

The Catholic Record.

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

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A REMINDER.

"When he was little he trod on my apron, and when he grew up he trod on my heart." How many mothers say that! And they want so little! They give and give to us and keep us for aye in the mysterious place called a mother's heart. There is not a wastrel in whom a mother cannot discern some good. He may be unsightly to others, but to her he is the baby she crooned to sleep in her arms—the boy she was proud of—the man for whom she still dares to hope. Yet is it not true that some mothers are neglected by their children? Sometimes they are thrust into the parlor house; at others they lead lives bereft of love and sympathy—lonely, save for the memory of the little ones in the cemetery who would have been different if they had lived. There is nothing on earth worthier of a mother. But give her love—show her, you grown ups, that you are still the baby who trod on her apron, and she wants nothing better than this side of Heaven.

THERE ARE OTHERS.

A contemporary, taking its cue from a certain Protestant divine who likes notoriety, waxes sarcastic over the gambling and drinking among what are called "Society" men and women. The preacher may be founded on fact, and then again it may be due to a vision which sees things through a \$10 per week salary.

As to gambling, we have to take our contemporary's word. It may be that society women gamble much, and under the spell of the desire to win, resort to the devices of the professional gambler.

When, however, our friend has time he should look, and critically, at our enchanter parties and tell us what he thinks of them. The men and women who hover around the card tables in our halls do not play for money. They may not, of course, have any to risk, but they do play feverishly for a bit of china and display as much of the gambling spirit as do "Society" people. These parties are perpetrated, we know. In the name of Charity, but it seems to us that charity could be better served by leaving wives and mothers to look after their domestic duties, and spend time otherwise than in caeking banalities and fingering paste-boards. We do not wish to blame these diversions for the finished gambler—the man who is dominated by lust for unearned wealth, but the young man who attends the euchres may later on be graduated into the poker class.

SHORT TALKS TO YOUNG TOILERS.

BY REV. FRED C. O'NEIL.

It is safe to say, writes Bishop Spalding, that nine-tenths of the story books written for boys are worthless or harmful, and the Catholic periodical boy literature is also, as a rule, foolish and false. Better let them play or sleep, or perform any idle task than to read some of the stories that are floating around the country. As well expect them to attain bodily health and vigor on a diet of gin and doughnuts. The words cannot be applied with propriety to the book before us. The author knows his boys, and talks to them in language intelligible and interesting to the young. And this in itself is no mean accomplishment. For many a clergyman habituated to the use of theological terms, may not, when he undertakes to talk to boys, score a brilliant success. And, failing to reach the heart, he cannot hold the boy for long.

The world of the boy is filled with things wonderful and beautiful. Under the chaff and slang and the buoyancy of spirit that drive the prim and precise to distraction, is a questioning and wondering soul—the germs of a character that can be developed along the lines of Christian manliness. By means of examples they can be made to understand that vice is degrading, ignorance is dishonorable, and that clean living and good works are a good investment for this world and the next. They do not like being preached at. But they enjoy a good story even if told for a purpose.

And so Father O'Neil gives excellent advice to his boys, but he sends it into their minds via a series of charming tales. By itself it might seem dry; coated with humour and pathos and the things the young understand, it is bound to tempt the appetite of any healthy boy.

"Have all the fun you can, but be

good," is the keynote of the "Talks." In "Life's Contest" the author gives a picture of a football game. The bleachers are crowded, the air aflame with color and quivering with song and cheer. "Jerry," Yale's star-halfback, is on the side lines. Yale ends the first half with a score against her. When play begins anew "Jerry" is behind the line, and he makes a glorious run, which results in a victory for the sons of Eli. So life is a contest. Boys will be thrown many a time by the "tackles of temptation and trial. But be in the game always—grit your teeth—don't be a quitter.

"If you youthful workers will only dig your heels in the sod, and push on to the goal of your existence, Angels will applaud your run and the Great Captain, Who witnesses your efforts will crown you with an eternal diadem of glory.

"Father, mama wants to know if you won't come down and bless Mike before he goes. Mike's me brudder. He's de boy not run away an joined de navy. He ain't took rare of hisself and now he's going from me an' mama; yes, Fadder, he's going to die."

And the priest goes to the tenement with the cracked stairs that twist and ankles. He notes the sorrow of the mother, listens to her talk of Mike when he was a member of St. Aloysius' society, and tells this and other things that make a last impression on the young, forcefully and gracefully. After trying to lead the wayward son to the arms of Jesus, he asks his hearers to think that the young life just come to a close was hastened to its ruin by dissipation—by drink.

We commend these "Short Talks" to clerics and parents. They are fresh, interesting, wondrous and so deftly that readers will say, with Freckles, one of the author's heroes: "Fadder, please say some more."

The book is from the Christian Press Association Publishing Co., New York. Price 75 cents net, postage 8 cents extra.

PATENT MEDICINES SHOULD BE REGULATED BY LAW.

We have at the request of many of our subscribers showed to what lengths the manufacturers of some patent medicines go to sell their wares. Advertising so framed as to attract and gull the ailing; letters of approval from individuals who sometimes have, according to the directories of the cities given, no abode fixed or otherwise; letters from the "great doctor" who is in the business for money—these and other devices are employed to convince us that health can be found in liquids and pills which may, as an investigation has shown, do contain morphine, strychnine, cocaine, sulphuric acid, alcohol, etc. But that is an old story. And yet despite this, and the villainy revealed by the investigator—the manner in which letters from girls and women are treated by the "great specialist," or rather by his underlings, the patent medicines find purchasers. Instead of seeking relief at the hands of a physician whom we know, we swallow bottles of stuff at the behest of an individual of whom we know nothing, who may be an M. D. or an unprincipled charlatan. In quest of health we may be tempted to try anything; but common sense should make us think twice before committing our physical fortunes to patent medicines. The style of these advertisements should put us on our guard. It is exaggerated to begin with, and the touching allusion, he, the "specialist," who wants no pay—who seeks nothing but our well being, should be more than enough for any gullibility however great.

It has been pointed out by reputable physicians that mothers do their children harm—irreparable sometimes—by dosing them with patent medicines. Another fact is that some women get their first lessons in inebriety through the patent medicine, and through them also men become addicted to cocaine, etc. It is well known that many testimonials printed by these "concerns" are born of forgery and lying.

Now Mr. Edward Box comes forward with a scheme to protect the American public against the patent medicine fakir. He has drafted a bill to the effect that "patent" or "proprietary" medicines shall have printed in plain English on each box or bottle a complete schedule showing all the ingredients contained in such "patent" or "proprietary" medicine and the exact proportions of each ingredient thereof. It is not aimed to injure, but to protect. The honest manufacturer and all who are interested in public health

and morality will give their attention and support to this Bill. Let the people know what is in the nostrums for sale. They have a right to know; they should insist upon knowing; and if at all willing to use their power, they can have legislation that will be an effective deterrent to the wiles of patent medicine humbugs. If, after the label on every "patent medicine" shall honesty and by law tell exactly what is in the bottle, the people shall insist in taking it, that is their business. But they must do this with their eyes open. That much is their absolute right, and no argument or sophistry can gainsay to any man or woman that right. It seems to us that members of medical societies should do something towards protecting the public in this matter. They know what danger lurks in these "medicines," and that knowledge pertaining, as it is obvious, to the common weal should be given to Canadians. One word from them must have greater weight with us than the maunderings of manufacturers who trade on the credulity and hopes of suffering humanity, and who in their quest of the dollar respect neither the religious garb nor honours names, nor any standard of action that is in honor among self-respecting citizens.

According to the Mail Order Journal the Commissioner of Internal Revenue of the United States has decreed that manufacturers of patent medicines containing a high percentage of alcohol must pay a special license as rectifiers and wholesale liquor dealers. The remedies coming under this tax are as follows: Atwood's La Grippe Specific, Cuban Ginger, De Wette's Stomach Bitters, Dr. Bourrier's Bachu Gin, Dr. Fowler's Meat and Malt, Duffy's Malt Whiskey, Gilbert's Rejuvenating Iron and Herb Juice, Hostetter's Stomach Bitters, Kudros, Peruna, Rickandy Cough Cure.

CHURCH OF THE TOILERS.

REV. DR. BARRY ON CATHOLIC ADVOCACY OF THE RIGHTS OF LABOR.

The Rev. William Barry, D. D., the eminent author, in a recent issue of the Catholic Times of London, defines the Catholic position towards politics and towards the great Catholic ferment which makes for better and brighter lives for the people. Writing of the down-trodden masses of Great Britain, he says:

"No one will deny that in this country the Catholic church ought to be a workingman's church first of all, whatever else it is afterwards. Among its members we count a few old-fashioned aristocrats, a few noble lords and class remains, like Rouben, without increase; and in Lancashire, as in London, it is the toiler who has no capital, but his two hands, that bears out same. He it is, also, that from scanty earnings has done most to build up church, convent and parish, though we never can forget the large-hearted gifts of others who had more from which to give. Church and school belong to the working class.

Catholics are agreed in religion but in nothing else. There is no power on earth to which they will harken that can counsel them to be of one mind in politics. I read letters often in our newspapers which seem to argue as if any man who gave his vote for Liberal candidate was there by suspected of heresy. But reasoning of this kind is neither sound doctrine nor very deep logic. Between the program of an English party and the church's creed such distance intervenes that no conclusions binding on the general conscience can be drawn. We must each decide for ourselves.

To put the matter plainly: if I were voting at all in the forthcoming election, I should myself, on principle prefer the Labor candidate, and in default of him the Liberal, in my district, but on no account would I lend a hand to keep in the present misshapen state of the present ministry. Yet I trust that I should never be so wanting in sense or religion as to set down my Conservative neighbor who voted the opposite way to a black list of heterodox persons. 'In dubis libertas.' Men will take different views of their party, and they have a right to take them, in these matters.

"I am, therefore, a friend to the Labor party, though I can not assent to all they say and do. Like many of our Catholic artisans, I hope the numbers and influence of that party will be increased in the house of commons, which has shown repeatedly during these last years that it does not understand what are the just claims of the people as a whole, and makes no effort to understand them.

"We are supposed to be living in a democracy. But we are living in a plutocracy. And this is what the Labor party realizes; and this is what gives them a task and a future. I am all for the rights of property, but for none of its wrongs. I see public rights every day invaded, hampered, given away, sold for a mere song. But I do not see either of the 'historic' parties troubled about that, or rather I see how they both unite in creating or upholding monopolies which go clean against the country's welfare.

"How the years pass, and how quickly are great names forgotten. It seems only yesterday since Cardinal Manning stood with John Burns and

ended the Dock strike. There was a Labor candidate for you. Then came a greater still—Leo XIII—with his Letters Apostolic, in which the church's tradition of justice for the toiler was renewed and summed up. In Germany, Belgium, Switzerland, Holland, the words Leo were translated into action. In America Bishop Spalding was invited to adjudicate between labor and capital, with effect as beneficent as Manning's in London. I will mention another most encouraging. Not long ago my friend, Mr. Louis Dease read to a mixed assembly at Lambeth a defense of Catholic social action, according to the mind of Pope Leo, and his conclusions were adopted by the entire meeting, only a few hands being held up against them. What does that show? I believe it shows that the principles of our faith are not at variance with sound economics, but favorable to them; and that we need not fear the fullest discussion where the rights and claims of labor are concerned. We do not ask for the exploiting of any class by any other. All we ask is to get our own.

"Catholics are now, at home and abroad, passing into the ranks of democracy. It is their bounden duty so to speak and so to act as that the terrible blunder of the French Revolution shall not be repeated. Political justice demands that the religion of citizens shall not be sacrificed to the irreligion or anti-religion of a sordid department of state. The Labor party is not opposed to our liberty; but it may well need our support, and we may well need to give it better than the Catholic workman, a loyal follower of Leo XIII."

NEEDS OF THE DAY.

The shepherds and the Magi passed through a world dull of hearing, and dim of sight, to the things which they had heard and seen, knowing but not doing, seeing but not going. The wise men in their doubts went to the learned teachers of Israel for knowledge in their search for the sign of the Great King, and they were confirmed in the object of their journey by the story of the prophets as told them by the priests who pointed the way to the manger, but did not themselves follow it.

It has been so with man since; it is so with the world to-day. Many have knowledge of the truth of Christ and lack the moral courage to follow His laws. Many are within sight of Bethlehem and yet seem not to see it, for their eyes are dimmed by the clouds of sin and worldliness which have fallen around and about them.

Men question who and what and where is Christ, but seem not to wait for the fullness of an answer, but are carried away to the consideration of other things by the bustle and strife of life. The world makes little of religious things and has little use for Christ. Neither religion nor its great Saviour seem to have any commercial value, and the absence of such values seem to prevent man from considering them at all.

The world is running mad after wealth, position and passion. The commands of God weigh for little in the estimates of many of our world to day. The thought of Christ, of salvation, of eternity, has little place in their consideration, yet the angels still sing in praise of the new-born Saviour, and the star of Bethlehem is in the heavens. The results of the coming of the Child to Bethlehem are enjoyed by the world to day in the sweet influence which His religion has exercised through the civilization which has been established by those who believed in Him. The humanity has been effected, our civilization has been effected, our civilization has been effected, our civilization has been effected.

The world needs faith to-day, as it has always needed it. It needs men and women who believe in Christ, who have the courage of their convictions, who are not afraid of difficulties, who have courage in the presence of temptation, who measure up the strength that is necessary to live the life of man and obedience to God's commandments and the precepts of His church, who love Christ and Calvary, who believe in Christ as the Saviour and in His law as the condition of salvation.

Let us learn to do the will of God, to follow in all the circumstances of life God's holy law, to be earnest and sincere disciples of Christ, and at the same time, to consider that upon each one of us is placed the mantle of the apostolate of truth, that in our own way we should not only follow the law of Christ, but should strive to lead others to the same truth and thus abide them to the crib of Bethlehem where, with us, they may adore their Lord and Saviour.—Bishop Conaty.

A Touching Tribute.

On the anniversary (14th January) of Cardinal Manning's death, his grave in Kensal Green cemetery was, as usual, decorated with flowers by the Sisters of Nazareth. Twelve stamps were sent by a poor lady to Rev. Mother, Nazareth House, Hammersmith, with the following touching note: "As some of your Sisters always go to Kensal Green on the anniversary of our beloved Cardinal Manning's death, I take the liberty to enclose twelve penny stamps to add a few flowers to those they always take. I shall feel very thankful to you—Anna Gentes."—London Catholic Herald.

Says the prayerful man, "Forgive us our trespasses as we forgive those who trespass against us." But often he refuses to forgive others. Think what an awful request he makes of the Almighty God. Be not such a man,

UNHAPPY MARRIAGES.

THEIR CAUSE AND THE REMEDY.

In the course of a lecture on "Marriage," delivered at St. Ignatius, Stamford Hill, London, the Rev. Terence Donnelly, S. J., said they had only to look about them to find that marriage as destined by God was often not fulfilled; too many entered into the marriage state and the result was disastrous. Instead of being a blessing it had proved woe to many. There were far too many rash marriages. There were those who never ought to have married the person they did, and who might have been happier with some one else. Where persons married those who were much above them misery was sure to follow. Nowadays, unfortunately, many did not seem to realize the sanctity and unbreakableness of the marriage tie, for there was no tie on earth that could be compared to the marriage tie. It was, therefore, most important that those who entered into the matrimonial state should think well beforehand. If there was more forethought before marriage there would be less need for after-thought after marriage.

IN CHINA THE HUSBAND DID NOT SEE HIS WIFE'S FACE

till just before marriage. In this country husband and wife saw each other many times before marriage, but did they know each other any better? Yes, people knew very little about each other. Many unhappy marriages would be avoided if only husbands and wives would practise loving patience towards each other. They should respect difference of character and temperament. They would meet it at most unexpected moments, but EACH SHOULD LEARN TO GIVE WAY TO THE OTHER.

not in essentials, but in accidentals, in those things which tend to make life sweeter and happier. Courtesy was also wanted to make married life happy, but courtesy often ceased the day after the marriage had taken place. The wife who did her best for her husband craved for the word of sympathy, yet it often happened that a man would not treat the meanest tramp in the street as he treated his wife. Husband and wife at the present time were often separated all day; the husband had his interests and the wife had hers. If there was more unity between husband and wife with regard to their interests greater happiness would exist. The husband should listen to what his wife had to say on matters that were of interest to her, but he too often did not notice them. In conclusion, the rev. preacher urged Catholic mothers and fathers to assemble the children together each evening and recite their prayers—a practice which would bring down upon them many blessings.—London Catholic Herald.

THE PROPOSED CONFERENCE OF MISSIONARIES TO NON-CATHOLICS.

The proposition that was sent out on the feast of the Epiphany to hold the third Conference of Missionaries to non-Catholics has met with most hearty approval by the missionaries in the field. So that it may be considered definitely settled that the Conference will be held.

The time, too, seems to be agreeable to all but a very few, and we hope that these few will be able to arrange their dates so as to be present. The suggestions as to plan and scope that have been made are exceedingly interesting, and they widen out the field of discussion. To enumerate some few of these suggestions, the principles held and acted upon by the Catholic Missionary Union should be emphasized in the light of what the Union has accomplished; mission movement as a reform movement; socially and religiously; influence of missions to non-Catholics on Catholic Education; A paper appealing to Eucharistic League religious community for their assistance in propagating the Apostolate of prayer for conversions; A paper on conditions in Philippines; Dr. Guinan—Let fewer papers be read and specialists be invited to discuss papers; Father Mac Hale, Larist—Contemplated gathering should call public attention to the work going on, and not allow the clergy to forget their obligations to the other sheep; Father Hendrickx—Practical means of simplifying work of single Missionaries; Uniform style of dodger printed by thousands; questions of cheap literature for distribution; other suggestions—missionary side of the parish priest; Questions of influence of missions to non-Catholics for the Apostolate of methods and means of enforcing such; Question of representation—All Catholic fraternal societies should be invited to send delegates; Knights of Columbus, Ancient Order of Hibernians, Catholic Total Abstinence Union and others. Father Walsh of Boston suggests: Field of native born Americans who never had the faith—they who have lost the faith—Negro Field, Indian Field, Immigrants; Foreign Mission Field. The crying needs—money and prayer. The newly founded Church Extension Society.

You will see from this wealth of suggestions that there will be no lack of

interesting topics. The difficulty will be judicious elimination and concentration. What is of seeming urgency at this stage of evolution is to perfect organization. Father Kress thinks that the foundation of a closer union is reason enough for coming together. The Catholic Missionary Union, a legal corporation hierarchical in its organization, is a convenient nucleus. Can some means be devised whereby the existing Apostolate bands may have a voice in its councils? Either by a term in the election of directors or by presentation of petition at its meetings. The time of the Conference is Monday, June 11—to last three days.

The executive committee again writes suggestions. The stimulation of this bulletin will undoubtedly develop a little more thought on the subject matter of the Conference. As the advancement of the church is the one thing that is close to our hearts, any co-operation that will promote this end is not only invited but solicited.

THE ORANGE RITUAL.

PENALTIES FOR MARRYING A "PAPIST" WIFE.

London Catholic Herald.

The following has appeared in the Darby Journal, over the signature of "Honesty":

I was very much interested in the correspondent which appeared in last week's issue of the Journal regarding the Rules and Ritual of the Orange Institution. But there is one fact, big in its bearing on the North Tyrone election, which your correspondent "Historicus" failed to bring out. Perhaps he did not know it. In the Ritual of Introduction to the Orange D-green, which, as "Historicus" correctly states, was committed to the care of print, though I see a foolish attempt to deny this fact, it is expressly worded: "I am not nor never was, and never will be a Roman Catholic, and that I am not married to one, nor will I marry one, or willingly permit any child of mine to marry one." The rubric of this particular declaration is as follows: "The candidate shall then be brought to the right hand and the master, when he shall kneel down and take the following obligation." This rubric makes it clear that the obligation is one not only of great solemnity, but of a very binding character as well, and we have several instances of Orange testimony in open court as to the strict enforcement of this obligation. At the Royal Commission of Inquiry into the Belfast riots of 1857 a Mr. G. Gwynne, for instance, testified—"When ever a change is brought against a member for marrying a Roman Catholic he is uniformly expelled. The offence is so rank that they do not trouble about proof of the charge." In Hansard's report of the debate on the Party Processions Act, 30th of March, 1870, Mr. McCarthy Dowling, on a question printed proceedings of the Irish Grand Lodge for 1869, states that in Armagh county alone during that year twenty-three Orangemen were expelled for the offence of marrying Papists. This Orange obligation has found expression in many an Orange ditty—

"Let no loyal Protestant e'er have it said That he to a papist wife e'er should get wed; She's hateful, deceitful, she'll prove false to thee; She's worse than the devil, if worse there can be."

And what is true of the Catholic wife must hold of the Catholic husband. Now, the identity of interest and identity of views between a constituent and its representative make the union between both be spoken as a marriage. Outside the marriage bond there is hardly a closer union of feeling, and surely we are entitled to an answer to the question people are everywhere putting, as to the removal of the deterrent impediment between Mr. Denis Henry and his Orange betrothed."

FOUR VENERABLE JESUITS

CELEBRATE THEIR GOLDEN JUBILEES AFTER MANY YEARS IN THE SO-CALLED DEADLY TROPICS.

In the December number of The Catholic Standard, of British Guiana, appear pictures and biographies of four venerable Jesuits who have just celebrated their golden jubilees, and who are living proofs that even in environments generally considered to be distinctly unfavorable, virtuous, sober and laborious lives make for longevity. The jubilarians are Rev. Virgil Gambetta, S. J., Rev. Antonius Maria Camilo Baroni, S. J., Rev. Aloysius Vincent Innocent Casati, S. J., and Brother Daniel Edward Reynolds, S. J. The three priests are natives, respectively, of Rimini, Piacenza and Milan, in Italy. Brother Reynolds was born in England.

"In congratulating our four jubilarians," says our British Guiana contemporary, "on the attainment of the fiftieth year of bearing the yoke of the Lord, which they have found, in spite of trials, so sweet and light, we must note that their services to their God and fellow-men are all the more striking when we enumerate them collectively. Of two hundred and seventy-seven years their combined lives, two hundred and twenty years in the sacred priesthood and over 37,500 offerings of the Holy Sacrifice; that one hundred and thirty-four years have been spent in these so-called deadly tropics, and only one hundred and thirty-four years, and that but for a year. Of these one hundred and thirty-four years, one hundred and three have been spent on the swampy coast lands of British Guiana."