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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD London, Ont.

A WAR-CLOUD. The war-cloud no larger than a man's hand has been so often seen, without the storm of actual warfare afterwards breaking out, that it is a precarious matter to predict that there will be really a war; and indeed the wars which have been the most bloody and the furthest extending in their consequences, have usually begun from a quarter in which it was least expected that the world's peace would be disturbed.

The war in South Africa was a notable exception to this condition of affairs, as the preliminary negotiations which preceded it were drawn out to an unusual length, the hope being that an amicable arrangement might be brought about which should be satisfactory to both parties, and in this case the negotiations were so protracted that it cannot be said that the war was suddenly sprung, though it could scarcely have been expected that the defiance of an ultimatum should have been sent by Paul Kruger to Great Britain, followed by the invasion of British territory.

There is now another war-cloud visible over the Mediterranean sea, which may suddenly burst. On the 1st inst. a French fleet was sent to Tangiers, consisting of eight battleships, two cruisers, and three torpedo boat destroyers. The Sultan of Morocco either cannot or will not restrain his wild subjects from making predatory incursions into the French territory of Algeria, and, as a matter of course, French prestige and the substantial interest of France would suffer if France should allow these depredations to go on unchecked, and as the best means of putting a stop to them, very naturally France threatens the invasion of the Sultan's empire, so called. Hence comes the threatened attack upon Tangiers.

But Tangiers is just the African fortress on which Great Britain looks with most jealous eye. It is opposite Gibraltar at the entry to the Mediterranean, and as it is close to Ceuta, which is the key to the Mediterranean on the African side, there is little doubt that the possession of Tangiers would lead to the possession of Ceuta at an early date. Ceuta is at present in the possession of Spain, and with Gibraltar, it divides the control of the entry to the Mediterranean.

With France holding Tangiers, it would follow at some very distant date that Spain would be constrained to cede Ceuta to France, a thing to which Great Britain would never consent so far as she would be able to prevent it. Spain would certainly not wish to give up Ceuta, but as she has already lost nearly all her colonial possessions, and has remaining no reliable fleet since its almost complete annihilation in the Spanish-American war, she would not be able to retain Ceuta for long, if the French had possession of Tangiers. The bare possibility of France gaining Ceuta cannot be regarded with equanimity by Great Britain, as France would thus obtain the same control over the entry to the Mediterranean on the African side, which Great Britain exercises on the European side of the strait. The two powers controlling the two positions on the opposite sides of the Straits of Gibraltar would dominate completely the entry to that great inland sea, and

would be able to keep the powers of the world out if they were already out, or to bottle them in if they were in; provided the two powers were on the same side.

So long as the key to the Mediterranean on the African side is held by two weak powers like Spain and Morocco, the British Government can tolerate the situation, though, no doubt it would be better pleased if circumstances should arise which would throw Tangiers and Ceuta under its control, just as Gibraltar is held from Spain. But we need not be surprised if Great Britain is very loth to see Tangiers pass to the dominion of a rival European nation, and, therefore, the implied threat which France makes to seize Tangiers excites the alarm of the people and Government of Great Britain; so that very quietly and without ostentation or uttered threats as to what may occur should France follow up its action by an actual attack on the fortress, the very day after the arrival of the French fleet at Tangiers, namely, on July 2, the whole British squadron in the Mediterranean received orders to remain in the neighborhood of Gibraltar and to be ready to move to any required point on six hours' notice.

There can be no doubt for what purpose these orders have been given. It is evident at a glance that the British fleet is to take a hand in the matter, should France seek to take possession of Tangiers, and thus a war which might involve all Europe would be precipitated at once between Great Britain and France. This is the significance of the present war-cloud, which looks more threatening to the peace of Europe than anything else which has occurred for years to strain the relations between Great Britain and France. Thus even the Fashoda incident and the French shore trouble in Newfoundland sink into insignificance in comparison with the present situation.

To add to the complication, a warning voice has been raised in Germany. On July 3rd an article which is thought to have emanated from the Government appeared in a semi-official paper of Berlin, declaring that under no circumstances will Germany allow France to take possession of Morocco, or Tangiers, or Ceuta, as this would enable France to shut Germany out of the Mediterranean in the event of war.

France is undoubtedly desirous of adding Morocco to its African possessions, as the possession thereof, with Algeria and Tunis, would dominate the desert of Sahara, and establish close communication with Senegal and the Ivory Coast, both of which are already settled by Frenchmen, and are among the colonies of France.

Further, the possession of Ceuta would give secure communication between the southern and western coasts of France. Great Britain could not and would not permit France to share the control of the Mediterranean with her, if she could prevent it. Ceuta is to Britain a position of the greatest importance, but her hands are partly tied by the South African war, and she may not be inclined to intervene alone between France and Morocco at the present moment; though we believe she would do so if that were necessary rather than allow France to take possession unopposed. But the warning voice to France from Germany comes at an opportune moment for Britain, as it indicates that Germany's growing sea power and African colonies make the possession of the key of the Mediterranean nearly as vital a matter to Germany as to Britain, and make both these powers jealous of the expansion of France toward the straits of Gibraltar; and thus the task of checking French designs in that direction will be all the more easy.

We should deeply regret that the horrors of war should envelop any two or the whole three of these nations, but we cannot conceal from ourselves the fact that the horizon looks more threatening at the present moment than has been the case for many years.

ANOTHER PROPOSED UNION.

Efforts are being made to unite all the Protestant bodies doing missionary work in Japan. The Presbyterians united several years ago into one body, but the union resulted in a declaration of independence on the part of Japanese Presbyterians, so that as a Church it should not be controlled by the parent bodies and a standard of doctrine was adopted which more resembled Unitarianism than Presbyterianism. Now the Methodists are arranging terms of union between their different denominations, and it is proclaimed that when the union shall be accomplished, the

new body shall be an independent Methodist Church merging within itself the United States North and South, Wesleyan and Episcopal and Canadian Methodists. But the general movement looks beyond this to the union of all sects. When that takes place the Baptists will be content with a sprinkling of water, Presbyterians will submit to be immersed and Anglicans will listen to the sermons of ministers who have avowedly no Episcopal ordination or Apostolic succession.

A RUSSIAN SECT.

The principle of private judgment as the ultimate judge in the interpretation of Scripture is not admitted in the Greek any more than in the Catholic Church; yet from time to time sectaries arise in Russia and other Eastern Schismatical countries which adopt this principle, and the result is quite similar to what it has been among the Protestant sects.

The strangest vagaries are imagined by some obscure individual, most frequently by some ignorant peasant who is puffed up with the belief that he (or she) has a revelation from God to teach some new and fantastic doctrine which he has discovered in the Bible. Soon a number of fanatics gather around the new teacher and proclaim him to be their prophet, and the new sect after a while has quite a large following.

This is what has happened in the case of a new sect which has made its appearance in the Province of Samara on the Volga. An elderly peasant woman in Seznova calls herself "the blessed mother," and is so called by her followers.

The Blessed Mother's followers are mostly women, but there are men among them, and all are obliged to leave their homes and dwell like the ancient troglodytes, in caves dug out in the sides of the hills, it being their belief that in accordance with St. Matthew xix, 29, and St. Mark x, 29, they should literally leave their houses and brethren, sisters, fathers, mothers, children and lands for Christ's sake in order to inherit eternal life in the world to come.

It is asserted that the persecutions inaugurated by Mons. Pobodnosteff, the chief procurator of the Holy Synod of the Orthodox Church, against all dissenters from that Church have made these fanatics more determined than ever to follow their own conscientious convictions, as they say "it is better to obey God than man."

The blessed Mother is attended constantly by ten of her female followers who are called "the ten wise virgins." These bear lights in accordance with St. Matt. xxv, 2, and the peasants believe that if the Blessed Mother, with her wise virgins, go through their fields in procession, a good crop is sure to be reaped in the harvest.

These processions take place always by night so that the symbolical burning lights may be more impressive.

THE FRENCH POPULATION.

In advance of the publication of the census returns of the Dominion, it is known that the increase of population has been large, and in many towns of Quebec the increase is said to be as much as 100 per cent. During the last few years very rosy statements have been made to the effect that there was a repatriation movement among the French Canadians who had emigrated to the United States, and that large numbers had returned to Canada. There have been a few who have so returned, but the repatriation movement is mythical, notwithstanding the fact that the Quebec Government has offered great inducements for their return in the way of free grant of fertile lands in attractive districts of the Province, with loans at low rates to assist settlers to build houses and equip their farms. Agents have also been employed to bring expatriated French-Canadians back, but these have met with no success in inducing their return.

Canadians may as well face the fact that those who have left the country will not return, and though large sums of money have been spent toward effecting this, there is no result from this further than that there are a couple of feeble settlements of returned French Canadians at Lake St. John and in Alberta. We should try to keep with us those who are here, by legislation for their best interests, rather than spend our energies in useless efforts to bring back those who have absolutely left us.

A very neat and interesting monthly, entitled "The Cross," comes to us from Halifax. It contains much that is of value to Catholic readers, and we sincerely hope it will meet with abundant success.

"THE DIVINE PLAN OF THE CHURCH."

In the Preface to Thoughts for all Times, by Monsignor Vaughan, Bishop Hedley remarked:

"If I am not mistaken there are large numbers of our English, Irish, American and Australian Catholics, who would readily accept any book written with a fair amount of literary power, which shall place their religion before them with fullness, with security, with devotional emphasis, and at the same time in a language they can understand."

The prelate's contention is amply justified by the support accorded to such works as "Watches of the Passion," "External Religion," and to Rev. John MacLaughlin's latest venture, "The Divine Plan of the Church." His first production, "Indifferentism" was successful, and commands, we believe, a ready sale at the present time, not through the wiles of the enterprising publisher, but because it is solid in matter, clear in diction, and orderly in its arrangement. And without wishing to add our poor words of commendation to those already given it by competent authorities, we merely say that the present volume has all the merit of its predecessor, and that it deserves to be read and re read and to find a place in the home library.

Referring to the idea developed in this book, His Eminence Cardinal Vaughan remarks:

"In working out this problem—the problem of all problems for every sincere seeker after Christian truth—Father MacLaughlin has been happily inspired to carry his readers above the ordinary level of every day controversies, and to seek the necessary type of the Church in the Divine Mind of Her Founder."

"Studied in this, the fountain head of light, the Church of Christ appears in all the beauty of Her Divine Ideal. . . and all such evasions as 'branch theories' and 'national autonomes' and the other mere working-compromises which veil their dogmatic helplessness under the plea of 'comprehensiveness,' stand revealed in the pitiable poverty of their purely human character."

CANADIAN ESSAYS, BY THOMAS O'HAGAN, M. A., PH. D.

Dr. O'Hagan does not believe in letting his powers "rust in him unused." Now and then one sees an article from his pen in newspaper and magazine, or hears of him lecturing in some part of the country. But whatsoever the demands on his talent he manages to give the public annually something in book form—prose or verse—a reminder that he is contributing his quota to the upbuilding of our national literature. This time he presents us with Essays dealing with Canadian history and literature, and published with the hope, as the author says, of promoting a wider and better acquaintance on the part of Canadians with the historical and intellectual development of their own country. We sincerely hope the author may not be disappointed. The Essays have appeared from time to time in various magazines, and have been referred to in our columns. We should, however, wish to say that the Essay on the expulsion of the Acadians is very readable, and, to those who have not Richard's masterly expose of English brutality on that occasion, very valuable.

The author's criticisms of his literary brethren are saturated with kindness. There is never a suspicion of ill humor, but always for this one and the other a well turned phrase embodying the appreciation of a kindly and sympathetic soul. Robert Carman, if we may still claim him, and the others who are endeavoring to make our literature more original and less imitative, are accorded, and justly, a bounteous measure of praise.

In reading the article on Canadian Poets we happened upon the name of Rev. Father Dollard, styled by Dr. O'Hagan as the best Irish-balladist now living. But what has become of "Irish Mist and Sunshine?" Has its publication been suspended? If so, we are glad, for that book did not do anything like justice to the ability of Father Dollard, and was, as it seemed to us, compiled for the purpose of giving publicity to the most mediocre of his productions. Some of his best work was not in the volume.

The essay on French Canadian life and literature reminds us that the men who have lived on what Voltaire called the few acres of snow, have done not a little towards our civilization, and have bequeathed us the priceless heritage of a past gemmed with deeds of heroism and self sacrifice.

It is quite amusing, the author says, to hear people of Ontario who cannot frame a sentence in French speak of the French language of Quebec as a

patois. This is absolutely false. Of course it is, but we do not think that Ontario people were so far behind the times. It is due to the French Canadians to say that they have done more to preserve the historical records of Canada than all other Canadians together. The truth is, there is more Canadian patriotism to day in Quebec than in any other Province of the Dominion—if Canadian patriotism means a true appreciation of Canada's past and present—the preservation of her historical records and monuments. It is this true Canadian patriotism that has made Quebec the wealthiest literary portion of the Dominion.

We bespeak for this little work a generous welcome. It is well written, patriotic, and just the thing to hand to those who have obscure ideas of our civilization. (William Briggs, Toronto. Price, \$1.00)

A CRUCIFIX UNEARTHED.

Some workmen while grading a mound a few days ago near the new summer hotel which is being built at Frankfort, Michigan, unearthed a crucifix eight inches long, which is in a fair state of preservation. The crucifix is of brass, which was formerly plated with gold, as some traces of the plating remain. In December last a skull was found in this neighborhood, which was claimed to be that of Father Marquette, the famous Jesuit missionary and explorer.

There is a tradition current that Father Marquette was buried on the banks of the Betsey River, which flows into Lake Michigan, and this would indicate the spot where the skull and crucifix have been found; in which case this would be Father Marquette's own crucifix. Dr. France's history says that Father Marquette was buried at Four Streams south of Traverse Bay, which would also indicate near the mouth of the Betsey river.

THE FAITH-CURE ELIJAH.

John Alexander Dowie of Chicago who pretends to be the prophet Elijah come again to earth, has been prosecuted for keeping an unlicensed hospital. His Zion is filled with sick patients whom he professes to heal by faith without the use of medicine or medical men, who are entirely tabooed under this "divine healer's" methods. Thus his receipts are almost entirely profits except when he boards his patients; in which case his charge for board is high, to the extent that he has become immensely rich through the credulity of his followers. The health department and the corporation counsel hold that he keeps a hospital and is bound to pay for a hospital licence—a contention which he disputes.

A few days ago he called upon Mayor Harrison to protest against the prosecution, which he calls "persecution." He asked in the language of scripture: "Why persecutest thou me?" "That is the first I heard of it," answered the Mayor.

Dowie then explained that Zion is not a hospital, and that this had been decided by three courts.

The Mayor told this Elijah that he would examine into the matter, and after Dowie's departure in stately style with his liveried coachman, the Mayor told those about him that he had no intention to "buck his head against a stone wall," and if Dowie has the decisions of the courts in his favor, he will not interfere with his proceedings. Meantime the City Council appear to be determined to push the prosecution in order to force Dowie to take out a license for his hospital, or to oblige him to give up his faith cure practice, which has resulted in so many deaths.

Two more deaths have been reported from Dowie's Zion or hospital during the past week, besides several others which have been recently reported. One of these is a peculiarly distressing case. It is that of a woman named Mrs. Julia Thomas aged twenty-eight years, who was one of twelve children of Mrs. Mary Andrews who had reared all her children in the faith cure belief, and of these Mrs. Thomas is the tenth who died under the treatment of Dowie and other faith curists, the physicians attesting in most of these cases that with proper medical attendance and care the children would have recovered. Mrs. Andrews, however, is infatuated with Dowie, and still maintains that if the children could have been cured at all, Dowie would have cured them. "What is the use," she said, "of talking of Doctors where Dowie is powerless."

Since the above was written dispatches from Chicago inform us that

in Evanston, a suburb of the city, the populace, rendered indignant by the numerous deaths which have taken place in Dowie's Zion, mobbed the Dowietes when the latter attempted to preach on the streets. The attempted preaching was a bravado on the part of the Dowietes, who expected a row and came prepared, to the number of 200, one half of them being members of the Zion institute, and the other half a paid body-guard which Dowie maintains out of his easily earned treasury.

The mob used eggs and innoxious vegetables, and both guards and disciples were roughly used, nine having been hurt to the extent that they can now call themselves the victims of persecution. The injuries inflicted on them, however, do not seem to have been very serious.

The police came upon the ground during the melee accompanied by the Mayor of Evanston, who ordered the Dowietes to disperse to prevent a breach of the peace. As they refused to obey this mandate, a fire engine was brought to the scene of conflict, and the hose turned upon the Dowietes, who then fled precipitately and in the utmost confusion.

The people of the town were in great glee at this rout, and joined in with syringes filled with dirty water. The Dowietes assert that they will return in stronger force, and the townspeople say they will muster more strongly than ever to put down their intrusion on their streets.

We are not advocates of mob law, yet we are not very much surprised at the manifestation of public indignation, when we consider the provocation afforded by the Dowietes, who persist in forcing their delusion on the public at the cost of many lives lost through the culpable rejection of medical treatment where it is badly needed. If a spark be applied to a powder magazine it is to be expected that it will explode, and the Dowietes should be more modest than to push their vagaries offensively before the public gaze.

THE TRAMP NUISANCE.

Benton Harbor, Michigan, has found what its civic officials believe will be a satisfactory solution of the tramp nuisance. It is well known that, for the most part, to get work is the last thing a tramp desires. He wants the world to give him a living while he idles away the time in begging, and it is a common thing for tramps to say very decidedly: "The world owes me a living and I must get it somehow."

Yet there are some who are tramps by necessity, who are really desirous to get work, and these have become tramps and beggars because they are unable to get the work for which they are looking.

The Benton Harbor plan has been thus evolved: the city has decided to begin paving the streets on an extensive scale, and Chief of Police Johnson proposes to put every tramp who is found begging to work at grading the streets. He proposes to scour the back streets every night, to arrest the tramps discovered, and keep them at work till the paving has been completed. As between fifty and one hundred men will be required, he may not obtain the requisite number in Benton Harbor itself, and in this case he will ask the neighboring city of St. Joseph to supply the deficiency.

The tramps who are really desirous of earning an honest livelihood will be glad of the opportunity thus afforded them to get work; but the hoboes who wish to prey upon honest people will take care to give Benton Harbor a wide berth, and in that neighborhood, at least, the tramp nuisance will probably be greatly abated.

It would be profitable all around to use the same method in dealing with tramps in other cities. It may happen, indeed, that these cities will not always have work to give on so large a scale; but there are very few cities where great and much needed improvements may not be made at moderate expense if the Benton Harbor plan be adopted. Let it be tried.

A POINTER FOR CATHOLIC SOCIETIES.

Rev. J. H. O'Donnell, of Watertown, Conn., gave a valuable hint to Catholic Societies in the following words recently at Watertown:

"Organizations composed exclusively of Catholic young men, and which boldly proclaim their allegiance to the Church, should never rest content with their merely social or insurance features, laudable as they are and worthy of preservation. They should enter into and become exponents of Catholic life at its best. They should stand forth in the open as sturdy and united champions of Catholic rights—and there are such things as Catholic rights—as staunch, unabashed and intelligent defenders of their spiritual

mother against stupid, Christian and pharisaic energetic and notable the clergy in strengthening our intellectual religious status."

DEATH OF DANIEL

London has lost by most prominent and citizens in the per Regan, Esq., president Loan and Savil. For the past few years has been falling, and it was regret that the most note of the gradual in ease was making on the and healthy frame. The skill and the most tend of no avail, as the hand to have rested upon breathed his last, sur members of his family Central avenue, on noon, 13th inst., at went to his eternal rest all the consolation of having been attended illness by Rev. Father Cathedral.

His death adds a long list of remarkable men removed from of few years. A remarkable, was Daniel Regan of regret at his removal will well up from friends as well as far will all realize that a manhood is gone, an cult to fill the void. amongst men at all places.

Born about sixty township of Westmin who well deserve to noble pioneers of the Regan received the training which the afforded. He, however of his opportunities. him with more than his and this he put to good came upon him. Who man he came to London in commercial pursuit perseverance and an honor were his market He grasped the world a man and the traits could find no place in ture. The world was its possibilities stared as his manhood developed to meet it with a gifted mind, and a carve out a place, truth and justice—am triumph in the world eminence. Success was to year, but he would practice of anything dignity of true manhood noble to stoop to the ster. He was—and proud of his name, and work is done that he unswerving as his led.

After some years merical life he relin suit to engage in He was a stockholder tural, Loan and Sa and shortly after its appointed one of the death of Sheriff Glas he was unanimously position, and he has years. Under his p to his extraordinary his careful handling prudence and experie play in every depart the bank sh able degree of prosper sheet of each year. I one of the ablest t part of Ontario. In the midst of his brilliant fulness. Death came lie true to his Church the pole, and always give a reason for the him. Death came to don a man of whom L. Death came to take f loving family a hus the name and a father for his children was o Death came to take Canadian of whom I had cause to be pronu He was one we wen we had few like hi from amongst us to with a garland of eternal reward fr he lent a helping ha the family whose id prayer goes up also throne of grace from one who pens these fr ute to his memory— valued him for his tr who will for many a patronship of one w worthy of being cher The funeral took morning, at 9 o'cl Cathedral, where Hig was celebrated for Rev. Father McKee

The pall bearers w Reid, Thomas Coffey, J. Reid, James Wilson, Masuret and Thos. B. As an evidence which Mr. Regan wa was one of the larg seen in London for He is survived by sons and four daug son, Charles, mercha was present at his breathed his last, a two of whom are mer munity of St. Joseph the publisher of the extends heartfelt con soul has gone to meet mercy! Mary help