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"Christianus mthi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, MARCH 18, 1905

estly 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 order grow eloquent over the sad examining the new ideas, and dreaming and hoping, we can offer them the Gospel, not in speech but in action. ingman is surfeited with arguments. 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. He notes the difference of treatment accorded to the poor and the rich, and has a suspicion that eloquent denuncithis autocrat holds undisputed sway when it emanates from those who stand over thousands of them and their cap in hand before Money, is merely one way of taking vocal exercise. times do protest and pay the He is impressed by the earnestness of penalty of being deprived of their the Socialist, by his ardour in disseminmeans of livelihood, and being sent as ating his ideas, by the tokens of which exiles into the industrial world. On he is not chary of brotherly love; and,

the camps of the arguers, are not so

potent as we should wish them to be.

some of its adherents are recreant to

We have indeed the same means

manacles of the serf, and through

the centuries there is for our

the poor and down trodden. We can re-

call the days of the Floretti, and feel the

enthusiasm of men such as Mermillod

ia Switzerland, of Von Kettler in Ger-

many, of the workers in Belgium and

Austria and Spain who have de-

monstrated that Christianity has not,

so far even as this world is concerned.

It seems, to quote again Rev. Dr.

Kerby, that there is but one way to

for it, and to set to work to co-ordinate

the forces of society in the work of re-

ABSTINENCE PAYS.

Under the heading "Some Figures," the Cleveland Press recently had the

"Abstinence pays.
"This is no mere rhetorical assertion

unsupported by the facts.
"A well-known insurance company

proves the assertion by irrefutable

satatities.
"The table of statistics cover 125

considerations.

"Rather surprising?

"Abstinence pays."

lost its vitality.

will be equal and receive fair play. formity with the strictest rules of justmind and cite arguments as its corrective. But it is well to remember that these arguments, when they do

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. When 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 motives. Such are the virtues of which Joseph gives us so striking an example. His submission to the will of God renders him a model of justice in his love of the state to which he was by which the Church broke the called, and in the promptness of his obedience to the divine commands. And we need only reflect on these two points to be convinced that he was really what the Holy Scriptures style encouragement and imitation the record of many a struggle on behalf of

him-a just man. The first effect of submission to the will of God is to keep us in the place which He has marked out for us. As He is the Sovereign Master of our destiny, and as He proportions His graces to the state which He wishes us to be, it follows that man, submissive to His will, should content himself with the situa-tion in which he finds himself; should not seek to rise above it against the will of Heaven, and should never strive to substitute arbitrary works and a chimerical perfection for the duties which God demands and the perfection meet Socialism. We must prove that which he exacts. St. Joseph, reduced it is not necessary. The proof must be in achievement, not in argument: in without a murmur the order of Divine in achievement, not in argument: in life, not in books. The best way to educate public opinion into this view, if it be correct is to admit the futility of the founding of Oxford. Providence. He does not oppose to high honor of being Mary's spouse; this privileged mortal was Joseph, the beautiful legends as has English privileged mortal was Joseph, the most just of men. own conclusions; which would seek to change the appointed order of things. if it be correct, is to admit the futility of verbal argument against Socialism in the face of facts which seem to argue

or self-love might suggest. always sure to meet with opposition whenever they do not agree with our own inclinations. Not that we should consider the example of St. Joseph as condemning that noble emulation which makes one aspire to reach honor-000 lives, and extends over a period of 61 years. The data, mind you, is that upon which the actuaries base all their figures. The insurance company does business upon the life expectancy fig-ured by the actuaries. The question of the insurance companies is a questions of cash. It is unaffected by moral that even in seeking dignities "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 46,956 of the total abstainers die in the period, there are 57,891 deaths of the moderate drink-

> In the ordinary course of human events the hand of man alone appears to guide everything; God remains invisible and acts through secondary causes. In the history of St. Joseph, on the contrary, the finger of God appears to guide everything. God chooses all the means and leaves to the minister of His will nothing but the task of meditating

saint of the New Law.

During his whole life, when God commands he fears no danger, he dreads no enemy, he shrinks from no hardships, he refuses no sacrifice.

Because God wills it he retires without

desolate and dreary as it is, and stands over his charge a faithful sentinel— will, his life was but one uninterrupted the guardian and protector of his infant Lord. Not a word of complaint escapes his lips when he is told to arise in the middle of the night and take the Child with His Mother and fly into Egypt. He neither questions nor hesitates; he He neither questions nor hesitates; he men How great must be the power of is the faithful man still—still true to his intercession with that Son whose

are what they admire, and to these they pay eulogies and raise monuments. It would almost seem that even sanctity stands in need of this exterior splendor faigues and dangers of the journey; he selves the words which of old were addressed to the product of the fatigues and dangers of the journey; he asks no questions concerning the duration of his exile, nor the time when his struggles are to cease; but, rising from his sleep, he takes the Child and His Mother and sets out without guide or assistance, leaving to God alone the task of watching. the saints agreeable to God are apt to escape their vision and rarely excite their admiration.

Admiration without gauge of without gauge of the grace to persevere in well doing. Let us learn from him to be contented with their admiration. of Heaven's will he returns from exile to his native land with Jesus and Mary; for them be endures poverty and humilia tion and remains until death the faithful and tried guardian and protector of his Lord. What an admirable spirit of obedience! How eloquently does it not teach us to submit without a mur-

The exemplary submission of St.

Joseph to the divine will thus rendered ments and to change the ordinary sim, as we have seen, a model of justice in his love of state, his perfect patience, world by his power, and to lead a people to the Land of Promise. He did not promptness of his obedience. It remains for us only to consider the remains for us only to consider the rewards which his justice merited.

On earth justice rarely meets with temporal rewards. The impious, in the midst of pomp and prosperity, frequently are in the enjoyment of grandeur and riches. Their success ems to surpass their fondest desires; whilst the just, on the contrary, have often for their portion only contempt and indifference. Without the light of faith we should perhaps not unfrequently be tempted to imagine that the favors of Heaven are the reward of crime, and its disfavor the only recom-pense of virtue. Joseph, whose virtues merited the praise of the Holy Spirit in the inspired writings, did not re-ceive for his reward temporal pros-perity and success. Like so many other just men, he was poor and per-secuted, an object of scorn to his fellowmen. The distinctions of the world were unworthy of his merit; but God extended to him the prize of real greatness; He granted him the understand-ing of the divine mysteries; He estab lished him protector of His chosen ones on earth, and He selected him to co-operate in His adorable designs—three prerogatives vouchsafed to Joseph alone, and alone fit to be the recom-

pense of his virtues. When Almighty God decreed that the august mystery of the Incarnation should be accomplished, Joseph was the one chosen to be not only the con-fidant, but the faithful guardian of the divine 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 need of a protector. Some man, there-

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 of saints Jesus was known by men as of saints Jesus was hown by men as the Son of Joseph and the carpenter's strange dreams. Buddha considers the 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 doctors, she thus addressed Him: "Thy is the South Him in the South Him in the South Him is the South Him in the South Him in the South Him is the South Him in the South H ather and I have sought Thee sorrow-ng." And the Evangelist adds that

He "was subject to them."
What wonder, then, if this fosterfather of the Son of God was prefiged in the Old Testament, and that one of the most glorious of patrichs? Listen to St. Bernard, who us compares the two Josephs: "The hus compares the two Josephs: "The irst was sold by his brethren and led nto Egypt, thus prefiguring our Saviour's being sold; the second, to avoid Herod's envy, led Jesus into Egypt. the first was faithful to his master nd treated his wife with honor; the that depth is wife with honor; the second, too, was the most chaste guardian of his spouse, the Virgin Mother of his Lord. To the first was given the understanding and the interpretation of dreams; to the second the knowledge of and participation in the divine mysteries. The first laid upstores of corn, not for himself, but for all the people; the second received the Living Bread that came down from Heaven and kept it for himself, and the second received the Living Bread that came down from Heaven and kept it for himself. from Heaven and kept it for himself ard for the whole world."

Thus we have seen the glory and power of the just on earth are not the ertain measure of their merit and oliness; but far different is the case when the links which bind them to earth are severed. As the gifts which entitled after death, and the authority and power to which they are

raised.

This reflection, then, will make it easy for us to understand how great must be the power of St. Joseph with

a murmur to the grotto of Bethlehem, God, and how worthy he is of our make to themselves friends of the mam 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 lary.

He suppresses all nurmurs; he seeks her patron and protector, and why de-

> 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 Benedic tions, 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.—

THE D'YOUVILLE READING CIRCLE.

A regular meeting was held on Tues day. The shocking news of the assassi-nation of the Czar's uncle, Serguis, was noted. The war seems to have paled into 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, SirPailip 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 de-vote herself to study, sailed down the Thames from her father's palace until she reached a natural cloister formed 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 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

rominence.

The Oriental Study was continued, the beginning of the fourth Book of the Light of Asia being read, over the very Son of God. So long as the mysterious cloud was over the saint ful palace. His young wife is troubled on this particular night, by four strange dreams. Buddha considers

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 nonbe 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 cle of that duty. The command to love The picture has been in seclusion for

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 rela-tives. "As often as you did it to one tives. of these little ones, you did it unto

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 whom are you neighbor to not exactly who is neighbor to you. Hence it is better to give than to receive.

No merchant anxious for profit com-plains of the number of his customers. He rather rejoices in their multiplication. The world would be poorer had The denizens of earth it no poor. The denizens of earth leave it even wer a day during would be hadly off if they could not sojeurn of alty-eight years.

mon of uniquity and give them a hope of being received into everlasting

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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 chil-dren; there are the institutions of charity. But why enumerate? We all know them. "Give alms out of thy substance and turn not 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. set up" type. He was the editor of 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 type setting. He afterwards called the strike a blessing in disguise as it saved him the trouble of writing any more leading articles. Thenceforward he put them in type straight from his head .- Catholic News London, England.

CATHOLIC NOTES.

A Jesnit 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 offici-ate and Archbishop Ryan will preach. Father Francis Van Antwerp, for years widely known as "the smallpox priest" of Detroit, Mich, is lying seriously ill at St. Mary's hospital, that

mown 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.

He is one of that country's priest-

Lord Kenmare, who died at London last week, was a devout Catholic and took an active part in the reception given Cardinal Vannutelli on his visitte Ireland last August. The deceased Earl was eighty years old and at one time represented County Kerry as a Liberal

Bishop Spalding, of Peoria, who was 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 appre-ciation of the aid rendered by the Sisters of Mercy during the siege he pre bearing his autograph, and the date of

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.

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 Alexandria, of England, has lately for special private inspection at Buckingham Palace a masterpiece by Murillo recently brought to light, the subject "Christ Healing the Paralytic." 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 posi-tion 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 need be impressed upon Education sary. Authorities.

Sister Gabriel Doyle, the oldest Lorretto nun in India, as well as one of the oldest European residents of the station, died at Loretto Convent, Darjeeling, India, on Jan. 3 She was born in County Carlow about the year 1818, and went out to India with the first party of Sisters (of whom she was the so'e survivor) in 1841. In 1846 she accompanied the foundress, Momer M. Teresa Mons, to Darjeeling, never to leave it even for a day during her long

VOLUME XXVII.

The Catholic Record. LONDON, SATURDAY, MAR. 18, 1905.

INDUSTRIAL SLAVERY.

Some of our contemporaries over the

tate of Russia. But was it not Thoreau who said that the best way to have a clean street is We say action, because the worko cleanse one's own doorstep as a beginning. It strikes us that our He knows something about hubrethren should get their own national man brotherhood, but he wants thoroughfare in order before venturing to have proof of it. He sees dimly to devote their attention to that of other peoples. When they banish their own despots it will be time enough for them to marvel at the oppressed of far away lands. Theoretically the American citizen is a free and independent citizen: practically he is in the majority of cases the subject of some industrial autocrat. And ation against materialism, especially families. They may and someshow days the American citizen can arrayed against all this, he sees oftexult in the knowledge that he has | times but listlessness and indifference. " the right to life, liberty and the pur- Strive and struggle as he may, the suit of happiness;" on other days he toiler is generally on the ragged edge must, whether in the work-shop or in of want, and is, therefore, attracted the legislature, do the bidding of his by the vision of the age when all men master. A wonderful man this despot, with power and spoils beyond the We may deplore this condition of dreams of the most renowned sheeplifter-and more wonderful still the citizen who, while chanting the glories of his freedom, shows by his slavish not obstruct the view of selfishness in submissiveness to the autocrat that he is a meet companion for the victims of the most brutal despotism. He is in It is of course illogical to proclaim the the dungeon of industrial slavery, that bankruptcy of Christianity because is guarded by the friends and adherents of the monied kings. And he gener- its obligation, but argument alone will ally stops there until he is taken out not bring this home to the minds of and branded as "too old to work." men. Then as a compensation for his services

he is given a ticket to the poor-house.

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. He points out the absurdity of entrusting one's physical salvation to men who have never een us and who refuse to disclose the names of the drugs or ingredients in his nostrum. That cocaine, alcohol and morphine enter into the composition of many patent medicines is well known. A mother, says Mr. Bok, was found recently giving to her child five times daily a teaspoonful of a certain "purely vegetable extract, to build the child up," as she explained. But the lassitude of the child grew worse. Finally a friend offered to have the "purely vegetable extract" examined. It was found to contain not a single trace of " vegetable extract," but among other ingredients were found 41.6 per cent. of alcohol. A physician recently testified that he had known at the least of a half dozen children directly killed by their parents by the use of so-called syrups, and we might go on to tell of the mixtures which, containing cocaine or morphine, fashion the drug fiend, and of others which, made up largely of water, with a dash of prussic or sulphuric acid, just to render it noxious, are used by Canadians. We refer to this matter merely to remind our readers not to be beguiled by the advertisements which appear in the daily

WANTED: THE GOSPEL IN

prints. Whatsoever their ailments, let

them consult a near-by physician.

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 latter belief.

The figures of the insurance expert to the insurance formers and speeches of those who do not lie. He has therefore demonstrated that other things being equal, the total abstainer will live longer easy corners will make them disappear. than the man who drinks moderately. So believe also the Socialists who are

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

Everywhere and at all times men have judged the qualities and actions of their fellowmen by their mere outward pomp and glitter. Power, superior talents, brilliant success, actions which lead to astonishing results—these the suppresses all numbers; he seeks the suppresses all numbers; he seeks the parton and protector, and where the suppresses all numbers; he seeks the parton and protector, and where the suppresses all numbers are parton and protector, and where the suppresses all numbers are parton and protector, and where the suppresses all numbers are parton and protector, and where the suppresses all numbers are parton and protector, and where the suppresses all numbers are parton and protector, and where the suppresses are parton and protector are parton are parton and protector are parton are parton are parton are parton and protector are parton and protector are parton are parto 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

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 men always admire. The duties of the ministry which he had to perform never rose above the plane of humble, weeklyday life. He was not called, like not teach us to submit with Moses and Joshua, to give laws to mur to the will of Heaven! nations and to make kings tremble on their thrones; to command the ele-ments and to change the ordinary 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 con-

On the contrary, he abandons himself entirely to the will of God; he re-mains satisfied with the state to which he is called, and does not seek to rise above it by the means which vanity

Perhaps we do not appreciate in St. Joseph this love of his state of life; if so, it is simply because that spirit of submission to the will of God is not in our hearts, and because His decrees are able eminence through the path of duty. No, far from it; but it teaches us that our ambitious views should always be in keeping with our state; that we should think less of rising in the world than of rendering ourselves useful in it, and making it better for our presence should endeavor rather to obey Gol, Who calls us to them, than to satisfy ourselves; finally, it teaches us that our efforts and our aspirations should always be accompanied with a spirit of perfect submission to the divine will, whether it calls us to fill a brilliant station or bids us sanctify ourselves in

of,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 68 per cent; below the divine commands. ages of 30 and 40, 68 per cent; be-tween the ages of 40 and 50, 74 per cent; between the ages of 50 and 60, 42 per cent.; between the ages of 60 and 70, 19 "It is everywhere conceded nowadays that the man who drinks to excess is totally unfit for business, but there is a sort of belief that moderate drinking is quite harmless, nay indeed, in some instances beneficial. "The figures do not bear out this

they then receive are the true reward of their sanctity it follows that they must be proportionate to their merit. The more resplendent their life has been with virtues the greater the hom which they are they have been in the sight of God the more perfectly they have accomplished His will, the higher the degree of

over the wonders which he sees accom-plished. The Lord commands, Joseph obeys. This is all that we can learn from the Scriptures concerning his ministry. He is well called the hidden