

# The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, AUGUST 13, 1904

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## PATENT MEDICINES.

In a recent issue in the course of an article "Beware of Swindlers" we called attention to the fact that a certain patent medicine proprietor employed to put his wares on the market, methods that were base and dishonorable. We referred to this matter last year, but our words had little or no effect. We pointed out that self-respecting Catholics should discontinue the patronage of the papers which contained the advertisement of this particular nostrum. But with wondrous apathy our readers forbore to check the gulling of the unsophisticated.

This company spends an enormous amount of money for advertising purposes. They print testimonials from all sorts and conditions of men and women who give us the history of their ailments, and exhort us to avoid them by using this medicine.

Clergymen, too, fall into the snares of the medical fakir. And as the manufacturers of such medicines are bent, we presume, on having a bank account, one may safely conclude that the advertising is not without effect. In fact, so far as we can learn, there is an ever increasing demand for patent medicines. Thousands of dollars are spent by those who place more confidence in the word of a charlatan and get-rich-quick man than on the advice of an intelligent physician. The result is that the patent medicine toper is abroad in the land. Women who would scorn to be known as whisky drinkers can take their alcohol from the patent medicine bottle without fear of disgrace. Others who commiserate the drug fiend can get their cocaine and opium from the same source, without the discomfort of self-pity.

In this connection let us remind our readers that many a victim of alcohol can date the beginning of his downfall from the first dose of patent medicine. This is not exaggeration. Medical authorities assure us that the patent medicine is a competitor with rum in the ruining of body and soul. In speaking of those who have the patent medicine habit Edward Bok asks in the current issue of his publication:

"And what do they buy, and what do they put into their systems? Few know. Few realize the damage they are working upon themselves and their households. For the sake of saving a few cents they pour into their systems quantities of unknown drugs which have in them percentages of alcohol and opium that are absolutely alarming. A mother who would hold up her hands in holy horror at the thought of her child drinking a glass of beer, would give from 2 to 5 per cent. of alcohol, gives to that child with her own hands a patent medicine that contains from 17 to 44 per cent of alcohol—to say nothing of opium and cocaine."

The following percentages of alcohol in the patent medicines named are given by the Massachusetts State Board Analyst in the published document, No. 34:

Patent Medicine	Per cent. of alcohol (by volume)
Lydia Pinkham's Vegetable Compound	20.6
Paine's Cherry Compound	21
Dr. Williams' Vegetable	18.5
Dr. Williams' Pink Pills	28.2
Winkler's Intoxicating Stimulant	25.2
Colden's Liquid Beef Tonic	25.2
Medicated for treatment of alcohol habit	25.2
Ayer's Sarsaparilla	21.8
Parilla's Compound Extract of Sarsaparilla	11.5
Hood's Sarsaparilla	13.5
Allen's Sarsaparilla	13.5
Dann's Sarsaparilla	13.5
Brown's Sarsaparilla	25.5
Porton's Sarsaparilla	13.5
Vinyl Wine of Cod Liver Oil	14
Dr. Foster's Kuriko	22
Carte's Physical Extract	20.7
Hooker's Vigwan Tonic	20.3
Hopland's Glycerin Tonic	18.2
Hawes's Arabian Tonic	18.2
Dr. Carter's Golden Seal Tonic	18.2
Menman's Pepperminted Beef Tonic	41.5
Parker's Tonic	19.5
Schonek's Sarsaparilla	16.3
Baker's Mandrake Bitters	25.2
Burdock Blood Bitters	17.2
Greene's Nervina	22.2
Harshorn's Bitters	25.6
Hopland's German Bitters	12
Hop Bitters	41.3
Hosleiter's Sulphur Bitters	20.5
Kaufman's Bitters	20.5
Puritan's Concentrated Cherry	47.5
Richardson's Wine Bitters	35.7
Warner's Safe Tonic Bitters	21.5
Warren's Bilious Bitters	20.3
Faith Whitecomb's Nerve Bitters	20.3

## SAFEGUARD THE BOYS.

We have alluded more than once to our indifference towards our boys. They are allowed, thanks to senseless parents, to begin work at an early age, and after that they are allowed by Catholics in general to go their own sweet way. We give them advice occasionally, but we rarely think of devising some scheme to safeguard them from the influences of the streets and bad companions. The result is that we

have a horde of young men who take but feeble interest in things spiritual. Now, to be brief, if we devoted a little care and self-sacrifice—and this we are bound to give if charity means anything to us—to the young and gave them a helping hand just as their minds were opening out, our societies would be more efficient, and there would be less talk about leakage. Bishop Hedley says: No one can be a thorough Catholic who is not animated with this zeal for souls, and ready to make sacrifices in the cause of the great Shepherd of souls. To wrap oneself up in one's money-making, in one's family, in one's comforts, and take no share in saving the souls of the children of Poverty is to be a poor and contemptible Catholic.

## THINK IT OVER.

Our advice to the young man who purposes engaging in the rum-business is to think it over. There is money in it. Granted. He may be living in a mansion, while they who gave him the money may be starving in tenements. His wife and children may make a brave show, while the wives and the children of those who pay for it may be the pariahs of the community. But is it a business that can have any attraction for a man who wishes to make the world better for his living in it? Is it a business for a man who has any energy and talent? Emphatically, no. To our mind it is the lowest among all vocations. The young man, therefore, who cares for his mental and moral development; who desires to have pleasant memories of work well done, to feel that in his way through life he is unaccompanied by tears and curses, and to know that his name is not execrated in myriad homes, will think twice before becoming a rum-seller.

## A MENACE TO GOOD GOVERNMENT.

In reply to a communication on political corruption, we beg to say that the electors who permit themselves to be mis-governed, should keep quiet, and take their medicine. The citizens who exercise the franchise in the interests of their town, who know something of current issues, and who refuse to be driven to the ballot-box by the professional politician will not have much reason to complain of cliques and corruption. The trouble is that we have too many of the gentry who assent to everything they hear from a platform and who seem to have no conception of the rights and duties of citizenship. The politician depends upon them and is never disappointed. They should at his bidding, vote for any old ticket with an edifying regularity and are "intelligent constituents." Without any opinions of their own, without any appreciation of their dignity as men and citizens, and without any realization of the glory of self-hood they can be turned and twisted in any direction. These people are a menace to good government.

## "LET YOUR LIGHT SHINE."

The two Missions lately given in this county have been most successful. Father Devlin says that with the exception of St. John's, Newfoundland, he never saw anywhere else such a mission as the one in Antigonish. How much good has been wrought by this grand spiritual rally will still be known till judgment day. Still there are some effects which should appear outwardly, not in Pharisaical looks or speeches, but in reconciliations between those who have been at variance, in restitution of good name or of ill-gotten goods.

Ill-gotten goods! To many this may mean nothing more than stolen property—stolen, that is, in the ordinary sense of the word, by secret theft, by burglary, by highway robbery, by carefully planned fraud. Those who offend in this way are not numerous in such a community as ours. But in almost every community there are many people who go their way quietly through life, and seem to imagine that they are fairly good Christians, and yet they do not refer to all those very poor persons who find it absolutely impossible to pay. But it refers to those who have wherewith to pay, but will not pay on various unworthy pretences. It refers to those who have not wherewith to pay, but do not use every effort to make themselves able to pay. It refers to those who, seeing that they cannot pay what they already owe, contract new debts. And it refers to those who in various ways cheat their creditors out of all or part of what they owe. All such persons as these are guilty of breaking the seventh commandment; and the seventh commandment is broken not only by stealing but also by keeping unjustly what belongs to another. All such persons as these, if they are in this state, will certainly lose their souls; for the sin of which they are guilty is a mortal sin, grievous in various ways.

In the first place it contains within

itself the wickedness of theft. It is the same thing to a merchant whether his goods are stolen or whether they are sold to someone who will not pay for them; the merchant loses just the same. In almost every case the man who will not pay his debts is playing the part of the sneak thief. But in some cases he is more like a highway robber. For there are men who, when asked to pay, openly insult their creditor, as though he had done them a grievous injury in demanding his own.

In the second place it contains in itself the wickedness of breach of faith. When we contract a debt we promise to pay it either in a given time or whenever our creditor calls for it. By not paying, we break our word; we deceive our neighbor with a grievous sin. We have used stratagem to get possession of his goods or of his money.

In the third place it contains in itself the wickedness of ingratitude, because of the shameful way in which we have repaid the benefits which our creditor had done for us in an hour of need. If he is a poor man, we are guilty of cruelty, of real inhumanity; for we do not give him what he needs to support his family, to keep up his business and to pay his own debts. This is so grievous a sin that the Bible compares it to murder.

To these sins which we commit ourselves, must be added a share in those which our creditors commit when they find that we have deceived them and will not pay them. If a creditor, after asking us time and again to give him his own, finds himself still empty-handed, it is not very surprising if he curses us, if he begins to hate us, and to speak ill of us on every possible occasion. He may say many things, when he is tempted to take what belongs to others. Of course God will impute such sins as these to the persons who have committed them, but He will hold us accomplices inasmuch as these persons were led into sin by our provocation. Yet many people think that being in debt is a matter of no consequence. But some one will ask: Is it any great harm to delay payment, when you intend to pay? Here is just where so many deceive themselves. They are satisfied with a vague, indeterminate intention to pay, which they never realize. They acknowledge their debts; they promise to pay in the summer; then, they will pay in the fall; and so on. These people must understand that their obligation is weighing on them continually, unless it is really impossible for them to pay. It is a sin, in fact of putting off payment, is a sin, when the delay is injurious to our creditor, or he is not willing to consent to it.

But some one else will say, my creditor is in easy circumstances; he does not need my money. That is no excuse. Of course, it is not so grave a sin as if your creditor were poor; still it is a sin, for you are depriving him of what he longs for. Justice forbids us to keep what he belongs to others, no matter what they are.

But, another will object, my creditor does not ask me to pay; am I obliged to go and offer it to him? Certainly. Perhaps he has forgotten it; perhaps the last time he asked for payment you received him badly. Whatever the reason may be, he is not bound to ask you for payment, but you are bound to ask your debts, even without being asked to do so. The only thing which will excuse your delay is that it is really and absolutely impossible for you to pay at present. Most people see this clearly enough, and so they offer this as an excuse. But is it all offer this as an excuse? Is it not often the case that people complain of not being able, when the truth is that they are not willing? They say: "I have nothing; I cannot pay." But if there is question of satisfying their creditors, is question of satisfying their creditors, they find that they have something. Whether their creditors know it or not, God knows the true state of the case, and He warns us in the words of the Book of Proverbs: "If thou say I have not strength enough, He that seeth the heart, He understandeth, and nothing deceiveth the Keeper of thy soul."

But let it be supposed that it is really impossible for us to pay our debts. Then we must at least have a sincere desire to pay them, and therefore we must be careful not to pile up debt on debt. What better proof of our bad disposition than to continue to run heedlessly into debt. The man who gets goods on his promise to pay, when he is morally certain that he will never be able to pay, is nothing less than a thief. Again, we must neglect nothing to put ourselves in a position to pay our debts; we must curtail our expenses and use every means in our power; otherwise we cannot say in conscience: "I am not able to pay." To neglect these means, is to give the gift of charity, or of piety, must be diminished or even stopped altogether, if justice requires it. Almsgiving is a good work; but, when we give our own thing away, it must be our own, not neighbor's expense. And if this be so, what must be said of those who spend in vanity, perhaps even in committing sins—sins of drunkenness for instance—the money which ought to be used to pay their debts. If we cannot pay our debts, let us write in our hearts, and not merely in the books of our creditors. We should think of our debts whenever we feel inclined to spend something which is not really necessary. If friends invite us to join them in some amuse-

ment which will cost us money, we should say to ourselves: This money belongs to my creditors; I must put the amusement go; I must pay my debts.

But it is not enough to pay as promptly as possible; we must pay all our debts. We shall be guilty of keeping unjustly what belongs to another, if we compel our creditors to a compromise which they are not willing to accept, and which they agree to only because they have no other means of getting even a partial payment from a dishonest debtor. Another form of dishonesty is that which is practised by those who pretend to put all their property in the hands of an assignee, for the benefit of their creditors; but at the same time keep back a good portion of it—perhaps the best portion of it—by transferring it to their sisters or their aunts, or by making out false accounts, fictitious promissory notes, etc., showing that sums have been paid out which were never paid out; and all this for the purpose of cheating their creditors. The people manage things very cleverly, no doubt; but surely they are not mad enough to think that they can cheat the All-Knowing and All-Seeing God. They may escape the penitentiary; they may be held for honest men by the world; but they have to pass before another tribunal besides that of public opinion. And if their actions are not seen to be honest in the light which shines from the throne on which Jesus Christ sits to judge, then these clever business men, as the world considers them, must go into that prison from which they shall not come out till they have paid the last farthing.

This is not a very agreeable message to some people's ears, but that makes no difference. We Catholics have fixed standards of right and wrong. If, with these before our eyes, we deceive ourselves, we shall be much more guilty than those who have nothing better than the world's code of honor to guide them. No Catholic, for instance, can take advantage of the statute of limitations, which a certain number of years, if it were sixty years ago instead of six, that we incurred the debt, we are bound to pay it to-day if we have not paid it before. There may be Catholics who appear to be good living men, who come to Mass on Sunday; who receive the Sacraments; who may be honorable and upright men now, and scrupulously careful to pay for all they buy; and yet these men may go in everlastingly punishment for a debt of a few dollars, for a sum which they buried long ago, and which they willfully neglected to pay when they were able. They thought of it now and then up to the last; but they said to themselves: "O that old debt is out of date long ago." They ought to have known that a debt is never out of date in God's book until it is paid.

Let your light shine before men, that they see you who are in heaven," said the Lord. And one of the ways in which people may give a fulfillment to these words is by paying their lawful debts, especially if they be old ones which their creditors have come to regard as hopeless. If our most Catholic brethren were to see that one of the effects of outstanding accounts is a sentence of everlasting punishment on the part of those who had followed the exercises, they would indeed glorify Him the preaching of whose Gospel has power thus to break through the evil habits of men. But if those who have "made the best" of their debts, the best will give occasion to the world to blaspheme our religion and will add to their sins of dishonesty the sin of scandal.—Antigonish Casket.

## AN HISTORIC CELEBRATION.

Dublin Freeman's Journal, July 25.  
There is nothing in the long and glorious religious records of Ireland, illumined by many a splendid memorial, to excel yesterday's wonderful celebration in ancient Armagh. With all the stately and spirit-moving ceremonies of the Catholic Church the magnificent Cathedral begun sixty years ago, in the full completion of its strength and beauty, was, under the invocation of Ireland's patron, St. Patrick, consecrated to God—set apart and devoted to His service in the long ages of the future while that stately building a stone shall stand upon a stone. The Cathedral yesterday consecrated was the consummation of much labor and great love. Fully sixty years ago it was inaugurated by the Most Rev. Dr. Crolly, Archbishop of Armagh. The horrors of the famine broke in upon the pious work which was not yet in sight of completion when the Most Rev. Dr. Crolly passed to his reward, and his dignities and his honors passed to his successors, Most Rev. Dr. Dixon and the Most Rev. Dr. McGettigan, who carried steadily forward towards completion the great and arduous work which their predecessor had zealously begun. Their Eminence Cardinal Logue, after years of untiring toil, it was reserved to give the great consecration of God. It was a beautiful, complete in its respondent and solemn occasion, and all the stately great circumstances of the consecration were fitted to its greatness. Ancient and venerable Armagh—from the distant days when its first Primate, St. Patrick, glorified God in his life and work—has witnessed no such scene. It was, in the fullest sense of the words, a Catholic and a National celebration. From every corner of Ireland the Catholics flocked to the Priamial City yesterday. Not merely the vast space under the roof of

the Cathedral filled to overflowing, but the wide grounds that surround it were scarcely less densely crowded. Fully five hundred priests, and every Arch-bishop and Bishop in Ireland, participated in the celebration. Its crowning importance, was the presence of a Papal Legate, specially delegated to represent the Pope himself, at the celebration, recalling directly the long and glorious religious connection and communion between Ireland and Rome since the time when the Faith was given to the people of Ireland never to be lost. Then Patrick conferred on the nation he loved their most precious heritage. Through the most perilous and pitiless persecution Ireland kept constant to the Catholic religion, when heresy robbed the Church of her fairest provinces, and facile England put off the ancient faith like a garment that had grown old.

At yesterday's ceremonial the Most Rev. Healy, Archbishop of Tuam, preached a learned and eloquent panegyric on the patron saint of Ireland, who is so closely and intimately associated with Armagh, and who gives his name to the great Cathedral. A brief address of touching and simple grandeur was spoken by Cardinal Logue to all who had assisted in this celebration which will make memorable his tenure of the Primacy of St. Patrick. That celebration was indeed typical of the past and of the future, looking back to the past, and forward to the future, prophetic of its glories in the future. Armagh has, in truth, a splendid history that found a fitting consummation in yesterday's ceremonial.

The dynasty of its Primates stretches back in unbroken succession through the distant ages. The bill of old Ireland, said Archbishop Healy, "feel a thrill of joy—all Catholic Ireland at home, and the Greater Ireland beyond the sea, exult in the advent of this glorious day, which gives over to the national temple to God and St. Patrick. And they exult not only in the dedication of this splendid temple, but they also rejoice on this the Episcopal Jubilee of him who so worthily yields the crozier of St. Patrick. His Eminence is the one hundredth and ninth Primate who has sat in Patrick's Chair on the Royal Hill—a long and illustrious line of Royal Saints and Confessors and including Saints and holy names like Patrick and Ronen, Celsus and Benignus, Malachi and Gelasius, Craigh, Plunkett, and M'Mahon, whose virtues and sufferings light up our chequered story as with a light from Heaven; but his Eminence is the only one of that illustrious line that sat in Patrick's Chair through the purple of Rome." The clothed in the purple of Rome, the celebration marks the Church's triumph over persecution. The Cathedral which Catholic piety built in the distant days in Armagh was plundered by the strong hand of oppression, and given over to worshippers of an alien creed. But Catholics, in a courage and generosity, have raised a new Cathedral, and a far more splendid, to the ancient Faith.

It stands, and it will stand, in the ecclesiastical centre of all Ireland as an enduring memorial of Ireland's steadfast devotion. When every grand Cathedral, with its stately towers and lofty arches, will still front the skies in all its majestic beauty, and beneath its wide-spreading roof generation after generation of devout believers will worship in the temple their forefathers' generosity created and in the ancient Faith which their forefathers' fidelity preserved.

## THE SENSATIONAL PREACHER IS A USELESS PREACHER.

Account for it as we may, or fail to account for it as we must, the extreme methods of the sensation-monger which fill the pews of a church most rapidly, destroy its usefulness as a church of Christ. Unless the crowd is converted it will submerge the Christianity of the congregation. Curiosity is the most evanescent of our emotions; nothing so quickly rouses us as the "peculiar" nothing so quickly wearies us. The floating element in any population is easily gathered, but with difficulty held. Unless held, the labor of collecting such auditors is hardly worth the candle. For this reason the merely spectacular or outre has no place in the pulpit; and he who can stir a whole city by the truth, must not be confounded with one who excites merely a widespread sensation by personal extravaganzas. If the hearers in the pews realized how difficult are the problems which confront the minister, how weighty the burdens laid upon him there would be more prayer offered for him. Dullness has been called the pulpit's "most deadly sin," but it is not more deadly than sensationalism. To be "smart" is as fatal as to be stupid. The preacher must not wholly be a philosopher nor the least bit of buffoon. He must draw the world; but if he draw it, he is of all failures the most dismal, his apparent success only making more noticeable and more lamentable his real defeat.—Interior (Presbyterian), Chicago.

## CATHOLIC NOTES.

Pope Pius has presented a gold challenge to the Cathedral, Armagh.

It is announced that Dom Gasquet, the eminent scholar and historian, is coming to America to give a series of lectures at the different Catholic universities.

The youngest painter of this year's Paris salon is Thaddeus Styka, a Catholic boy of thirteen, son of Jan Styka, a Hungarian, who is likewise a painter. Two of his pictures were accepted, a portrait of his father and one of himself.

The Knights of Columbus of Philadelphia have just sent a check for \$3,250 to Archbishop Ryan as a contribution toward a fund for the erection of a mission house for the Italians in that city. Last February they sent a check for \$5,000.

Archbishop Gauthier has appointed Rev. Father Hartigan of Centerville to the parish of Napanee and Deseronto, made vacant by the appointment of Father Hogan to Perth. Rev. Father Connelly, of Brewer's Mills, will take Father Hartigan's place at Centerville.

St. Beda's College in Rome is mainly for English converts who wish to study for the priesthood, and it is one of the late foundations of Pope Leo XIII., of blessed memory. Last year it had sixteen students, all but one of whom were converts. Seven of them had formerly been Anglican clergymen. The Beda College is connected with the English College.

A public reception in honor of Cardinal Satolli was given at St. Paul, Minn., by the Knights of Columbus of that city, on the occasion of the Cardinal's visit to Archbishop Ireland. In the course of the evening the Cardinal made a brief address, during which he expressed his admiration and approval of the Knights of Columbus as a society—a fact especially gratifying to members of the order the country over.

It looks almost incredible, but nevertheless it is a sad fact, that the English Parliament has rejected the bill of the Duke of Norfolk providing an amendment of the oath of accession. Thus the English Catholics of coming generations will have to witness their king declaring their most sacred doctrines to be "superstition and idolatry." This most conservative body of English peers defeated the bill because they would not "weaken the security of the Protestant succession."

The Russian press is full of admiration of the splendid manner in which a Japanese officer of the general staff, Colonel Jokoka, recently met death at Harbin, where he was condemned and shot as a spy. He was a Catholic and insisted on leaving a roll of several thousand rubles of Russian money to the Russian Red Cross, to be distributed among the poor wounded, saying that he hoped by this act to fulfill the commandment of Christ to love his enemies.

The Very Rev. Dean Lighthouse superior of the Maor Mission, writes recently from Rotomua, New Zealand, describing the solemn opening and blessing of a new church among the Catholic natives. "The Church," he says "a substantial and artistically finished structure was planned and built by one of our zealous missionaries, the Rev. Father Bressers. Every board was joined, every nail driven by the patient hand of this energetic priest, and I am proud to say that few country churches can equal this little native church for solidity and elegance of finish."

The Catholics of the Pittsburgh diocese, and, in fact, the non-Catholics as well, take pardonable pride in the fact that the Cathedral choir of that city, under the direction of Joseph Otten, has been awarded the second grand prize of \$1,500 in cash as a result of its performances at the great musical contest held at the World's Fair, St. Louis, on July 11. The Cathedral choir was the first to render the given numbers: "First, 'As Pants the Heart,' by Mendelssohn; second, 'Ave Verum,' by Mozart, and the optional selection, 'Jubilate Deo,' by Neidlinger. At the close the choir received a perfect ovation from the immense audience.

Richard Brinsley Marlay, D. L., a Protestant gentleman of Belvidere, Mullingar, Ireland, has presented the Most Rev. Dr. Gaffney, Bishop of Meath, with a Florentine sacred picture of the sixteenth century for his new Cathedral. Dr. Gaffney, in announcing the gift to the congregation, reminded them that Mr. Marlay had already given a generous donation to the cathedral. The Bishop said he knew Mr. Marlay forty years ago, and he was the same high-souled, high-charactered man now that he was then. Thus as now he had around him a very contented people, and gave abundant employment, making no distinction between Protestant and Catholic.

Amongst the converts of the past week may be noted Mr. Harold Gibbs, who has been received into the Church by the Rt. Rev. Mgr. Provost Harnett, of Our Lady and St. Patrick, Nettingham, England. As an expert in the Solesmes method of plain song in the Anglican establishment, he has probably been second only to the Rev. G. H. Palmer, who has proved himself of great worth. Mr. Gibbs has been prominently before the public (vide Church Times) for more than ten years, and has had much experience in almost every county of England in almost the promotion of Catholic Church music at a time when we are in want of such professors.