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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1904.
To the Editor of THE CATHOLIC RECORD,
London, Ont.: For some time past I have read your excellent paper. The Catholic Record, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to be faithful.
Blessing you and wishing you success.
Believe me, to remain,
Yours faithfully in Jesus Christ,
F. D. GAGNON, Arch. of Ottawa,
Adm. Deleg.

LONDON, SATURDAY, JAN. 23, 1904.

AN IMMINENT WAR CLOUD.

Negotiations between Russia and Japan to avert a war between these two powers are progressing very slowly, and at the present moment the situation is so strained that the lapse of a few hours may precipitate a war between them, the consequences of which it is impossible to foresee.

The alliance between France and Russia which has now been in force for many years, and which has been supposed to be so cordial and close that these powers will be found fighting on the same side should the war break out which is now imminent, is asserted not to be so close as has been believed. The alliance between Japan and Great Britain is understood to be of such a nature that if a third power should take the part of Japan's opponent in a war between Japan and some other power, Great Britain would step in to give Japan substantial assistance. It is now believed that this agreement has operated to prevent France and Russia from uniting in a war on the Island empire.

The assertion has been recently made that under the administration of Premier Combes there will be no joint attack upon Japan; but that Japan and Russia will be left to fight between themselves the issue now at stake. Cordial relations have, in fact, sprung up recently between France and Great Britain such as have not existed since the establishment of the Republic thirty-three years ago, resulting in the recent treaty between these two powers, to settle by arbitration such differences as might under other circumstances be settled only by force. All these circumstances have tended toward the continuance of peaceful relations so far as France and Britain are concerned, and it is thus understood that their own differences are to be settled in a peaceful manner. It is scarcely to be supposed that they will engage in a war on account of the conflicting interests of two foreign nations, when it is easily seen that the trouble arises from the greed of conquest or of extending their respective authority over nations which ought not to be under the sovereign control of either contestant.

The present occupation of Manchuria by Russia is a gross violation of the Chinese sovereignty. It has lasted ever since the Boxer's insurrection which was suppressed by an alliance of all the Great Powers of Europe, together with Japan and the United States. The Boxer's insurrection was to Russia a cloak under which the occupation of Manchuria took place with no attempt at concealment, but since then Russia has been constantly making profession that it was always intended to evacuate Manchuria so soon as the attacks of the Chinese Boxers upon foreigners should cease through the united action of the then allied powers. These promises have not been kept, and it is this persistence of Russia in retaining the territory then occupied and since then in pushing forward its outposts and acquiring new territory which is the immediate cause of the present war cloud.

Japan has been indignant enough because of Russia's actual refusal to evacuate Manchuria; but even now she is willing for the sake of peace to let Russia continue its occupation of Manchuria provided an open door be given to the commerce of the world, and that she be left free to exercise control in Korea. But Russia's designs extend to Korea, and herein lies the trouble.

The occupation of any part of Korea by Russia would be regarded by Japan as a menace to her existence.

The Japanese-Chinese war was fought out to establish the independence of Korea as against China, and the suzerainty of Japan over that kingdom acquired, the progressive Japanese are disposed to assert, even should it be necessary to fight Russia in order to maintain them, and it seems that the time has come when this alternative must be taken.

The greatness of Russia's military power cannot be denied, but Japan, which met so courageously the whole strength of the Chinese empire with its 400,000,000 of people, has complete confidence in its own strength, and is not to be cowed by the great strength of Russia with its population of 150,000,000. Powerful as Russia is, it will have to fight this issue many thousands of miles away from its centre of authority, which will be a disadvantage which ought not to be underestimated, especially inasmuch as Russia has numerous interests at stake in other parts of its empire, which will prevent it from concentrating its forces in the attempt to meet Japan so far east.

What the result will be should the imminent war cloud burst, it is difficult to forecast, but the issue is one of great interest to us in Canada, and indeed to all parts of the British Empire, as it is quite within the range of possibility that the Empire may become involved in the issue. The tendency of Russia to extend its territory in every direction is a danger to British rule in India and Burma, and Britain cannot look on with indifference should Japan be worsted in the coming complications. There is therefore not only a possibility, but even a probability that before many weeks elapse, perhaps even before many days, Great Britain may declare herself a determined ally of Japan.

The interests of China are undoubtedly on the side of Japan, which is aiming solely to stop Russian encroachments. The Chinese have not courage themselves to say nay to the Cossack invaders, but they may take courage when they see a plucky nation like Japan offering alone to meet and check the Russian advance, and it is by no means unlikely that there may be so powerful a combination as Japan, Great Britain and China united to oppose that advance which is a defiance thrown out against all these powers together, and we may almost say against the whole world.

THE OTTAWA MAYORALTY.

A highly esteemed friend sends us the following in reference to the contest for the mayoralty of the city of Ottawa:

Mr. John J. Enright, who, with Mr. D'Arcy Scott, suffered defeat in the recent elections at Ottawa, was a member of the Separate School Board for nearly twenty-five years, and chairman for many years. He is a charter member of Branch 23, of the C. M. B. A., and almost since its inception has been prominently connected with St. Patrick's Asylum, the leading Irish Catholic charity of Ottawa. Mr. Enright's aldermanic career extended over eight years, and his friends claim that he had a better right than Mr. Scott to ask the suffrages of the Catholics of Ottawa, and that it was not Mr. Enright but Mr. Scott who should have withdrawn from the contest.

In justice to Mr. Enright we have much pleasure in publishing the above. We are indeed glad to know that he has been such a useful member of the community. However, looking at the matter as an outsider, and with no desire to interfere in the local differences of our friends in Ottawa, we sincerely trust that we will never again witness the spectacle of one Irish Catholic opposing another in this manner. As to the remedy—well, it is for the Irish Catholics of Ottawa to apply it. And in the future those who endeavor to promote a spirit of unity and friendliness amongst them will be doing a noble work.

AN IRREGULARLY CELEBRATED MARRIAGE.

The Rev. Joseph H. McMahon of New York City writes to the Freeman's Journal contradicting a statement made by Senator Depew and his wife whom he married at Nice, France, to the effect that the priest at Nice had not been deceived in regard to a Protestant marriage which was celebrated after the Catholic marriage by the priest. Mr. Depew is a Protestant, and his wife, nee Miss Palmer, is a Catholic, and the Catholic cure of the parish of Notre Dame, Nice, married the couple, who were afterwards married by a minister of the Protestant Episcopal Church of America. This double marriage took place on Christmas eve, by dispensation of forbidden time, and difference of worship.

The cure of Notre Dame Church being interrogated by the Bishop of Nice on the subject answered that the

fact of the intended second marriage was not made known to him, otherwise he could not and would not have assisted at the first marriage.

The Cure declares that he did not comply culpably, as the intention to contract the second marriage was concealed from him.

The Bishop of Nice on being informed of all the circumstances declared that there was a grave error contrary to the customary procedure in the case of mixed marriages, and he certainly seems to imply that the cure was careless in the matter which his Lordship says, is "a cause of scandal to the Catholic world."

The other requisite conditions for a mixed marriage were complied with, as it was agreed that the children born of the marriage shall be brought up as Catholics.

The Cure says in his own justification: "It is only through the papers that I learned that a Protestant marriage followed the ceremony by me, and it was then one of my assistants who gave me the paper. I live in my church and do not occupy myself with the outside world. I was not acquainted with the parties to be married, and have not had relations with their circle of friends. I could not, therefore, know their plans, especially on account of the reluctance on the part of those interested, for which I absolutely decline to assume the responsibility."

HERR SUDERMANN AND THE ANARCHISTS.

A very amusing episode has occurred in the German literary world, from which the inference is drawn by the critics that the well-known writer Herrmann Sudermann has been converted from his former strongly expressed radical and Socialistic, and we may even say Anarchistic views.

The writer named has produced a comedy which has been played before a Berlin audience, creating considerable surprise at the "moral" therein conveyed, and perplexity that a writer, who has been hitherto regarded as almost, if not quite an Anarchist, should in a serio-comic drama insinuate that the Socialistic party which has greatly grown in strength in Germany during the last few years, is insincere, and could be readily dissolved by the easy purchase of its most irreconcilable leaders, at the cheap price of a few very small favors from the Government.

The play is called "Der Sturmgesede Socrates," or "Storm-Club Socrates." It describes proceedings of the "Storm-Club" which consists of a number of revolutionists of '48 who have retained their old opinions, but only as a theory, as it is perfectly well understood that their radicalism will never attempt to overthrow the existing civil order of things.

The members of the Storm-Club meet regularly in a small inn where they discuss the current political questions of the day over their beer. They call themselves by fanciful names to show their radicalism, such as "Cato, Brutus, Bruno," etc. The leader of the party is called "Socrates," his real name being Hartmeyer. He is a dentist by trade, and the other members all practice some legitimate profession, one of them being even a minister of the national Church.

While the club is in session one evening, an attendant comes in to tell that the Landrath or chief magistrate wishes to see "Socrates." There is general consternation at this, as it is naturally inferred that they are all to be arrested for treason; yet the Landrath is admitted to the meeting and is warmly welcomed by the whole party, who were all afraid of the consequences of showing him anything but a friendly exterior. The purpose of the visit is then made known. It is not to arrest the members, but it is to obtain the services of the dentist President of the Association under peculiar circumstances. A prince of a royal house is at the moment visiting the town, and one of his dogs has the toothache, and needs the services of a skillful dentist! Socrates is asked to cure the animal, and he will, of course, be well rewarded.

The ex-revolutionist leader indignantly refuses. He would cure an ordinary dog; but to do this for a princely dog would be against his most cherished principles!

The magistrate knows all about the workings of the society, and makes a mild threat that the refusal of the leader may lead to much unpleasantness to himself and his comrades. But to no purpose! Socrates is incorruptible, and persists in his refusal.

Socrates, however, has a son who belongs, indeed, to the society, but whose principles are not so stern as those of his father, and he cures the dog.

The father is the one who is most exasperated by his son's treason, and insists on the son's expulsion, which takes place.

Now the magistrate moralizes and gives some salutary advice to the members to be more moderate in their talk. Then he produces a casket which

contains a decoration. The prince has sent a ribbon to the father for the service rendered by the son in curing the dog!

What is to be done now? Shall Socrates accept? His principles forbid this, but vanity is strong, and his wife urges his acceptance. He yields and puts on the decoration. He next repents his weakness, and weeps; but the wife's persuasion coupled with his own vanity unite in leading him to believe that after all the present regime may be the best thing for the country.

Herrmann Sudermann's hit has given many the impression that one who knows so thoroughly the present status of Socialism and Anarchism would not have written such a play were he not convinced of the hollowness of the vaunted fraternity of the Anarchists and irreconcilable upholders of radicalism.

DEATH OF A NOTED PRIEST.

The death of the Very Rev. Dean Kilroy—a sketch of whose life we publish in another column—brings grief to many a heart in this diocese and elsewhere, but more particularly to the good people of Stratford, in whose midst the venerable Dean labored during nearly a third of a century. The late Dean Kilroy was a remarkable man in many respects, but in a special manner for his magnificent work in everything that had for object the advancement of the interests of God's holy Church. His was a great and noble and warm heart which went out in love in an abundant measure to all his fellow-beings. He was at all times loyal and obedient to his Bishop, possessed a loving consideration for his brother priests, and had a sincere regard for the welfare of the people committed to his care. Father Kilroy was blessed with a full share of nature's gifts and as a preacher he was wont to touch the hearts of those to whom he appealed. May we not hope that his good works having gone before him that he is now in the enjoyment of the eternal reward promised to those who follow in the footsteps of the Master.

A SURPRISING APOTHEOSIS.

An impressive memorial service was held in Central Presbyterian Church to-day in memory of the members of the congregation who passed to their reward during the last year. There were twenty names on the honor roll, the first one being that of Hon. A. T. Wood, who died about a year ago. Rev. Dr. Lyle preached an appropriate sermon.

The above item is taken from a Hamilton despatch of 10th inst. to the Toronto Mail and Empire. And for what religious purpose was such a memorial service held? It was certainly not "to pray for the dead," or to better their condition in any way. It was the practice of the Jews for ages before the coming of Christ "to pray for the dead that they may be loosed from their sins," as we learn from 2 Macc. xii. 42 etc., where the sacred writer declares: "For if he (Judas Machabeus) had hoped that they that were slain should not rise again, it would have seemed superfluous and vain to pray for the dead. And because he considered that they who had fallen asleep with godliness had great grace laid up for them."

This practice continues to the present day, being one of the most solemnly preserved features of the ancient Jewish religion; and we may be sure that it was for this "holy and wholesome thought" of praying for the dead, that King David ordered and observed a fast for his general Abner, and not for the useless purpose of proclaiming Abner's greatness.

The practice of praying for the dead that they may be loosed from their sins was, in truth, approved by Christ Himself when He made it understood that some sins shall not be forgiven in the world to come, as when He says:

"And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world nor in the world to come." (St. Matt. xii. 32).

But Presbyterians are strictly forbidden to pray for the dead.

"We are to pray for the whole Church of Christ upon earth . . . but not for the dead." (L. Catechism, 183, Conf. xxi. 4). We must infer, therefore, that the 'impressive memorial service' above referred to was not the useful anciently revealed and scripturally approved practice of praying for the dead. On the contrary, the item itself gives us to understand that it was merely to put on "the honor roll" the dead of the Central Presbyterian Church for the past year. It was for the purpose of honoring dead men, not of benefitting them or honoring God. It was, therefore, rather a worship of man than of God, which is something we should hardly have expected from a Presbyterian congregation, in view of the strenuous warfare carried on by John Knox against what he was pleased to call the "superstitious worship of dead men."

Surely times have changed greatly since the days when the Covenanters fought on many a field for the simplicity and purity of religious worship!

The Catholic Church pays due honor to God's saints who are His special friends, in accordance with St. Paul's words: "Honor and glory to every one that worketh good;" but she does not attempt and never has attempted a general apotheosis of all who have died in her communion.

DOWIEISM.

After all that has been said concerning the departure of John Alexander Dowie for Australia for the purpose of starting a branch of his sect there, it is now stated that he will not for the present go to that colony, though it has been several times announced that the purpose of his wife in going thither is to prepare the way for the establishment of a Dowie Church and settlement.

The Chicago Elijah is said to be now investigating Matagorda island in the Gulf of Mexico on the Texas coast for a site for a new "Eternal City," to be conducted pretty much on the same plan as Zion City near Chicago. Should he not deem the island a suitable place for his operations, he may select a site for them within the boundaries of Mexico. His plan is to start extensive stock farming and factory work. He is said to have an option on Matagorda island, embracing thirty thousand acres, and he announces that he may transfer thither his entire following from the state of Illinois.

Mexico has already allowed Mormons to make settlements within its borders, and if it opens the door to the Dowieites also the country will soon have on its hands cranks enough to give its legislators work for many years to come in suppressing their idiosyncracies. Far better will it be for Mexico if the pseudo-Elijah finds a suitable site for his second Zion within the territory of the sovereign state of Texas.

THE PAULIST FATHERS.

The extended notice of the late Venerable Paulist Father Very Reverend George Deshon brings to the mind of the present writer one of the earliest missions preached by the then newly founded Order of St. Paul the Apostle. The mission was opened in St. Patrick's church in the city of Quebec on the Sunday following St. Patrick's Day in 1858 or '59, I cannot say which. The preachers were Rev. Fathers Hecker (Superior), Hewitt, Baker and the lamented Father Deshon.

At the High Mass on the day named Father Deshon announced the order of the service, and audible was the smile that went around amongst the congregation at his pronounced "American accent"—something new in that pulpit—as well as at his peculiar gestures—every exhortation being enforced by his arm, which he extended down at full length below the pulpit. As has been said, he was not an orator in the accepted meaning of the term, but his instructions previous to the evening sermon, as well as, sometimes, in the early mornings, were always practical and effective.

If memory serves, Father Hecker's work was confined more to the instructions, especially in the early mornings, than to the set evening's sermons. He always had a story to tell. One that now presents itself was about a man who had ridden some miles to some one of the missions, apparently in some country place. Arrived at the desired point he "hitched up his nag," went to confession, and afterwards mounting the animal, said: "Get along now, Ned, you are three hundred pounds lighter!"

Father Hewitt preached sometimes at the evening services. His style was very quiet but withal convincing.

The orator of the band was certainly Father Baker, whose death occurred not long after the mission in Quebec. He was of an ascetic appearance, and his face was heightened by a gas light which was at his back—the pulpit being at that time affixed to the gospel gallery.

The missionaries arrived in Quebec some days before, but the opening mission was postponed at the desire of the patriotic pastor, so that it might not interfere with the celebration of the national festival. He also placed them in the hands of the late Rev. Father Ferland, the historian, and their time was occupied in visiting the different historic points of the city and surroundings.

Returning to Father Hecker, many a time has the writer been told of his going through the corridors of St. Patrick's presbytery in the early morning swinging the large dinner bell—that bell which so often called to their repast the occupants and the hosts of visitors who were the guests at the always hospitable board of the pastor, the regretted Reverend Father Bernard McGarran, who, having retired from the active ministry, died at the residence of his nephew, Rev. Father Bernard Watters, in Goderich, Ont., in 1882, and whose remains were brought to Quebec by the Rev. Fathers Watters and Connolly (now of Ingersoll), and laid in the family lot in St. Patrick's cemetery, attended by almost the entire congregation as well as by citizens of all denominations. Requiescat in pace!

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Thomas Scott.

Can it be true, as is so constantly affirmed, that there is no sex in souls? I doubt it exceedingly.—Coleridge.

CONFIDENCE IN GOD.

Preached in the Paulist Fathers' Church New York City, February 1, 1903.

GOSPEL IN THE STILLING OF THE STORM AT SEA.
"At that time: When Jesus entered into the boat, His disciples followed Him. And behold a great storm arose at sea so that the boat was covered with waves; but He was asleep. And His disciples came to Him and awoke Him, saying: 'Lord, save us; we perish!' And Jesus said to them: 'Why are you fearful, O ye of little faith?' Then, rising up, He commanded the winds and the sea; and a great calm ensued. But the man wondered, saying: 'What a One is this, for the winds and the sea obey Him?' (Matthew 8, 23-27).

We are told by some of those who visit the Holy Land in our own time, that there is nothing in the world quite so desolate as the Lake of Gennesareth by night. There is not one single town of any consequence within the wide circumference of the hills. The smiling fields and fertile acres of the people that our Saviour loved have disappeared. The Jewish villages along the Galilean shore have been blotted out. The Roman villas, and their cities on the heights, have long since crumbled into dust. The very mountains, with the passing of the centuries, have changed. There is nothing now, except the sky above the restless waters, and the waves themselves. There may be seen from time to time a fishing vessel, still engaged in what was once the principal industry of the greater part of the population. But the descendants of that people, once the proud possessors of the Promised Land, have been scattered like the dust before the tempest. The very language that they spoke is seldom heard. And yet the little incident, which happened on that lake by night so many centuries ago is still remembered, and gives promise of remaining in the minds of men until the end of time.

It was after many busy months had been spent in the neighborhood of Capernaum, upon the Galilean shore, that our Divine Redeemer went into a boat by night, in company with His disciples, and with the intention of crossing over into the country of Gennesareth. Soon they saw Him fast asleep in the stern of the little vessel. The sails were set to catch the rising wind. Mile after mile they journeyed on. And then the signs of an approaching storm began to appear. The stars went out above them, and the lights along the shore. The waves rose higher and the darkness came. The thunders echoed in the mountains, and the lightnings played among the hills. The tempest came upon them in its dreadful fury, down the dark defiles of Hermon. The sails were dropped. The struggle for their very lives began. The winds were singing requiems above them, and the waves were opening sepulchres beneath. Their courage failed them as they thought how many a boat went down on such a night. The spray was dashing on the sleeping form of the poor wanderer in the stern. They watched and waited. They prayed in silence until human nature could stand the strain no longer. One mighty wave, that carried death in its momentum, broke over them. Then came the fearful shriek from drowning men in the darkness of the night: "Lord, save us; we perish!" Then, standing up, He raised His hand above the frightened waters; and the waves went down. He looked into the whitened faces of the twelve and said: "Why are you fearful, O ye of little faith?" And then the stars came out above them; and the lights began to twinkle on the Eastern shore. They piled their oars, and soon the boat was beached. The sun was rising in the country of the Gerasens. And Jesus Christ had taught the world another and a needed lesson in that storm on the lake by night.

There is no lesson more needed in this world of ours than the lesson of confidence in our Creator. There are so many things to take away the hopes of childhood and to kill the aspirations of our youth. There are so many failures, and so many of our plans that never can succeed. There are so many difficulties to contend with, and there are so many enemies to fight against in their selfish and unscrupulous way. There is life itself with all its cares and hardships. There is death with all its sadness and uncertainty. And men and women cry out in the darkness of the night of despair, and express the vain wish that death could only end it all. But no, there is eternity. And then the dreadful thought that with all our failings, we cannot by any, even the remotest possibility, be counted in with the elect. How many men and women are there in this congregation who have said in the silence of their hearts: "If I had only died before I ever did commit a mortal sin! If I had only died the day when I received my First Communion! If I had never even dreamt of the sins that I have committed since! If I had only died when I was still God's friend, and when He was mine! To think that I have to face all the trials and the difficulties of this life that yet remain, then death; after that I have to stand before my Creator, with nothing but the record of misspent life in my hands!"

There is one of the motives for want of confidence in the minds of many persons. They have done so many things against their Creator in the past, that they think they have forfeited His interest in them. Every trial of life that comes is a punishment for their past sins. Every sickness that comes, is the consequence of these sins. Every time death comes, it reminds them that the vengeance of the Creator is still unsatisfied. They believe in the gospel of destruction. They can hear the echo of the Old Law down through all the ages: "Moses in the Law commands that such a one be put to death." And they have more confidence in Moses, and the Pharisees' interpretation of him, than they have in Christ. They have made for themselves another god, a god of vengeance, and they worship him by fear. How many men and women are adrift on this wide ocean of despair! They know for an absolute certainty that they are doomed because of their past sins. It