

The Catholic Register.

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

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Current Topics.

The Boer War.

During the past week, the war in South Africa has been transferred to the columns of the London and Provincial Press. The defeats sustained by the British have so wrought upon the public mind that the papers—our Conservative papers—do hold themselves in peace no longer. The point of attack, in what has been apparent to outside judgment for weeks, namely, the incapacity of the British generals in South Africa to grapple with the difficulties of the campaign. The Times, the Standard, and the Daily Graphic are all out against the Government which they accuse of misallocation at the beginning of the war, and failure in execution. As the Times very comprehensively puts it, "the course of the war is a clear proof that somebody is to blame. The fault must be somewhere between the generals, the system, and the Cabinet." But where? The plain fact is palpable enough. Boer strategy and obstinate fighting qualities, combined with splendid equipment and choice of position, are too much for the vast army now in operation under the command of the present British Generals. The months of force and bloody warfare leaves the British in no better position than they were at first. The object of the campaign has not been obtained. Lindley Smith, Kimberley and Mafeking are still unrelieved, and cannot possibly hold out much longer. General White seems to be able to hold his own, but the recent great battle, resulting in the defeat of the Boers, shows that the latter are waking up to the importance of the situation, and concentrating their energies on the downfall of Ladysmith. All sorts of rumors have been flying around to account for the inaction of the British Generals in command of the various relief forces. Methuen is said to be mad, Buller ill, and Gatacre nowhere; while to add to the general demoralization which seems to be setting in, two British regiments are reported to have fought each other by mistake in the darkness, until the ground was strewn with dead.

In the meantime Lord Roberts and Lord Kitchener have arrived at the seat of war, to find 120,000 men on the defensive or watching for an opportunity to strike. Another 35,000 men are to arrive in South Africa within 80 days, when the war will begin.

Canadian Contingent.

The second Canadian Contingent, known as the Special Service Force, continues to occupy a large share of public attention. The various companies or units are getting together and in form, concentrating with a view to embarkation at Halifax. The first Canadian Contingent is by all accounts resting on its laurels somewhere in the neighborhood of Modder River. As a Toronto contemporary says, "It may not have been much. Our Boys were called upon to do; but the fact remains—they did it,"—which after all is more than can be said of the forces under Methuen, Gatacre and Buller.

The government has accepted the offer of Lord Strathcona, the Canadian High Commissioner, to equip and maintain a third Canadian contingent of 400 mounted soldiers for service in South Africa. Added to this is an offer of 100 mounted men by the Province of British Columbia. According to the opinion of a military expert, it is said, it will cost Lord Strathcona half a million dollars to equip his 400 men and maintain them in service for a year. The raising and despatching of these bodies of Canadian citizens show how widely the spirit of imperialism prevails in this country. Whether it will prove a benefit or a serious disadvantage to the Canadian Commonwealth remains for the future to decide.

Reviewing is a prominent feature in English Journalism at present, and all the reviewing seems to end in the Boer War. The year 1899 has been an eventful one—particularly so for Great Britain. It is now contended that the British people did not until the very last believe that the Transvaal would dare enter upon a struggle against the whole might of the British empire rather than succumb to the demands of the Right Hon. Joseph Chamberlain. It is recognized now that the majority of the Boers believed that the South African Republic was in a position to defeat any force the British could bring to bear, and the opening of hostilities found them splendidly armed and equipped at all points. At the beginning of the war it was confidently expected that a force of 10,000 or 15,000 British troops would be able to reduce the Boers to reason. Thus came the disillusionment. The British army and British methods of warfare were considered completely up to date, and the raw Boer levies were expected to do down or beat a lusty retreat before the might of British prowess, generalship and military equipment. Nothing of the kind happened. Three months have passed—three months of sanguinary conflicts, and the position is about the same as at the beginning, with the exception that 10,000 of the flower of the British army have either been killed or put hors-de-combat. They are face to face with the disagreeable fact that they, in spite of superiority of forces, have been checked most effectively at every point. The watching world has not been so genuinely surprised, nor has the British received such a rude awakening during the century now at its close. It may as well be conceded first as last that the Boers have proved themselves superior in everything and in every way except in courage—and in that too they have, on the confession of British Generals, proved themselves the equals of their foes.

Friendship past year say that the with England English people have had their eyes opened in another way. They had built largely and wavered heavily on the friendship of the United States for England—and in a smaller degree on the neighborly feeling of Germany. They made the mistake of imagining that the friendly assurances of their representatives at London were the real sentiments of those countries. They have now awakened to the not very pleasant fact that these two countries, while outwardly friendly really look upon Great Britain as a rival to be beaten out of the field, if possible. Besides, large and influential sections of the American and German peoples are openly and deliberately hostile to Britain, and would rejoice in her downfall. All this, of course, is very bitter for the English Jingoist, but the Anglo-Saxon friendship was over-done from the very first, and excited the ridicule of outside nations. With a horrible war on her hands—a war in which the justice of the British cause has not been conclusively established—hardly a friend among the nations of Europe, with an army so far unequal to the task, with the criticism and rising condemnation of the people of England against it, the lot of the Salisbury Government is not a happy one.

There is for various Catholics in reasons considerable discussion going on in the press, both Catholic and non-Catholic as to the status of Catholics in Boerland, and with especial reference to the Transvaal. Those whose sympathies are with Britain do their best to demonstrate that the Transvaal has acted and does act intolerantly towards its Catholic population; those who side with the Boers assert that Catholics are treated fairly there, and are eligible for public office. Amidst the expression of so much conflicting opinion upon the subject, it is somewhat difficult to get at the right and correct position of things. In this issue of the Register are to be found articles which, it is hoped, will throw some additional light upon the subject.

A Wexford rhymist, who modestly signs himself the "Poet Laureate of Bridgetown," elaborates some verses upon incidents of the war. As is so often the case in Irish affairs, the comic and the tragic are so blended as to be indistinguishable. The following is one verse of rhythmical dialogue between a Catholic chaplain and a wounded Irish soldier:

"And what religion are you?"
"I'm a Dublin Fuzilier!"
"I was sick for want of fightin'!"
"But now I've got my all,
An' father, kindly take my soul,
I needn't make my will!"
"We need not call attention to the vein of humor in the last line. Having no worldly goods to bequeath to any one, the making of wills does not trouble the last hours of the dying soldier."—*Universalist, London, England.*

Now that the people have virtually lost interest in the Philippine war, Gen. Otis is giving out abundance of information. The press will never make him a hero.

THE CHURCH AND THE TWENTIETH CENTURY.

"And behold I am with you all days even to the consummation of the world." These words are as true to-day as they were when Jesus Christ standing amidst his Apostles uttered them. Notwithstanding the fact that the Supreme Pontiff, deprived of his temporal power and station dwells a prisoner in the Vatican, the prospects of the Catholic Church were never brighter than they are to-day. The thinking portion of the world is more concerned with that which makes for the elevation and welfare of human society than for the material increase of wealth, commerce and industries.

Two subjects are now very prominently paraded before the religious world—namely, the coming of the millennium, and the influence upon the minds of men, and what is known as the "Higher Criticism." Mr. Mallock, one of the foremost thinkers in the English speaking religious world, can discern no power in the coming of the millennium, and the Catholic Church, as published by Dean Farrar, the eminent Anglican divine, on the meaning and authority of the Bible, was devoted to the purpose of demonstrating that the inspired writings are a mixture of truth and error. This work, which is a treatise, along with the materialistic theories of Herbert Spencer, in at the core of the present movement against revealed religion, and the non-Catholic Churches seem to be helpless towards the one power in the world capable of dealing with the religion. Difficulties now confronting a large section of Christianity. In his essay called forth by Dean Farrar's book, Mr. Mallock says:

"Modern intellectual criticism is working established, so far as intellectual consistency is concerned, the Roman theory of Christianity, and to destroy the theory of Protestantism; for it shows that Christian doctrine can neither be defined or verified except by the fact which is the world capital of experience, Rome. Rome alone can with any plausibility claim. To vindicate, however, the Roman theory of authority as a theory of Christianity, which is logically consistent in itself, is but to affirm the fact which is the world capital of experience, Rome. He will have to show not only that this theory is logically consistent with itself, its postulates having been once admitted, but that also its postulates are in their turn consistent with the simple process of logic. This consideration brings us to a new aspect of the question—and here we shall discover in a yet more striking way the unique capacity of Rome for defending the Christian faith, and, without being false to any one of its precept principles, to introduce into its principal witness and supporter."

"It is only necessary to carry Mr. Spencer's doctrine [of evolution] farther, and to add that what holds good of social organisms holds good of religious organisms; and we shall find that what we have before us, in the Church of Rome an organism, whose history corresponds to the minutest way with the process of organic evolution as modern science reveals it to us, while Protestantism, with its appeal to the world capital of the scale that is its evolution seems hardly to have yet begun. It is almost stupefying; it is made up of heterogeneous, yet similar, parts; it has no single brain by which the whole body is guided, and new notes are born from it by the simple process of mutation. The Church of Rome, on the contrary, by a process of continuous growth has developed, through the differentiation of parts, an increasingly conscious unity and a single organ of thought and historical memory, constant in able to explain and restate doctrine, and to attest, as though from personal experience, the facts of its earliest history. Is doubt thrown on the Resurrection and Ascension of Christ? The Church of Rome replies: "It was at the door of the sepulchre myself. My eyes saw the Lord come forth. My eyes saw the cloud receive Him." Is doubt thrown on Christ's miraculous birth? The Church of Rome replies: "I am attest the fact, even if it no other witness can be found, that the angel said, 'Hail' in my ear as well as Mary's."

On the Church's Divine Mission to convert the United States, or at least to be a guide to millions in religion, Mr. H. D. Sedgwick, an able American non-British writer, says in the pages of the "Atlantic Monthly": "The Roman Church has always been cosmopolitan. There have been Popes from England, Holland, Germany, France, Spain and Italy. Her ultramarine flag is flying over Norway to Sicily, from Quebec to Peking. Her missionaries have sacrificed their lives over all the world. Her strength has been the Church Universal. England recognizes the Queen as the head of the Anglican Church; Russia the Czar as head of the Greek Church; the Roman Church has never been bounded by national boundary lines; the same has been able to put before the Western world the ideal of a church for humanity. This has been the source of her present strength; and in the twentieth century, with national barriers broken down, her claims to universal acceptance and obedience will be stronger than ever. Americans cannot kneel to an

English King, nor prostrate themselves before a Czar of Russia, but may well do both before him who has the only claim to be considered the High Priest of Christendom.

"Twenty years ago Protestants and Catholics would have banded together against the Roman Church. They would have felt that they must struggle side by side against gross ignorance and gross superstition. But Protestant prejudices against the Roman Church are falling off. Calvin and Knox are losing worship. Johnathan Edwards has become a signboard of obsolete notions. Our old justifications of the Roman Church were part of our inheritance from England. This inheritance has lost its relative consequence, and in the changing character of the United States these justifications are disappearing. Old feuds between Protestant and Catholic have ceased to be so important as their united battles against moral decay. Churches of all kinds draw about together as they feel that their fight is not against opinion, gross pleasures, the untidiness of greed. More and more churches separate religion from their own individual consciences, and associate it with what is regarded as the duty of labor, the sanctity of self-sacrifice, the holiness of marriage, the preservation of noble purposes. They begin to regard religion as a bulwark to guard the spirit from the waves of the material world, and to regard the rich and poor, educated and ignorant, should band together to safeguard the riches of civilization; and that the common refuge for defense and starting point for conquest must be a united church. There is a feeling among Protestants of the most difficult problems of the Church of Rome. The Presbyterians show signs of conciliation toward the Episcopalians; they build churches in the likeness of Magdalene Tower; they put stained glass in their windows; they are less rigorous to heresy. The Episcopal Church, nearer to Rome by far than the other Protestant sects, is constantly gaining ground. Her prelates, her hierarchy, her liturgy are continually being made more and more realistic Protestant and more accustomed to the structure and to the rites of Rome. In the Episcopal Church itself attempt has been made to bring all Christian churches into union, with the idea that the middle ground would be the means of reconciliation between the dissenting churches and the mother Church. But every idea of union prepares the road to Rome. The great original Church will never open her arms and receive a will never turn aside her feet to tread the via media. How shall we ask the Church that claims its authority from the Apostle Peter to humble itself before the Church which derives its independence from Henry VIII.?"

Rev. Edward M'Glynn, D. D.

The following account of a notable career is taken from the columns of the American Herald:

The Rev. Dr. Edward M'Glynn died at 50 p. m. on Saturday January 7th, in Newburg, N. Y. He was born in New York at 4 o'clock, with the prayer of "Jesus, have mercy upon me," on his lips.

Dr. M'Glynn has been ill since November 16, when he was taken with a cold. There is a fortnight, however, of attention until the Monday following, when, as he was entering the rectory of St. Mary's Church, Newburg, of which he was the pastor, he was seized with a severe congestive chill which caused him to retire to his bed. The fever of his death caused the greatest sorrow among the priests and people of New York. The Rev. Dr. Edward M'Glynn was born in this city September 27, 1857. His parents had come to America from Ireland thirteen years before that date, and his father became a contractor, in which vocation he accumulated a small fortune. The elder M'Glynn died in 1847, leaving a widow and ten children.

Edward received his first education at the Thirtieth Street Grammar School, Archbishop Hughes was a friend of the M'Glynn family. He was attracted by the bright and studious nature of the boy, and sent him to the Free Academy, now the College of the City of New York, and afterwards to the College of the Propaganda, in Rome, it having been determined that Edward M'Glynn should enter the priesthood. In 1879, after he had been in Rome eight years, the American College in that city was opened, and he was transferred there. He had received his Bachelor's degree after public examination, and in 1889 was ordained a priest.

Soon after his ordination Father M'Glynn returned to this country, and was appointed assistant of St. Joseph's Church. The pastor of this Church was the Rev. Thos. Farrell, who was noted for the liberality of his views, and his advocacy of the higher education of children, and his association with this priest at the beginning of his career had had the permanent effect upon Dr. M'Glynn's opinions.

From the first, Father M'Glynn was known as an extremely hard worker, and so little did he spare himself that in 1892 his health broke down, and he was sent to Europe to recuperate. This was the last time he ever left his native land. Returning to this country he was appointed chaplain of the Central Park Military Hospital, and retained this position until after the close of the Civil War.

When, in 1868, the Rev. Dr. Cummings, who had built St. Stephen's Church, in East Twenty-eighth Street,

and had organized its large parish, was on his death bed, he asked Archbishop Hughes to appoint Dr. M'Glynn as his assistant. The request was granted, and Dr. Cummings' health, Dr. M'Glynn succeeded in the pastorate. In a short time he had obtained a reputation as one of the most prominent Roman Catholic preachers in this city, and as a man of decided and in those days almost revolutionary views. His sermons all dealt of the management and beautifying of the Church, and the introduction of elaborate music services, while his eloquence in the pulpits attracted numerous congregations. But he still, as when he began his work as a priest, was ever ready to sympathize with and help the poor and afflicted, and he grudging no time or trouble when called upon to comfort the members of his flock. He received \$300 a year salary, and possessed some private means, but the whole of his income, except his necessary expenses, he devoted to his own frugal existence, was devoted to the poor.

The Rev. Dr. Edward M'Glynn, the unselfish disinterested friend of the poor and of the oppressed, had left this world to rest into the eternal mansions of the blessed by thousands of those whom he had befriended in their tribulation on earth. His depth of learning was marvellous. He was always brilliant in his expression. In his college days he was admitted for his wonderful grasp of the most difficult problems of the day. He is remembered by his contemporaries as surpassing in clearness of explanation the cleverest of his very clever professors. Logical and always accurate in his knowledge of theological subjects, at times he would recall the old Church from the inner recesses of his heart, and never knowingly would he swerve in the slightest from her teachings.

At no time, even in the greatest heat of controversy, would he say a word which might be interpreted as the slightest doubt of the faith of the Church. In the midst of the applause of the most enthusiastic audiences, he always kept watch upon his words lest they should ever alienate any soul from the truth. He would vehemently denounce wrong-doing, he would recall past abuses to point a lesson of caution for the future, but ever did he shrink from personalities or personal bitterness.

His discourses were never written before, and he vigorously positive mind was always before him, and what was best for the enlightenment of his fellows. His physique was commanding, his large, massive head bespoke the grand ideas that dominated his mind. His presence was magnetic. While he was sublime in thought and earnest in his most obscure objects, his wit was ever ready to overflow and to delight any company.

From his earliest days he united himself about all things which were for the benefit of the human race, and he always loved to talk upon questions that concerned the public welfare, temporal or spiritual, and quickly those present were delighted to listen to the flow of wonderful ideas and plans for the overhauling of wrong, for the upholding of the right.

Willing to sacrifice everything for what he deemed to be right, he made ample allowance for those who opposed him. No bitterness was shown for himself. American by birth, he was in the freedom which it entailed, the right of self-government by the people. Yet, he never would flatter the people. He was filled with genuine patriotism, but he would not hesitate to tell plainly the defects which he perceived in the action of the administrators of the government.

He was never a politician in the now accepted sense of the term. He had statesmanlike views which he sought to impress upon men.

Never did a poor person apply to him without receiving ample aid. He constantly left himself in an extremely distressed position because of his generosity. His personal relations with his clerical friends were of the greatest delicacy. Not one word would offend in any degree the perfection of modesty or chastity. His love of prayer was phenomenal. He would pass hours communing with God. As in his health commencing in his illness, he found the greatest comfort in the reception of the sacraments which he felt to be the source of spiritual strength to his soul.

A large number of Indians are employed in Natal, Cape Colony, and other British possessions, but neither in Natal nor anywhere else are those Indians treated as are other British subjects. In Natal they are so crushed by unjust laws and so practically in a state of servitude. The Indians are asking themselves the pertinent question, Why are the English at war with the Boers because of the Outlanders' franchise grievance, while England's own Indian subjects labour under greater disabilities in Natal, as well as at other places, than the British Empire, points out that the Legislative Council of Natal keeps Indians on the same level as the blacks, and at the same time it clamours for votes on behalf of the foreigners in the Natal Convention. No wonder the Indians fell to understand the consistency of the English Government in these matters.—*Universalist, London, England.*

It is always safe to learn, even from our enemies—seldom safe to instruct, even our friends.

Doubt is the vestibule which all must pass before they can enter into the temple of wisdom.

Fact or Fancy.

Men and Women

For some time past I have been making a quiet study of our every day young men and women, and I am forced to some conclusions not at all flattering to the twentieth century standard. Whatever it may be due to—women's rights, the New Woman, the equalization of the sexes, the bicycle or the so-called higher education of women—that pronounced chivalry of manner with all that it implied, reverence for women, the physical and mental superiority of man if you like, has almost entirely disappeared. Our young men and women upon slight provocation and doubtful grounds of intimacy become so "chummy" to use a cant phrase of the day, to sustain the comradely manner which implies a becoming and unbecoming dignity to the social intercourse between the sexes. In spite of the independence which women of the advanced type boast of, our young women hold themselves out very cheap, and our young men are developing a deadly hostility towards the sex, which a generation ago would have been unrecognizably dubbed as coxcombry. It is the fashion of young men to boast of the ease with which they can gain the smiles of girls of their acquaintance, and on the other hand our young women are making up their street behavior lead color to these masculine vanities. At any rate it is no uncommon thing for a young fellow of ordinary up-to-date cheek to have paid his attentions to half a dozen girls before he seriously begins to think of matrimony. Would it not be well for our young women to reserve their smiles for such honest and honorable fellows as mean business?

There is no more beautiful thing on earth than the love of men for women, and the responsive affection of women for men, each being the complement of the other as aiming at the perfecting of God's eternal plan. They are therefore not things to be trifled or experimented with, but to be duly recognized and dealt with as the choice flowers of human nature. A young man who makes up his mind to love a woman—love her as a love woman—to love one woman according to the Christian dispensation, or rather limitation—and therefore the young man, if he desires to be honest and serious in this regard, should begin by making up his mind to a discipline which must be observed in later life. He may only marry one woman, and he must be a poor, shallow-hearted creature who keeps fancying himself in love with this and that fair one, and who has not made up his mind on the right one. As is often the case where "cheek" is mistaken for sentiment, he may succeed in creating a tender interest in more than one gentle heart, but he will be sure to make up as bound to do harm to others, and to injure the matrimonial prospects of the discarded one.

The theatrical season is now at its height, and the character of the entertainment provided by the purveyors is dominantly vaudeville. Classical plays, good opera—comic opera excepted—are conspicuous by their absence. The purveyor does not blame for this condition of affairs; it is the public that is the former profess to know what the public want in their theatres, have tested public taste, and experience pronounced for vaudeville. The people can't be amused, they want to laugh, they want to see a sight, striking situations and fun—and that is all. But it is demoralizing to the female members of the profession, who confound with the alternative of reducing themselves to a state of degradation in which all womanly modesty and all womanly dignity are sacrificed for what is oftentimes and at best a doubtful position. They have to become the puppets of the people, to sit in shalmsely nudly before vulgar eyes, and to indulge in the lowest innuendo and the coarsest jests of the popular taste. It is a sign of the times. Another sign of the times is the ever-increasing number of young boys who shamelessly flock to the theatre whenever there is a performance of doubtful character going on. These boys are not blessed with too much pocket money, but they always seem to be able to get the 10 or 15 cents to admit them to the "gods," and as much chewing tobacco as will last through the performance. "See you no boys?" was the best "derision" Children will have a link in life. It must be an additional thorn in the path of actresses who cherish some lingering respect for the mothers who bore them, that the hard conditions of the profession compel them to be the quarry instruments of demoralization among young boys who get demoralized controlling and directing influence on parental authority. I. C. T.

Excavations carried on at Beneventum, under the direction of Prof. Bacchi, have revealed in perfect preservation a theater as large as that of Pompey or Marcellus at Rome. This is, says the British Architect, quite the most important discovery of the official excavations in recent years, though in Rome and at Pompeii something noteworthy is unearthed almost every day. The theater is built of great blocks of travertine.

You may take the greatest trouble, and by turning it around, find joys on the other side.