

THE SCOURGE OF CONSUMPTION.

The other day we printed extracts from the article of Dr. Cassidy on the prevention of consumption; to-day we publish it in full, to be read, we trust by all our readers. Consumption is not so much hereditary as it is the result of lack of nourishment and of exposure to the tubercle bacillus. In other words according to Dr. Cassidy and the great medical authorities, the microbe finds a sure lodging place in the lungs of people who are badly nourished, and who breathe impure air. People die of consumption, not because their parents or relatives died of it, but because they are nourished in the same way that their deceased relatives were, and live in much the same surroundings. What Dr. Cassidy points out is that people must learn now to nourish their bodies with the right kind of food, and how to breathe fresh air. There can't be consumption where there is proper food, fresh air and sunshine, and little contact with tubercle bacilli surroundings. Thousands and thousands of Canadians have died from consumption because they slept in feather beds and on feather pillows that had been used by a time of consumptives before them! There are hundreds and hundreds of widows of families, who, ignorant of this fact, think consumption is a dispensation of God, who think there is nothing to be done but to send for a doctor, to buy cod liver oil by the score of bottles, and, when the end comes, to incur heavy bills for funerals and mourning—but who would almost take a life if they were told that they had failed in giving their children nourishing food, had deliberately kept their homes barred to fresh air and sunshine, because of the injury that might result to carpets that fade, to furniture that will warp, and if they were told that they must patch their beds and pillows, their patchwork quilts and carpets to a bontre!

Consumption can be cured in its early stages, can be prevented entirely if due precaution is taken. Men and women must each for themselves and for their families know and obey the common laws of health. The school teacher, the doctor and the parent must impress these laws on all. An intelligent school teacher, who tells pupils what constitutes good food, the necessity of fresh air—that the lungs must be washed out several times a day in fresh air, and the like—is worth much to the community. The common laws of health should be taught in schools, in preference to the so-called advanced subjects. Just as smallpox has been handed and rendered preventable by public education, so can consumption.

The people are gradually seeing that they themselves, and not the will of God or the fatality of heredity, have most to do with consumption and its ravages, as they come to see that it is within human control the more anxious will they be to avoid it. One of the best signs of the growth of this sentiment is the dread people have of association with consumptives. They are, wherever possible, demanding the isolation of consumptives, and the closing of workshops to them. This may seem cruel, but it is the sign of a general awakening. It is a crime to allow a consumptive man or woman to associate with others in a workshop, or to be in constant association with children.

The two great scourges of the day

are cancer and consumption: the latter we are learning how to avoid and stamp out—of cancer we know little as yet of the origin or prevention.—Toronto World.

REASONS FOR INSURING.

Hon John Wanamaker carries a million and a half dollars of life insurance. For so doing, he gives the following five reasons:

First—That at that time I was insurable and I could not be certain of accident or ill-health, and it might be that at some future time I would not be insurable. That was the first step to the building of sixty two policies.

Second—That life insurance was one of the best forms of investment, because from the moment it was made it was good for all it cost, and carried with it a guarantee that there was a protection in that investment that I could not get in any other.

Third—That life insurance in the long run was a saving fund, that not only saved, but took average care of my deposits, and took me in partnership into possible profits, that not infrequently returned principal and interest and profit.

Fourth—That life insurance, regarded from the standpoint of quick determination, was more profitable than any investment I could make.

Fifth—That it enabled a man to give away all he wished during his life time, and still make such an estate as he cared to leave.

THE POPE AND CIVILIZED BARRIERS.

There is no on this earth to-day a power that makes for the good of humanity equal to that of the Supreme Head of the Catholic Church. Whenever opportunity presents itself Leo XIII. speaks out in the interests of mercy, peace, order and justice, and his works are spread and taken to heart by millions outside of his spiritual jurisdiction; so that it has in a measure come to pass that he is in very truth regarded to-day, as were the Roman pontiffs in Catholic ages, as the true Father of Christendom. This venerable and venerated Pontiff has by his wisdom, his moderation, his universality, if we may be permitted to class his pre eminent qualities of mind and soul under one head, attained a potency among the nations of the earth enjoyed by no other power.

It was to be expected that the rash and unchristian instructions given by the German Emperor to his soldiers on the eve of their departure for China to spare no Chinese and make no prisoners would meet with the condemnation of the Vicar of Christ—or that Saviour who counselled "Forgive your enemies; do good to them that hate you."

Accordingly a telegram from Rome reports that the organ of the Vatican, commenting on the speech of Emperor William says that it is the earnest wish of the Pope and Cardinal Rampolla that the powers should resort to a policy of retaliation and vengeance, and that no power should be permitted to do this. The Pope issued a letter directing prayers in all the churches for the safety of all the Christians, and instead of motives of revenge, the letter expresses the hope that the Almighty will inspire the thoughts of concord and peace, which will prevent further ruin and massacres. True to his Divine mission to preach peace and good-will to all men, he was the first to raise his voice

against the Imperial decree, diametrically opposed to one of the first principles of Christianity. Crime should be punished and the breaking of international law on a point the most sacred and the most widely known and observed must be atoned for; but the motives should be those of justice tempered with mercy, and not the barbaric incentive of revenge and retaliation.—The Irish Canadian

PARIS IS VERY WICKED.

Father Phelan, of St. Louis, Writes Home About Vice and Drunkenness

Archbishop John J. Kain, Father David S. Phelan, editor of the Western Watchman, and several other priests of the St. Louis diocese, are at the Paris exposition. Paris is by no means an ideal city from the view of Father Phelan. In a letter just received he draws a picture of Paris wickedness, but says it is due to the fact that "Gay Paree" is the mecca for the "bloods" of the whole world.

"Because," he adds, "Paris has had the most money offered by foreign plunderers she had had an enormous supply of vice commensurate with the demand, but vice is in the quarter where foreigners love to congregate, around the opera and in the quarter where "On s'amuse." Another thing will surprise them. The notion prevails that France, being a wine drinking country, drunkenness is not known. Paris is full of heavy drinkers and has more drunkards than any city in the world. Five sixths of the people show the effects of excessive wine drinking. The women especially have their complexions ruined by wine. They have the faces of toppers. At the hotel at which I stop wine is served at table without extra charge. Every woman at this hotel drinks a quart of wine a day, and many a quart and a half. This every day. The vast majority of the day laborers of Paris eat and drink all they earn. They never get married and have as a wardrobe nothing beyond a pair of trousers and a shirt.

Not only is drunkenness everywhere in Paris, but crimes of the most shocking description, resulting from drunkenness are of nightly occurrence. This will explain the fact that a great many Catholics of Paris are not practical. When the spiritus frumenti enters a man the Spirit of God goes out of him.—Watchman, Charlottetown.

Shall we mourn for the past that is dead? Look over ahead, heeding not the cries of that which has been. It is the future that counts so much for men.

In April the New York Life paid 500 policies; on the lives of 422 policyholders, the total sum paid being \$1,488,270. The largest claim paid during the month was \$35,000 on the life of David S. Hammond, of New York. The next largest was \$30,000 on the life of James Parsons, of Philadelphia, Pa. There was one claim paid for \$15,000, and one for \$14,491.63; there were three for \$25,000 or over, and one for \$23,167.45; six for \$15,000 or over; and eighteen for \$10,000 or over. On the lives of fifteen women, seventeen claims, amounting to \$26,025.91, were paid—an average of about \$2,000 for each. Two war claims, for 2,433.67, were paid. Sixty-three policies, amounting to \$146,679.10, were paid on the lives of fifty-two persons who died within one year after insuring.

LE CANADIEN

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Est envoyée par la poste aux membres entre le 10 et le 15 de chaque mois. Les membres sont invités à nous envoyer les nouvelles ou informations dont l'Association pourra bénéficier. Toutes communications sur des sujets d'intérêt pour les membres de la C. M. B. A., seront reçues avec plaisir, mais toutes lettres anonymes et toutes autres lettres que le gérant jugera ne pas être dans l'intérêt de l'Association ne seront pas publiées.

Les correspondants voudront bien se rappeler que la copie doit nous parvenir pas plus tard que le 15 du mois, pour être publiée dans le numéro du mois suivant. L'espace étant limité, on voudra bien être concis. Adressez toutes communications à

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LA DEVOIR DES MEDECINS EXAMINATEURS.

Tout médecin examinateur qui viole le principe de la justice commutative dans l'examen d'un aspirant à l'admission dans une société d'assurance, est tenu de par les lois de Dieu de restituer à la dite société pour toute perte ou dommage résultant de sa négligence, du favoritisme ou de la partialité. Souvent le médecin examinateur découvre des symptômes d'une maladie incurable chez l'aspirant, mais au lieu d'écouter la voix de sa conscience lui chuchotant à l'oreille, fiat justitia, ruant coelum. Il essaie de raisonner comme suit: "Jean Baptiste est un des mes chauds amis personnels. Son histoire de famille est mauvaise et ses habitudes personnelles encore pires. En toute probabilité il mourra dans un an ou deux. Mais qu'importe. Le paiement d'une police de \$2,000 ne ruinera pas la société. Quarante ou cinquante centius par membre paieront la réclamation, et qui s'apercevra de ce petit montant?"

Jean Baptiste est admis, il obtient sa police et meurt quelques mois après; la cause de la mort est une phthisie pulmonaire. La société est tenue en loi de payer \$2,000 aux bénéficiaires. Mais le médecin examinateur est tenu en conscience de payer à la société \$2,000, moins les cotisations payées par l'aspirant moribond. La théologie Catholique est très explicite sur ce point.

"Qui allium movet aut inducit ad inferendum grave damnum tertio, tenetur ad restitutionem istius damni illati; medicus dans constitum tenetur ad restitutionem de damno injusto, quod ex suo officio sequitur."

En lisant ce qui précède certains de nos médecins examinateurs seront portés à se trapper la poitrine et à dire: "Seigneur! ayez pitié de moi, pitié de moi." Mais ce n'est pas assez. Tous ceux qui me disent, Seigneur, Seigneur, n'entreront pas pour cela dans le royaume du ciel (St. Marc. 7: 21). Le médecin examinateur malhonnête, et le voleur "restituera tout ce qu'il aura obtenu par la fraude, le princel-