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TO OUR YOUNG WOMEN. The Catholic Record.

LONDON, SATURDAY, FEB. 11, 1905.

THE USE OF ALCOHOL.

Time was when adverse remarks on the use of alcohol as a beverage were regarded with slight interest. Intemperance was denounced, but various excuses to justify the moderate use of intoxicants were always in honor. these night excursions. Easiness of Then in communities where the liquor interests are established it was expedient for those dependent on them to individual as respectable have their sing soft'y if at all. And in this con- disadvantages. Prudence, however, a nection it is well known that the big dealer who is ever on the alert for determination to respect at all hazard a market for his wares, and in so doing presses into service sundry individuals, and low" and a resolve to be ever is a power to be reckoned with. And near the Blessed Mother, keep the when reinforced by legal gentlemen pedestal on which we would fain have and other philanthrophists hired for the woman on the clean ground of honor. occasion he heads a force that does not Otherwise the pedestal is in the mudlend itself to defeat.

But now scientific men are talking for it. plainly, and their utterances will be more authoritative than those emanating from temperance lecturers. Clerics and others are special pleaders or cranks or extremists not worthy of attention. Good liquor is always good they say, though they exact total ab. Mass and never to the sacramentsstinence from their employees. The young men to whom as boys in classlow rum shop must be swept out of room or Sunday school gave promise existence, but the high rum shop must be conserved. The road house reminds duties, but the guardians of their souls us that it is beyond the pale of hostile criticism. Into the why of this we are years, and when next they met them, not going to enquire at present, though were surprised to discover that so we may say that the views of wife and many of them had strayed away far mother on that particular institution, from the fold. We suppose that the and the opinions of men who contribute remedy for this is to not lose sight of vestigation. Suffice it to say that, viewed activity. How is it possible, says as Dr. A. L. Benedict puts it, from a Bishop Hedley, that we should not feel cold-blooded scientific aspect, it must that every Catholic, by the very fact beverages is reduced to a matter of ance, a neighbor, a friend, a brother. physiologic excuse for the use of alcohol. It does not even fulfill the semimedicinal indications for a temporary stimulant which are met by tea, coffee, and chocolate; nor can it be used as an

occupier of time like tobacco. After the age of forty, he says the moderate drinker tends to incur the cumulative action of alcohol and indirect poisons in establishing degenerative changes which in their generality constitute senility. He is older than the total abstainer in his liver, kidneys, stomach, heart, blocd-vessels; is less capable of the exertions of the younger man, and his expectation of life is diminished.

A SUICIDAL POLICY.

In fa booklet published recently at Pittsburg we find that a study of statistics gathered by Roderick Macmoderate drinkers die off in the prime in the 10 years from age 40 to 50-the very prime of life-there are 6,246 deaths among the abstainers, while moderate drinkers—an excess of 4,615 deaths in that single decade. That makes 74 per cent .- an excess of 3 to

facts. With that staring us in the face, it is, to put it mildly, a suicidal policy to have recourse to alcohol. The waning of bodily strength, the impairment of mental vigor-a going down into the valley when one should be in the highroad-this is ordinarily the cost of moderate drinking. And what return for self-indulgence.

ROAD HOUSES.

It appears that we have wounded the susceptibilities of some of the gentlemen who dispense divers liquids at places of refreshment yclept "road houses." We might have referred to them as sylvan villas or rural refuges, and so perchance have prevented the we should not speak of them by that have, pay for it, and take it." name. Nor are we interested as to the take it on credit but we must pay race or creed of those who own them. All we strive to accomplish is to dissuade Catholics from frequenting

It is a pity some of the young women hereabouts who go merry-making cannot see themselves as others see them. It is unpleasant this, impertinent, mayhap, but it is a pity just the same. For we believe that if they could note the effect of their strident voices on the citizen, and hear themselves described by the man about town they would think twice before venturing on manner, and a readiness for any amusement and to regard any well-groomed scrupulous care of one's good name, a oneself coupled with a voice "gentle and the woman is primarily responsible

A FIELD FOR LAY ACTIVITY.

Speaking of young men, a writer in the Ecclesiastical Review said some numerous by far who go but seldom to of unswerving fidelity to their religious lost sight of them for a few precious be admitted that the use of alcoholic that he is a Catholic, is an acquaintself-indulgence. As a beverage it will Certainly it is only those Catholics who be noted that there is practically no think more of the earthly and temporal than of the divine things that will never pass away, who can look upon their fellow Catholics as aliens. The man whose heart is not warm and open to the children of his own Father in Heaven, must be a man who heeds his Father but slightly, and values but

little that which is his true Home. The straying from the fold of some of our young men must also be ascribed to "the concupiscence of the flesh, the concupiscence of the eyes and the pride of life." We dare say that their defection from the faith was born in corrupted hearts. Of course the arguments of the unbeliever may exercise an influence on the minds of some, but for every one of this description there may be a hundred others who are engulfed by the turbid waters of impurity.

Kenzie Moore, an English actuary, are dubbed cranks by those who do not covering 61 years' time and 125,000 in- see eye to eye with them on certain quesdividual cases, informs us that the tions. Some "cranks" are self-opinionated, and so far are disagreeable. Others of life, 74 per cent. faster than total have a panacea for all evils, and in abstainers. One is amazed to find that this are tiresome. But any crank is preferable to the individual who is not a person and is merely one of a crowd. We think, too, that some cranks are there are 10,861 deaths among the the very salt of the earth. They make us ashamed of our idleness and cowardice. If we are foolish we deride them: if we are wise we strive to imitate them. And when the world wants to That conclusion is based on hard praise it turns away from those hedged in by selfishness, from the babblers of platitudes, which, being dead, are eminently sane, to its saints and sages. Let us by all means encourage the crank. For we have so many who insist on leaving well enough alone that it is invigorating to hear another message. He may teach us to does one get from this expenditure of demand why it is well enough hope and vitality? Nothing of any and why it should be left alone. value. One may earn thereby the right to Letting well enough alone is conducing be considered a "good fellow," but that to somnolency which being translated will not save us from paying the price into the language of the platform, means brotherly love. And here by the way we notice that the Catholics who believe in being shoulder to shoulder with their neighbors are not the recipients of many compliments. They get due praise from fair opponents, but the honied word is reserved for the individuals who are given to resoluting

but not to action. Men who are side-tracked by apathy are never in the way of traffic. Hence proprietorial plumage from being they are borne with and amused by ruffled. But as these places are known anything from an election promise as road-houses we saw no reason why to a enchre party. "What will you

> sooner or later. their minds. But in a few years we mos may be able to see in some communities tol.

at least that Catholic prestige has been fostered and developed by the few who have been prominent in social and com-

mercial circles, and who have shielded us from adversity. If they leave us successors to carry their banners we shall be able to have another look at the theory of advancement.

PROTESTANT MISSIONARIES.

The Living Church (P. E.) says that the conditions which confront us at the present time can be successfully faced by men who are willing to enter the ministry with a view towards probably remaining celebate for life.

The Lord's white harvest fields need mo e laborers but fewer gentlemen farmers. Unless the life of the ministry be looked forward to as a life in which self-denial is the cardinal attribute, the postulant had better look forward to other callings before it is too late. And years ago Sir Robert Hunter in dwelling upon the fact that Protestant missionary methods are not only unsuccessful but altogether wrong. If St. Paul before starting on one of his missionary journeys had required St. James and a committee at Jerusalem to guarantee him £300 a year, paid quarterly, and had provided him with a shady bungalow, a pony carriage and a wife he would not have changed the face of the world.

JESUITS AND THEIR WORK.

FATHER O'BRYAN, S. J., ON THE ORDER.

Loudon Free Press, Jan. 31. No one could be better qualified to speak of the Jesuits and their history than one of themselves, and the large audience which assembled in St. Mary's to its support, would help us in our in-O'Bryan, S. J., enjoyed a rare treat, and at the same time learned much of this much misunderstood order priests. Twenty seven years in the order gave Father O Bryan the right to say that he knew what he was talk-ing about. He began with the founder the Society of Jesus, Ignatius, of Loyola, a brave soldier of a noble Spanish family, who was wounded at the siege of Pampaluna. While recover-ing from the injury he had received, Ignatius resolved upon a change of life. By plous works and the practice of great austerities, he sought to redeem past, and ultimately attended the University of Paris in order to qualify himself for the priesthood. He gathered around him a little band of followers, including Francis Xavier, the apostle of the Indies, and, with the sanction of Pope Paul III., founded the society. The Jesuits soon found ample scope for their missionary zeal. From Europe they penetrated to the far East, estab lishing missions in the heart of China, Japan and other parts of the Orient, long before other Europeans visited

> any one else in authority. Where the commission of wrong doing was in commission of wrong doing was in volved, the obligation to obey at once ceased. On the fictitious doctrine that "the end justifies the means," many attacks on the Jesuits had been based. The fact was that no such doctrine existed amongst the Jesuits or any other order of priests in the Catholic

Father O'Bryan then gave a sum mary of the course of training under gone by the Jesuits, from the time o their novitiate until, after many years of study, they were ordained to the

He concluded by touching briefly upon their pioneer work on the continent of America. "In those days," said Father O'Bryan, "not a cape wa rounded or a river entered but a Jesu rounded or a river entered but a result lead the way." In graphic language he spoke of the martyred missionaries. Fathers Jogues, Brebeuf and others; of Pere Marquette, whose life and work on the unexplored American continent read like a romance, and of other members of the order who had spent their lives amongst the red men in their lives amongst the red men order that they might lead them to the truth. "At all times," said the re verend Father, "were these men read to seal their labors with their blood. Father O Bryan referred finally to th position of the Jesuits at the present day, declaring that after four centuries the order was as full of zeal and vigo

At the conclusion His Lordship Bishop McEvay spoke in laudatory terms of the lecture, after which he gave the Benediction of the Blessed Sacrament. At intervals selections were finely rendered by the choir.

Affliction makes and develops character From this thorny vine bursts flowers of beauty and fragrance. On That we are advancing is certain to this rough and gnarled tree grow the most delicious fruits. - Rev. Dr. Bris-

THE D'YOUVILLE READING CIRCLE.

At the regular meeting Tuesday Sussian and French affairs were briefly mentioned. The papers are full of alarming reports from Russia, but we must take into account many things to understand what a difficult task it is to Be govern that immense empire. Monsieur asset to sto govern that immense empire. Monsieur Combes has resigned. His downfall was very swift. We look eagerly for future developments in France. The editorials in the daily papers, especially signs and forerunners in the broad, where the Parsian constinutions of the same of editorials in the daily papers, especially on the Russian question, express the public view of the situation, and are more reliable than the actual news of the events since it is difficult to get such news ab-olutely correct.

Some progress

the events since it is difficult to get such news ab-olutely correct. Some progress was made in the Oxford study. In early days Bishops and Abbots endowed different colleges but later rich laymen used their wealth for this purpose. As time went on, Oxford felt many of the changes experienced by the nation, but it grew in beauty constantly. To live at Oxford, in that intellectual atmosphere, is a delight. We are accustomed to associate Newman's name most prominently with the Oxford movement, but when we read the biography of Wm. Geo. Ward we shall see that he began that evement which was to shake Anglianism to its very foundations. The ecent death of Father Wilberforce, a

Dominican, will recall many memories to those connected with this movement. "The Discoverers," by Wm. Wilfrid Campbell, was read, also a critique of the poem by Rev. Lucian Johnson. Tae third book or "The Light of Asia" was finished. It brings us to the point when Buddha decides he must live for something other than merely his own pleasure. A few lines from Dr. Aiken explained the meaning of some of the

of the poem. There is general disappointment that Rev. Dr. McGinnis will be unable to address the circle as usual in January. Overpressure of Catholic Truth Society work of a very important character makes it quite impossible for Father McGinnis to come to Canada at present. A portion of his letter gave some idea of the power for good the Catholic Truth Society is in the United

Oa Feb. 7th we shall have a "Schu-B. DOWDALL.

CHRIST, NOT REASON, THE LIGHT OF THE WORLD.

ERMON BY REV. J J. CONWAY, S. J., AT HOLY NAME CHURCH.

Western Watchman. The distinguished Jesuit preacher. Rev. J. J. Conway, gave a sermon at the Holy Name Church at the celebration of the patronal feast San-day morning, which caused much coment by those who haird him.

Father Conway spoke from the text, ohn viii., 12: "I am the light of the John viii., 12: world." and his sermon began with an

rupted hearts. Of course the argunts of the unbeliever may exercise an fluence on the minds of some, but for very one of this description there may a hundred others who are engulted by the turbid waters of impurity.

"CRANKS."

We notice that some of our brethren are dubbed cranks by those who do not be dubbed cranks by those who do not are dubbed cranks by those who do not are dubbed cranks by those who do not are dubbed cranks by the dubbed cranks by th this man has the ear of the public, and at the apostasy of the popular mind from the light of Christianity. For this condition of things imports a world of supernatural darkness, and is—such is the inexorable logic of principles—full of portentous menance, not merely the condition but with the principles of the Catholic Characteristics. It is statement that our midst is not a toreign foe, but all our midst is not a toreign foe, but all our war is full of portentous menance, not merely the condition but with the principles. full of portentous menance, not merely to the eternal destiny of the individual, which this latter day pantheism absolutely eliminates, but more so to welfare of the organized social body

itself. For let us assume with the apostle of this posthumous pantheism, that we 'no longer believe in a great first cause;' that "our God is an ever-present world lorce, manifest in all the activities of nan and all the workings of nature-God Who is in and through and of everything, not an extra-mundane spirit, to be known through a revelation, a priesthood, and a church.' us assume that the Great Book is not us assume that the creat box is not final in all that touches the destiny of man; that its laws are copies and patches of ancient polytheisms; that the ten command nents were not uttered from the mountain, and that man himself is not a creation in the image and likeness of the Spirit God, but an evo-

lution from the brute.

We thereby sow broadcast the seeds of a triple revolt. For the individual and social reason will gradually ignore and finally reject the supernatural light and authority of revelation. The corrupt heart of man will revolt and must revolt against reason. For with the elimination of the hereafter, and all that it implies, man's life aims are dictated by the cravings of this life, not by the light coming from the next; his pursuit of happiness is regulated by his appetite for material comfort, not by the aspiration of his immortal destiny, and his predominant impulse is a uni-

versal selfishness.
GROWTH OF APOSTACY. What wonder that domestic unity and happiness are forever hauging in the balance. If preserved, they are not, in the non Christian home, nature's reward of mutual respect, esteem and love, but forced and sham condition, growing

out of a material dependence, a slavish fear of childron, or a sallen policy of waiting and forbearance in view of a rich inheritance. Far oftener is the rich inheritance. Far oftener is the one and the other disrupted by domestic infidelities, mutual surfeit, or a hopeless overstrain of internal strife and persecu

But it is not the family only that is

toundations of the anarchy we see around as; first among the masses, who see no solace in their weary life, and feel handicapped in the struggle for the little it holds out to them; and, secondly, among the classes whose secondly, among the classes prosperity is but appetite for further greed, whose well-equipped selfishness brooks no barrier but the unattainable, and who seek to mould the lives, rights and fortunes of their fellow men to the fashion of their limitless cravings. For in this upgrowing chaos of godiessness, carried forward in the pursuit of material happiness, and encouraged by a silent and widespread reputation of the supernatural and moral restraints of Christ's law, there cannot but be sooner or later a fearful menace to the

our institutions extolled with loftier or more frequent panegyrie, and our principles proclaimed with a more popular plained the meaning of some of the or pugnacious parade; yet at no time ny different names given to the hero has the triple function of government had to buffet such storms as now lower

above the mighty ship of state.
What wonder, therefore, that under
the now chronis baffet of this stormy strain the fundamental function of leg-islation, exercised as it too often is, at the dictate of the lobby, under the party whip, or in the interest and at the bribe of dishonest corporations, should be distrusted by the people, be pursued by the law and be contemptuously lampooned by the great voice of the press. The consequence is and must be that the people foster an anti-pathy to a function of government so openly prostituted to corruption. It restless under so monstrous a handling of legislation, and each recurring cam-paign emphasizes its embittered and growing contempt for the legislative

I do not say that no abuses exist in legislation, in justice, in office. Far from it. If no abuses exist, how is it that money makes the laws and lack it is dragooned to keep them; that statesmen grow rich on poor men's salaries; that the rich man by consalaries; that the rich man by con-struction of law grows richer, and the poor man by the just administration of the same grows poorer? If no abuses exist, how is it that the ermine is, world," and his section began to be exist, how is it that the erinked by the recent published utterances of Dr. through politics, so often disgraced by the recent published utterances of law and cutture; that attorneys play into

not with rebellion, but with the principles of the supernatural; that our corruption is the decay of a practical faith in Christ our God and that our treason is a betrayal of our public and private duties to Christian morality and of our aliegiance to the God of revelation, we are not at all reassured by the brief record of our institutions and the boasted good sense of the

people.

For we see in the popular propagand. ism of materialism, pantheism, socialism we see in the anarchy of religious thought and moral principle which reigns without the pale of the Church ample fear lest the warning of the property thall overtake man, in The warning of the property thall overtake man, in The warning of the property thall overtake man, in The warning of the property is all the property than the property of the property ample lear lest the warning of the prophet shall overtake us: "Thy own wickedness shall reprove thee, and thy apostacy shall rebuke thee. Thou hast forsaken me, saith the Lord; thou are gone backward, and I will stretch out my hand against thee, and I will destroy thee. Thou hast forgotten the law of thy God; I will also forget thy children. thy God; I will also lorgest my children.
It had been better for thee not to have known the ways of justice, than after thou hadst known them, to turn back from that hely commandment which was delivered to thee."

The Fatal Error of Secret Societies "Not a few fraternal organizations have sought the support of religion in their infancy," remarks the Catholic Transcript. "In the days of their strength, they have repudiated ecclesiastical patronage and support, only to set up alters of their own devising. It is the setting aside of the Church, as the teacher of divine revelation, which Catholics regard as the fatal error of

secret societies." Our Lord will never fail those who do 1373

UNUSUAL DISCOURSE ENTITLED "AN AT-TEMPT TO DO JUSTICE TO THE ROMAN CATHOLIC CHURCH."

A FAIR-MINDED MINISTER.

Preaching in Ward Chapel, Dundee, Scotland, recently, Rev. Dr. K. C. Anderson made what he himself styled an attempt to do justice to the Roman attholic Church.' Dr. Anderson remarked that there was a loyalty to one's own creed which was to be mended, but there was a higher duty even than that, and that was to be all forms of thought and worship. He did not think that justice was done to the Roman Catholic Church in the ordinary Protestant polemics—calling it the Scarlet Woman, and making the Church of to-day responsible for all the crime of the past. Its life had been full of action—not cycles of Cathay, but centuries of Europe had tested its quality. To judge it would be to attempt to sit in judgement on humanity. He declined to do that. He was content to call to mind some of the good things for which they were indebted to the Catholic Church. They placed on the historic element in re-

were indebted to it for the emphasis it Its supremacy has not yet indeed been questioned in theory, and may have the. For at no time in our history has the "Old Glory" of the common wealth been cheered with lustier throats, Roman Catholic Church told them that the Middle Ages and of the artists of the Renaissance, and surely such a thing must have a charm Closely connected with this historic continuity was the power of progress in the Raman Catholic Church. charge of unchangeableness was made against it by its enemies, and it was claimed to be unchangeable by its friends. It was unjust to say that Church was attached to its idol; and that reformation must come from without.
The founders of the great monastic orders were all daring innovators in their way, while the late Pope wrote a letter on the labor question. The Protestant limited his revelation to a book and in practice had narrowed it down to his own creed, and the result was stagnation. The Catholic avoided tagnation. The Catholic avoided that difficulty, because he accepted the Church as the chief medium of revelation. Its growing experience would be accepted as part of divine revelation.

"THE STRONGEST CHURCH."

Church Progress,

Harris, United States Commissioner of Education, is reported as saying that "the Methodist Church is the strongest Church in the United States to day. It has a power to reach the people, a power greater than that of any other Church. I have noticed in the last twenty years now the Methodist Church. is sending, out philosophers of a high order and attacking the evils of skeptic-

reach the people greater than any other Church is seriously at variance with the truth. In the first place, it is numerically far below the membership of the Catholic Church. In the second place, if we count the men in the pews at its Sunday services it is positively a weak factor. Therefore, in pairloss a weak factor, sense is it a strong Church.

But the comparison of the two on the lines of scholars and philosophers makes the Methodist Church a rather ladicrous proposition, even as viewed by Dr. Harris. To begin with, Protestantism has no system of philosophy or theology. Men trained to excellent standards in the natural sciences it does possess, but these do not stand for a pure gospel, nor the true Church of Christ. And this is the strongest

By its past and present philosophers and theologians by its past and pres-sent priesthood; by its saints and martyrs; by its oneness; by its holiness; by its universality and by its apostolic success from St. Peter to Pope Pius X, the strongest Church is the Church founded by Jesus Christ Himself, and that is the Catholic

Pope Pins X. received in private audience Baroness MacDonald, widow of

dience Baroness MacDonald, who we the Canadian Premier, on Friday last.

The Supreme Pontiff on this occasion spoke in French for perhaps the first time in a private audience. He asked Lady MacDonald to sit next to him, saying her visit was an honor for him.
The Pope said he knew how fairly her late husband treated the Canadian Catholics. He presented the barone with a medal, bearing the Pope's head on one side and his arms on the other. After Baroness MacDonald visited

Papal Secretary Merry del Val in the famous Borgia apartment, which she said was the most accurate representathat which His word is always urging them to do—that is, "seek" Him.

apartment of the Middle Agos.