

The Catholic Record.

LONDON, SATURDAY, MAR. 18, 1905.

INDUSTRIAL SLAVERY.

Some of our contemporaries over the border grow eloquent over the sad state of Russia. But was it not Thoreau who said that the best way to have a clean street is to cleanse one's own doorstep as a beginning. It strikes us that our brethren should get their own national thoroughfare in order before venturing to devote their attention to that of other peoples.

PATENT MEDICINES.

Mr. Edward Bok is still on the trail of the "patent medicine." This gentleman has been jeered at for his industry in this respect: he has been ridiculed because he made a charge against one company which he could not substantiate; but he is, nevertheless, doing a work which should be appreciated. He contrasts the methods of the physician of standing in his profession, who makes known any formula for the alleviation of the ills of humanity, with the patent medicine doctor who conceals his discovery and sells it to those who suffer.

WANTED: THE GOSPEL IN ACTION.

We have every sympathy with the just demands of the workingman. We have, with every right-thinking citizen, our faces set against the "sweat shop" and the employment of children. We are not blind enough not to see that many of the toilers' grievances are real. And we do not imagine for one moment that the efforts of amateur reformers and speeches of those who emerge every now and then from their easy corners will make them disappear. So believe also the Socialists who are

abroad in the land and working earnestly for the new order of things. That Socialism is but a dream we know, and that likewise all its schemes, so long as human nature remains as it is, will come to naught. But in the meantime, while the discontented are examining the new ideas, and dreaming and hoping, we can offer them the Gospel, not in speech but in action. We say action, because the workingman is surfeited with arguments. He knows something about human brotherhood, but he wants to have proof of it. He sees dimly mayhap the blessedness of poverty, even though he cannot understand why many of those who preach that doctrine are singularly averse to become acquainted with that blessedness.

We have indeed the same means by which the Church broke the manacles of the serf, and through the centuries there is for our encouragement and imitation the record of many a struggle on behalf of the poor and down-trodden. We can recall the days of the Florenti, and feel the enthusiasm of men such as Mermillod in Switzerland, of Von Kettler in Germany, of the workers in Belgium and Austria and Spain who have demonstrated that Christianity has not, so far even as this world is concerned, lost its vitality.

Under the heading "Some Figures," the Cleveland Press recently had the following: "Abstention Pays. This is no mere rhetorical assertion unsupported by the facts. A well-known insurance company proves the assertion by irrefutable statistics."

"The figures include the working period of life, that is to say, from the age of 20 to the age of 70. It is shown that while 45,956 of the total abstainers die in the period, there are 57,891 deaths of the moderate drinkers.

"Further: Between the ages of 20 and 30 there are 11 per cent. more deaths among the moderate drinkers than among the abstainers; between the ages of 30 and 40, 18 per cent.; between the ages of 40 and 50, 24 per cent.; between the ages of 50 and 60, 42 per cent.; between the ages of 60 and 70, 19 per cent."

ST. JOSEPH.

THE LESSON OF HIS LIFE.—KNOWN AS THE "PATRON OF THE UNIVERSAL CHURCH"—NOT NOTED FOR ANY SPECIAL ACHIEVEMENT, BUT A MODEL OF JUSTICE.

Everywhere and at all times men have judged the qualities and actions of their fellowmen by their more outward pomp and glitter. Power, superior talents, brilliant success, actions which lead to astonishing results—these are what they admire, and to these they pay eulogiums and raise monuments. It would almost seem that even sanctity stands in need of this exterior splendor in order to deserve the admiration of mankind. Men appreciate the outward gifts of miracles and tongues because of the celebrity which they attract; but those humble virtues which render the saints agreeable to God are apt to escape their vision and rarely excite their admiration.

St. Joseph, who as patron of the Universal Church is raised above all the other saints of heaven, had none of those brilliant qualities which mean so much to the worldly mind. His ministry never rose above the plane of humble, everyday life. He was not called, like Moses and Joshua, to give laws to nations and to make kings tremble on their thrones; to command the elements and to change the ordinary course of nature; to astonish the world by his power. He did not, like the Prophets and Apostles, open the eyes of the blind, heal the sick, bring the dying back to the light and recall the dead from the tomb. No extraordinary actions are related of him. The Gospel speaks of him simply as a just man whose life was always regulated by the will of God and in conformity with the strictest rules of justice.

The will of God is the primary source of all justice; it fixes the duty of man and makes the state in which he is placed his sure way of salvation. Hence it follows that submission to the will of God is the first mark of justice. Where man is subject to the will of God he accomplishes all his duties; his piety has no more obstacles to fear, and his actions are always inspired by the purest motive—the glory of God. In the example of St. Joseph, we have a striking illustration of His submission to the will of God. His submission to the will of God renders him a model of justice in his love of the state to which he was called, and in the promptness of his obedience to the divine commands.

When Mary after three days of mysterious separation found the Child Jesus in the Temple disputing with the doctors, she thus addressed Him: "Thy father and I have sought Thee sorrowfully." And the Evangelist adds that He "was subject to them."

When Almighty God decreed that the august mystery of the Incarnation should be accomplished, Joseph was the one chosen to be not only the foster-father of the Child Jesus, but the faithful guardian of the child in secret. The Son of God when about to descend on earth to assume our human nature, would have a mother. This mother could not be other than the purest of virgins, and her divine maternity could not impair her incomparable virginity. Until such time as the Son of Mary was recognized as the Son of God His Mother's honor had to be maintained. Some man, therefore, was destined to be called to the high honor of being Mary's spouse; this privileged mortal was Joseph, the most chaste and the most just of men.

But he was not only chosen to the glory of having to protect the Mother of the Incarnate Word; he was only called to exercise an adopted paternity over the very Son of God. So long as the mysterious cloud was over the infant of saints Jesus was known by men as the Son of Joseph and the carpenter's Son. When Mary after three days of mysterious separation found the Child Jesus in the Temple disputing with the doctors, she thus addressed Him: "Thy father and I have sought Thee sorrowfully." And the Evangelist adds that He "was subject to them."

Thus we have seen the glory and power of the just on earth are not the certain measure of their merit and holiness; but far different is the case when the links which bind them to earth are severed. As the gifts which they receive are the true reward of their sanctity it follows that they must be proportional to their merit. The more resplendent their life has been with virtues the greater the homage and veneration to which they are entitled after death, and the holier they have been in the sight of God, the more perfectly they have accomplished His will, the higher the degree of authority and power to which they are raised.

God, and how worthy he is of our homage. Always subject to the divine will, his life was but one uninterrupted succession of virtuous actions; every instant added but fresh lustre to his merits. He is, therefore, before God the most powerful of the saints as he was the most just of the children of men. How great must be the power of his intercession with that Son whose love he never ceased to merit! And this is why the Church hails him as her patron and protector, and why devotion to him prevails wherever true faith exists.

Justly, then, we may apply to ourselves the words which of old were addressed to the needy ones of Egypt: "Go to Joseph." Let us go to Joseph with confidence, asking of him not temporal favors, which might be the cause of our ruin, but grace to persevere in well doing. Let us learn from him to be contented with the lot which Providence has granted us, to be submissive to the will of Heaven, to be charitable in our dealings with our fellowmen; in a word, to walk as he did in the path of justice. Our supplications will then be worthy of Joseph; he will bear them to the throne of the omnipotent God; the Lord will bestow upon us His Benedictions, and if, like Joseph, we are not rewarded with earthly consolations we may confidently hope for an abundant reward in the better life to come.—Ave Maria.

THE D'YOUVILLE READING CIRCLE.

A regular meeting was held on Tuesday. The shocking news of the assassination of the Czar's uncle, Serguis, was noted. The war seems to have paved the way to insignificance beside the terrible upheaval at home in Russia.

Our Oxford study has brought us to the great controversy when such names as Newman, Faber, Arnold and Ward became so prominent. We shall often speak henceforth of Dr. Pusey. He was rector of Christ Church cathedral. The college of this name has always been one of the most important at Oxford. On its register have been written such names as Ben Johnson, Sir Philip Sydney, Gladstone, and even His Gracious Majesty, King Edward VII.

To woman's glory be it said Oxford was founded by a woman, away back in early Saxon days. A Saxon princess, Frideswida by name, wishing to escape from an over-zealous lover, that she might devote herself to study, sailed down the Thames from her father's palace until she reached a natural cloister formed by tall stately oak trees intertwined with English ivy. Here she landed, but was soon discovered by her lover.

As he and his suite approached they were suddenly struck with blindness. Taking this as a sign from Heaven they returned home, and the determined lover became reconciled to leave Frideswida to follow out her own plans. Other women desiring to live apart and devote themselves to prayer and study soon came, and in time a great abbey arose from this humble beginning, and its fame spread throughout the country.

The Abbess Frideswida came in time to be called a saint. After her death pilgrims came each year to pray at her tomb. This is the legendary story of the founding of Oxford. Perhaps no other nation has so rich a treasury of beautiful legends as has England and it is a pity they are not given more prominence.

The Oriental Study was continued, the beginning of the fourth Book of the Light of Asia being read. It describes night in Buddha's beautiful palace. His young wife is troubled on this particular night, by four strange dreams. Buddha considers them a call to him and he decides to leave this palace secretly and enter upon his life-work—his great renunciation.

THE SCOPE OF CHARITY.

There are many of us who forget that we are stewards of what we possess—administrators of goods not actually our own. Hence we are told that we will be called upon to give an account of our stewardship. Then with the measure we measure unto others it will be measured unto us.

The man who realizes the fact of his stewardship can never be a miser. There is a scope and duty of charity that embraces more than our own relatives. The homeless, the fatherless and the needy will be embraced in the circle of that duty. The command to love our neighbor as ourselves points out both obligation and reward.

To do good by last will and testament is commendable, but it is far better to administer our own goods. Men make "wills" because they know that now they can be stewards no longer. There is a certain compulsion about wills and hence not the same measure of reward as to a full free act.

The will that reaches out to the poor and homeless is better as a rule than the will that considers none but relatives. "As often as you did it to one of these little ones, you did it unto Me."

Charity that is based on a quid pro quo or is measured by that principle is not charity. In the parable of the Good Samaritan the lesson is emphasized—who is your neighbor? not exactly better to give than to receive.

No merchant anxious for profit commends of the number of his customers. He rather rejoices in their multiplication. The world would be poorer had it no poor. The denizens of earth would be badly off if they could not

make to themselves friends of the mansion of unquity and give them a hope of being received into everlasting dwellings. Fortunately for us, unfortunately perhaps for those who need us, there are many opportunities of doing good. There is the sick and destitute neighbor; there are those who seek work and cannot find it; there are the orphans who have lost their natural parents; there are the old and feeble and destitute who have outlived their own children; there are the institutions of charity. But why enumerate? We all know them. "Give alms out of thy substance and turn away any poor person; for so it shall come to pass that the face of the Lord shall not be turned from thee."—Catholic Universe.

AN ARCHBISHOP PRINTER.

Dr. O'Reilly, the Catholic Archbishop of Adelaide, and Metropolitan of South Australia, who is on his way to Rome, possesses an accomplishment unusual in an Archbishop. He can "set up" type. He was the editor of a weekly paper before he became a prelate, and his compositors went out on strike. In this emergency he took to the case himself, and industriously acquired the art of typesetting. He afterwards called the strike a blessing in disguise as it saved him the trouble of writing any more leading articles. Thereafter he put them in type straight from his head.—Catholic News London, England.

CATHOLIC NOTES.

A Jesuit will be one of the professors in the new Punjab (India) university when completed, teaching Oriental and Semitic languages to special students. Several orders driven from France by religious persecution have found refuge in Egypt—the Carmelites and Little Sisters of the Poor at Alexandria; the Ladies of the Sacred Heart in Cairo.

The pallium will be conferred upon Most Rev. J. J. Glennon, D. D., the new Archbishop of St. Louis, Sunday, May 14. Cardinal Gibbons will officiate and Archbishop Ryan will preach. Father Francis Van Antwerp, for years widely known as "the smallest priest" of Detroit, Mich., is lying seriously ill at St. Mary's hospital, that city. He is one of that country's priest-heroes.

Rev. A. G. Van der Eerden, the well-known Jesuit missionary, died at St. Louis University, last Saturday, after a brief illness. He was taken sick in New London, Wis., where he had been giving a mission, and died less than a week after his return to St. Louis. Lord Kenmare, who died at London last week, was a devout Catholic and took an active part in the reception given Cardinal Vanuoli on his visit to Ireland last August. The deceased Earl was eighty years old and at one time represented County Kerry as a Liberal in Parliament.

Bishop Spalding, of Peoria, who was stricken with paralysis early in January, will go to Hot Springs, Ark., to recuperate after his long illness. He is improving and it is said will be as well as ever in a few months. A new book from the Bishop's pen, entitled "Religion and Art," will be issued this month.

When Earl Roberts was in Mafeking, South Africa, recently, one of the first places he visited was the Convent School. As a testimony of his appreciation of the aid rendered by the Sisters of Mercy during the siege he presented a large photograph of himself, bearing his autograph, and the date of his visit.

Cardinal Richard, Archbishop of Paris, who has just been celebrating the diamond jubilee of his priesthood, was born at Nantes, on the 9th March, 1819. He has been a Cardinal since May, 1889. His Eminence is deeply respected even by the opponents of the Church in France.

Rev. Edward Kelly, S. J., one of a famous trio of priestly brothers, died in Dublin last month, aged eighty years. He was one of the most beloved as well as one of the most scholarly priests in all Ireland, and his life was remarkable for the great number of good deeds which he accomplished. One brother, Rev. William Kelly, survives.

Queen Alexandra, of England, has lately for special private inspection at Buckingham Palace a masterpiece by Mucillo recently brought to light, the subject "Christ Healing the Paralytic." The picture has been in seclusion for one hundred years, and is now in the possession of Doig & Co., 174 New Bond street, London, at whose gallery it will be exhibited.

A meeting of the Catholic Bishops of England and Wales was held at Westminster last week, to consider the position of affairs under the Education Act. The Bishops considered it desirable that the duty of doing all in their power to facilitate the giving of such religious education in the schools as the parents desire should, where necessary, be impressed upon Education Authorities.