences lately held here it was gratifying to find a few earnest advocates of a censorship over advertisements—and more particularly those pictorial bills which befoul so many fences and walls in our city. That is undoubtedly a step in the right direction. It does not, however, go far enough—not only because it began and ended in that class of good intentions which never attain their purpose, but because it did not strike at the root of the evil. If there was no show there would be no advertisement. And we may assume that the advertisement is the least offensive part. To prevent the advertisement is simply getting rid of the effect: the cause still remains. Why not be candid, and come all the way with the grand old Church that insists upon the Index and a censorship upon reading? Even old Pagan Rome had a censor of morals—and our contemporaries are beginning to feel the want of one again. It is high time. Non-sectarian schools, irreligious education, looseness of morals, license in writing, degradation of art, vitiated taste, fondness for sensual pleasure, aversion from any restraint—all these and a legion like them stalking in their train, are poisoning the moral wells of society. No wonder some feel the want of strict censorship. It needs authority to impose and support it; and it needs religion to direct it. What is the alternative in place of this morbid object? There must be something to offer taste. It will not do to sweep away even things which shock us all without a substitute—more spiritual, more simple and more ideal. Our life, and our amusements more particularly, should be much less simple and less artificial. And we

should strive to be more ideal in our tastes. This, some may consider to be a retrograde movement. We do not care: to get back to spirituality, to Christian simplicity, and a higher idealism—this will not hurt anyone, and it will lessen the necessity for a censorship such as some of the ministers desire to see, but are afraid to advocate too freely.

EDITORIAL NOTES.

The notorious "Boxers" in China, who by their lawlessness have caused so much bloodshed, were, originally, and are still, an anti-Catholic organization, and as such are not worthy of the sympathy of any section of the Irish people. Their fanaticism was and is directed chiefly against the Catholic missionaries. The Catholics are numerous in Western Peking, and at the commencement of the recent troubles collected themselves for protection and defence in the magnificent cathedral in that city.

DR. MILLIGAN ON TRUE WORSHIP.

Never were Shakespeare's well-known words, "The devil can quote scripture for his purpose," better exemplified than in a sermon by Rev. G. M. Milligan, of Old St. Andrew's Church, a report of which appeared in the Toronto Evening News. The preacher took for his text the words of our Lord to the Samaritan woman, "God is a spirit, and they that adore Him must adore Him in spirit and in truth." The occasion on which these words were uttered was one of the most inspiring in the whole record of our Lord's life. Here was He, the God-man, hungry and spent with the heat of the day, and with God with a woman of sinful life belonging to a nation detested by the Jewish people to whom He belonged according to the flesh. Surely this incident might have furnished a little food for thought to the hearers. But evidently Rev. Mr. Milligan's religion is of the Chinese Boxer variety, and he was evidently inspired by the deeds of his confederates in the East. He went on to make an elaborate exegesis on last Sunday evening. In one respect, however, the Chinese Boxers are far above their Toronto brethren. They show some courage and fight like lions, whereas our clergymen are as cowardly as it is sinful.

After giving out his text, Rev. Mr. Milligan remarked that in these words "Christ brought a unique view of worship into the world." "With God," here we are told that the worship of God in spirit and truth adored by our Lord was unique; that is, completely new. Now, as Cornelius A. Lewis remarks in his postscript, "The Jews themselves maintained that God should be worshipped in spirit and truth. And the most cursory acquaintance with the prophetic writings of the Old Testament will show how frequently the same is insisted on. For example, in the Psalms the Jewish people are told again and again 'to sacrifice the sacrifice of justice.' That is, that the sacrifice is an afflicted spirit." Therefore in saying that God must be worshipped in spirit and truth, Christ was simply emphasizing a great truth admitted by Jew and Gentile, but sometimes overlooked by both.

Rev. Mr. Milligan, however, probably means to insinuate that all external worship is incompatible with adoring God in spirit and truth. This would be a unique view indeed, so unique that the most elementary knowledge of human nature should show its transparent absurdity. "We show its transparent absurdity," then, man a purely spiritual being, then his worship should be purely mental. But man is composed of body and soul, and on that account is bound to render to his Creator an external as well as an internal worship. External is to thought. Surely it would be the height of absurdity to maintain that the use of words is fatal to the act of thinking. On the contrary, it would be very much inclined to form a low opinion of the thinking power of the man who does not know how to put his thoughts into words. Man is naturally inclined to give expression to his thoughts and feelings. This rule holds as strongly in religion as in everything else. Hence at all times mankind has had recourse to external worship in the highest form of sacrifice to express its dependence on the Creator. Moreover, man is a social being. Society, as well as the individual units, based on God and dependent on Him for his salvation. So, as individuals, as well as individual units, is bound to worship God, and the only way in which society can discharge this debt is by public worship, which must necessarily be external. This is one of those primary truths of reason and religion alike, to which the human race bears testimony. The fact that some may call it in question no more makes it less true, than the existence of lunatics disproves that mankind is rational.

After misconstruing our Lord's words the oracle of Old St. Andrew's proceeds to give his idea of worship in the ancient world. He professes to be a dabbler in philosophy, but his dabbling has had only the effect of making him supercilious. He ascribed his own ideas to the ancients. The true philosopher knows that error is a distorted truth; that beneath the widest excesses of Paganism there was a substratum of truth. He is utterly wrong, Mr. Milligan, in his assumption that the worship of antiquity, as founded on awful cruelty. Now, this is utterly untrue, even of Paganism. It was a worship founded on the idea that man should acknowledge his dependence on the Deity by offering to Him of the best which was most dear to Him. No doubt many abuses and acts of cruelty were committed in the carrying out of this principle, but these abuses reflect no more on its truth than the abuse of language does on its utility. "Christ," continues the oracle, "did

away with all these forms of material sacrifice." How did He do away with them? By giving them a depth, a richness, a meaning that they had before. He did away with them by merging them into that tremendous sacrifice of Calvary. Viewed in the light of that awful oblation, the sacrifices of the Old Law had been to so many finer points pointed to the bleeding Victim, at whose expiring cry creation shuddered on God's feet. The Cross is seen to dart its beams to the very beginning of the human race, and the blood of the victim offered by Abel and Noe reflects the blood which flowed from the hands and feet and side of Jesus Christ. This is the way in which Christ did away with the material sacrifices of the Jews, namely, by replacing or succeeding them by a material sacrifice, as bloody and as agonizing as they, but infinitely grander, holier, more powerful. By giving the world law and away with all the bloody sacrifices of the Old Law, just as we put out lights when the sun appears above the horizon. But He left us a perpetual memorial of His death in that "clean oblation" instituted at the Last Supper, when He daily continues on every Catholic altar that intercession for us and application to our souls of His merits, in which, according to St. Paul, He is ever presenting the same sacrifice, always living to make intercession for us.

Instead of doing away with, Christ gave sacrifice an infinitely grander, holier, more spiritual form than it had before. He did not do away with the altar (for does not St. Paul say, 'We have an altar') but He gave the altar a divine grandeur by linking it with Himself. "He combined the extraordinary, dedicatory and festive aspects of Jewish worship in His religion," says Rev. Mr. Milligan. Yes, Sir Oracle, but how did He combine them? You will certainly vainly try to find the combination in anything with which Old St. Andrew's is familiar.

LETTER FROM THE RAMBLER.

Amplify for Thomas Heenan, at the close of his earthly career, he saw the beautiful church of Grafton, in the erection of which he had taken as deep an interest, reach a successful completion; and, whilst a deeply regret that the broad acres which he had accumulated have no longer any influence to foster the growth of ecclesiasticity, and that whilst he saw the father of a very large family, none are to be met with here sharing in those blessings the foundation of which he was largely instrumental in laying. Yet it is pleasant to contemplate the great edifice, now dedicated with the most auspicious omens of which I am writing, was his generous gift, and that for all time that portion of the fruits of his industry will be dedicated to the spread of Catholic truth.

It would be difficult, indeed, to name a more attractive or more picturesque spot than that which I am endeavoring, however feebly, to describe. Whether the traveler goes east or west, by rail or by stage, he cannot fail to strike the eye and make a pleasing impression on the mind will be the handsome structure to which I refer, with its stately spire shooting heavenward, its mountain-like front, its glorious emblem of human redemption. Occasional rays will gleam, with gladness to his ears, the shrill notes of the church bell, as Mr. William Lavery pulls the rope with all the determination of a death-struggle. No must I omit to mention the imposing presbytery, with its face looking towards the midday sun. This is the work of the excellent man who now, fortunately for all, ministers to spiritual affairs of this happy community.

As the church to which I am hurriedly alluding was in process of construction there appeared in Cobourg a young priest, almost fresh from ordination, who was sent to minister to the venerable Father Quinlan, who had near by many mile-post, the allotted three-score and ten, and whose physical and mental powers, had, in the natural order of things, become very much impaired. The young priest (who is the priest to whom I now allude) is a native of the Province of Quebec, and brought with him much of that piety so characteristic of Irish-Canadian priests in the section of the Dominion in which he was born.

About a quarter of a century ago I first met Father Larkin in the house of Father Timlin at Cobourg. He was friendly as the Irish priest generally is, but he was not a man to whom I could say that I feared that his method of enforcement in any parish would result in failures. On this side of the grave I never want to see so dreadful and so humiliating a calamity as that of the Irish ruling the Irish in the church. Instead of the priest and the church ruling the laity, as I sized up the modesty and shyness of Father Larkin on that afternoon when I first met him, I confess that I dreamed some such outcome in my mind. He was placed in his charge. Well, Father Larkin was sent to Grafton, where he still remains; the man whom I deemed to be timid has become fearless and bold, even aggressive, when dealing with sin and vice; the man whom I thought was unable to preach is recognized as one of the cleverest pulpit orators in the diocese of Peterborough; and the minister of the church, who is loved, revered and feared, because of their firm, yet paternal character.

About five years ago a religious cult of rare importance took place in Grafton, which I visited, and in which it was my good fortune to participate. It was that of a mission given by two Pausil Fathers from New York, one bearing the thoroughly Irish name of Hailey or O'Hailey, the other of the name of a Celtic tonic one of Klouder. I shall never forget that mission. Every morning at daybreak during the week of its continuance, large crowds were present, many of whom came a distance of over sixteen miles. They came, as they came on horseback, in carriages, in wagons, in burghers, in buckboards, indeed every conceivable kind of vehicle was utilized except bicycles. And these were used by men and women in the parish attended with one or two exceptions, and these a zealous body of laymen hunted up, but without success. I have been told, but will not