

# The Catholic Record.

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

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### BETWEEN OURSELVES

Throughout this fair broad land of ours many sacrifices are made in the name of education: many grave mistakes, also, are committed in the same name. Perhaps the commonest mistake—and one calculated to do most harm, in many ways, in time to come—is that of some modern educators who teach their charges to look down on manual labor and laborers—as a disgrace and something to be ashamed of. This strange theory seems to be peculiar to private schools, probably because of their select paying students. The English Messenger of the Sacred Heart, writing on this matter, expresses itself in the following manner:

"Long years before the coming of our Lord labour was regarded as being both honorable and dignified. A very little reflection on the person and character of Jesus Christ will help us to realize how much that dignity was increased by His ready acceptance of a trade which is at once a humble and a necessary one. Immeasurably exalted was every department of human life by the coming of Christ in the flesh. A special value was added to all domestic intercourse and happiness: the relations of husband and wife, parents and children, received a particular blessing—touched by His Divine Hands, even material things received a kind of consecration—some indeed a veritable sacramental power."

Great, indeed, then, was the dignity which He added to manual labor. For all time the toil of the worker in wood was to be regarded as a high and an honorable calling. Never should it be contemned except by the foolish and the proud among the sons of men. For the young Prince of Heaven, the Everlasting Son of God, was a carpenter's apprentice. No mere amateur joiner was Jesus Christ. He did not take up the craft as earthly princes have sometimes done in their boyhood, as a recreation or a pastime, or because He had a boy's liking for using tools and making things with His own hands, but because His foster-father depended upon this trade for a livelihood and because the time would come when His Blessed Mother would be a widow, and He, her only Son, would be her sole support. Not the smallest shadow of make-believe lurked in St. Joseph's workshop. We do our Lord and Master a grave injustice if we allow the foolish pretensions of some religious pictures to blind our eyes to the stern reality of His daily toil.

No painter ever has or ever will reproduce the beauty and grace of His Person. But exquisite as was His sense of cleanliness, He never shrank from soiling His Divine Hands when the exigencies of labour made it necessary. Spotless as were the simple garments that clothed His sacred Body, no mere fastidiousness caused Him to shrink from contact with those material things which might sully the freshness of His white linen and woven tunic. Shapely and beautiful as were His holy Hands, no fear of roughened skin or wounded fingers would hinder Him from handling the hardest timber, or from using the tools that were employed by His foster-father.

Yet in spite of His perfect example there are men and women who call themselves His followers, yet do not scruple to look down with disdain upon honest manual labour and even upon their fellow-Christians who engage in it.

### A NOBLE PROFESSION

Viewed from a sordid and commercial standpoint, the wonder is not that there were only three male students in the class of one hundred and thirty which trained as school-teachers at a neighboring Normal College this summer; it is amazing, rather, that there were even three. As Catholics, we have done all that can be expected of us to discourage young men of ability and ambition—or young women, for that matter—from regarding teaching as a means of securing an adequate livelihood. We offer them neither honors nor emoluments nor ways of improving themselves. If they choose, in some strange enthusiasm, to give their services and take in return the pit-

tance which we designate officially as the value of a teacher's work, the consequences be on their own heads. As a matter of record, our young men have not been making this choice in the past in any considerable numbers, and are not doing so at present, in spite of the allurements to sacrifice their comforts on the altar of their ideals which the Normal College offers.

The day-laborer, it is generally conceded, is worthy of his hire, but the school teacher ought to be satisfied with almost anything. One corollary of this will inevitably be that, in spite of the Normal College and similar influences, we will sooner or later begin to get in our schools exactly what we put there, and exactly what we pay for, just as we do everywhere else. It may be hard on the rising generation, but, apparently, it cannot be avoided.

### PLAY THE GAME

Watching a close and exciting baseball game a short time ago, the thought occurred to us that too much emphasis was put on the mere results of the game, the winning or losing, whether it is a game of baseball, hockey, or the infinitely more important game of life. The question asked is, "Who won?" not "How did they play?" In life it is the same story—"was he successful?" not "Did he fight a good fight?" The world asks about a man's position, social and otherwise, and neglects to make enquiries as to the forces fighting against him.

This is all wrong. The really important thing is not the result of the fight but the way the battle, whether on campus or in life, was conducted. Was it a fair, honest, clean game? Were the adversaries treated with due consideration and given credit for their skill? Were the rules of the game honestly observed? If these queries are satisfactorily answered, it is a matter of minor importance who won. The real, vital, important matter is not who won the game but how the game was played.

An honest victory reflects credit upon the victors, who should be duly honored, but often a victory is clouded by the methods obtained in winning it, and often a defeat is brightened by the straight and manly way in which the fight was conducted. The field of sports is a good training, if rightly managed, for the field of life. It teaches the young man to put up an honest fight against contrary forces; to observe faithfully the rules of the game; to disdain tricky means to gain an end; and to look with kindly eye on the losing side. Who can tell what countless forces that bowed and broken man may have had to fight against? Who can tell what temptations he has had to struggle against? Easy it is to sit in a comfortable home, surrounded by loving care, and condemn those who have fallen by the way. Fortunately, there is One Who sees all hearts and knows all temptations and impulses, and although it may seem far-off and distant there is a day coming when He shall judge us for the way we played the game, not for the mere winning or losing of it.

### GUARDING OUR OWN

One of the many mysteries which will have to be cleared up in a busy hereafter is that appertaining to brilliant boys, clever college graduates and gifted young men. What becomes of them? They are, we have it from their parents and themselves, still treading the flowery paths of knowledge. The result of this knowledge seems to be that they do not do what they can in the present with the present, but indefinitely postpone astonishing the universe as most of us do until some future date. In a few years they will be absorbed into a world of men very much inferior to themselves (by their own showing) and will be no more seen. In the interim we receive very eloquent advice from these individuals, who are seldom connected with any organization that aims to advance Catholic interests. We do not want eloquence, but practical assistance. Let them bestow the benefit of their education on their less favored brethren and help them to better themselves. This would be a simple way of living up to their

duty as Christians. "Let us work good towards all men, but most of all towards those who are of the household of the faith." No Catholic, says a distinguished prelate, who has any influence, position or opportunity should neglect to forward interests of Catholics who are seeking situations, looking for employment, or struggling to make a living. To push forward those who are unfit would, it is needless to say, be wrong and often unjust to others. But men and women who are earnest in imitating their Saviour's compassion will not shrink from the trouble that is involved in helping the needy and yet doing no injury thereby to any man. Neighbour should try to understand neighbour, family to understand family, and the well-to-do and the poor who worship at the same altar should resolutely cast out of their hearts all mutual bitterness, jealousy and evil judgment.

### OVERWORKED

The United Empire Loyalists, as object lessons of courage, hardihood and grim perseverance, are in danger of being overworked. A foreigner could, if he devoted his reading of our annals to their exploits, get the idea that they only were the sources of our inspiration and glory. The missionaries, however, who blazed a way through the forest and spent themselves for Christ, should not be forgotten. And the gallant ones who looked unafraid at the dangers of the new world, and wrote a part of its history in fire and flame and blood, gaze at us prosaic mortals from pages that are as fascinating as ever came from the makers of fiction. The Canadian who knows the lives of our pioneers has something to quicken his blood and to purge his heart of the little and sordid.

### HILAIRE BELLOC

Somewhere Hilaire Belloc, referred to in the Irish Monthly as one of the three cleverest men in London, an Anglo-Irish American of the Day, whose composite nationality is matched by the extraordinary versatility of his endowments, apostrophizes his pen thus: "God bless you, pen of work, pen of drudgery, pen of letters, pen of posings, pen of riddles, pen of glory, pen of prayer, little pen, be worthy of the love I bear you and consider how noble I shall make you some day when you shall live in a glass case with a crowd of tourists round you every day from ten to four: pen of justice, pen of majesty and light, I will write with you some day a considerable poem: it is a compact between you and me." We trust the compact will be kept. There is no book that would be looked forward to with keener interest than Mr. Belloc's first volume of serious poetry. There are beautiful thoughts of his scattered through the press; but his volumes of verse are only, we think, "The Bad Child's Book of Beasts," and its sequel, "More Beasts for Worse Children," both of them worthily illustrated. It is all delicious from start to finish, but it is poetry too. For, besides being historian, essayist, satirist, orator and many other things, Hilaire Belloc is a true poet, and perhaps the promised volume will prove.

### A SUGGESTION

We hear much at times of the duties of parents, of pastors, of children, but the duties of teachers seem to be a foregone conclusion; and except in a pedagogical line, very little is ever said to them directly as to the fulfillment of duty. Now, while it is much to their credit that as a class they are the most painstaking and conscientious, yet there is one particular line of work which is too often neglected, save by the few. That is the effort to train children and young people along right lines when forming the reading habit. In these days, when public libraries are almost a drug on the market, it is a serious question troubling many minds, especially those interested in the education of youth, whether the indiscriminate circulation of all kinds of reading matter is a blessing or a curse. But the books are here, and they have come to stay; therefore the great question is, what to take and what to leave. Time was when chil-

dren taking books from a public library were not given the liberty of choice, which is theirs to-day. But that was before the days of the open shelf. Now they walk in and help themselves, and are left in a great measure to their own choice, hence the great danger of the public library.

It is a self-evident fact that few parents are conscious of this danger, and fewer still are those who have any censorship over the books their children read. If this is so, as we are led to believe, then the teacher's duty is a most important one, one full of responsibilities which in conscience cannot be set aside. Children will read, and one might as well try to stem the torrent as to keep books from a boy or girl who loves reading. Unfortunately there are fewer church or school libraries than there were twenty-five years ago, when the Carnegie foundations were unknown and perhaps not missed, but it goes without saying, that it is the duty of Catholic teachers to inform themselves on the latest and best products of the literary mart, that they can be the safest and surest guides of our growing boys and girls who are not always looking for goody goody books, all piety and little practicality.

### LOURDES AND ITS CRITICS

Reports of cures during the Irish Pilgrimage at Lourdes moved the New York Evening Sun of September 12th to repeat its occasional lecture on credulity and superstition, and again reproduces its favorite text from Dr. Osler, that "credulity, precious perquisite of the race," has again "let down anchors of faith into the vast sea of superstition." In our issue of July 20, 1913, we retorted by the presentation of at least facts, the favorite theory of Dr. Osler, the Sun, and the other superstitious skeptics who think faith can be excised by a scalpel or sterilized by a germ-killer. At that time the Sun, joining hands with Dr. Osler, exorcised the miracle-working spirit of Lourdes by the blessed word, "suggestion." We showed that the sudden cure of spinal disease, advanced tuberculosis, and other organic maladies, resulting in the immediate formation of tissue that nature takes years to supply, was beyond the power of suggestion. But the superstition of the skeptic is the most obstinate of all ignorances. Now, when Lourdes' miracles are again on the cables, the Sun superstition returns in the form of "hysteria or nervous mimicry." This it was that enabled Grace Maloney, who had had tuberculosis of the knee for nine years, and who after eight operations had failed to relieve her was for nine months incapable of movement, to rise from her bed and walk. Unsuperstitious people will find it strange that only at Lourdes does "nervous mimicry" work such marvels.

The Evening Sun regrets "that in these reports we are always left in doubt as to the nature of the ailment." Its morning edition's cable left no honest reader in doubt that the ailment was tuberculosis, and added that the Lourdes' official board refused to admit this case, as the medical testimony of her condition immediately preceding the cure had not been presented to them. This is an instance of the scrupulous care exercised by the Medical Board of Lourdes, in order to exclude from its list of cures any that are not beyond the power of nature and medical skill. The Sun editor implies that the cures are confined to nervous diseases, and again pulls out the "suggestion" cure-all from this bag. Such cures are numerous at Lourdes, and permanent, and we might ask why they are so infrequent in other environments; but they are not recognized in the official records. The cases which the Lourdes' physicians pronounce cures, and which all reputable physicians are free to examine, are those only which transcend the powers of nature; and the signatures of three thousand qualified physicians of various lands and creeds have so attested.

The Sun's benevolent Oslerite finds it "pitiful to see a trainload of the faithful leaving Paris, some hopelessly blind, suffering from incurable diseases," etc., and "wonders whether it is worth while to keep the shrine going for the sake of the few who profit by it." We can dispense with his pity and let him wonder. The physical ameliorations are numerous and substantial, but the soul cures the spiritual betterments that are wont to result from a visit to Lourdes are well nigh universal. Those who profit by it are not the few but the many. The chief profit of miracles, whether wrought in Palestine or the Pyrenees, is spiritual. Christ came to heal spiritual, not physical maladies; but He did and does heal these when He so wills it, and heals many souls thereby.

The complete cures of organic diseases, attested as such by irrefragable evidence, may be found in Laeserre, Bertrin, Roussel, Huysmans, Clarke, Boissarie, and "Annales de Lourdes." They run into the hundreds but skeptics ask why are they not more numerous? Why are they not all the pilgrims cured? We could answer that they are all marvelously cured, though in a way that our critic will not appreciate; and we might ask, why does God permit disease or death? When has He promised to cure all maladies? Why has He not made this world as perfectly as His critics demand? Why has He allowed so many fools to dwell in it? The Author of life has decreed that all men shall die; but He loves the children He has made, and in the providence of His love, and for His own wise purposes—which none but those who deny Him profess to fathom—the loving Father will sometimes, at their entreaties, arrest the harbingers of death and divert the incidence of His law to relieve them of its pains. And when He so manifests His love, what more gracious than that He should make the Mother of His Son, and of our Brother and Redeemer, the medium of His mercies?

During the French pilgrimage in August there were many attested cures of organic maladies, including several of advanced tuberculosis and others that involved the instant building up of bone and tissue. There was one of cancer, and one of a child blind from his birth. Each of these was complete. Many returned to their homes uncured; but when our skeptics pour out their commiseration on these, they are thinking not of them, but of such cures as that of the blind child, which are attested by more competent physicians than Dr. Osler; for they have seen and studied the cases, he has not. One such instance compels the recognition of God and His omnipotence. One such miracle, wrought in the Name of Jesus Christ, at the intercession of His Mother and under the auspices of the Catholic Church, logically compels the acceptance of Christ's divinity, and of the Church as His living witness. This the skeptics will not have; therefore, the miraculous must be tabooed, and its manifestations travestied.

But actual presence at Lourdes dislodges skepticism, perhaps the greatest of its miracles; and even though it heals not maladies, it comforts hearts. Lourdes is a manifestation of God's power and presence and providence. It is also a manifestation of faith, and so reacts upon it that faith seems no longer to have merit; it has been demonstrated. The feelings of the pilgrim are expressed in the words of her whose apparition at Lourdes inaugurated its wonders: "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour."—America.

### THE REMEDY

At the conclusion of a strong protest against the prevalent "filth on the stage," the New York Nation wisely observes:

"Behind the theatrical man who is exploiting filth for mercenary ends, we may not be wrong in laying the blame to no small degree on those sensational reformers and glibly humanitarian who, working in willing or unwilling conjunction with the yellow press, are accustoming thoughtless minds to the contemplating of vice in all its hideous forms, and deadening the right sensibility of the public while attempting to awaken it."

Who can doubt it? If by common consent the public would just stop for a spell writing, reading, talking and thinking about "Eugenics," "White Slavery," "Sexology," etc., we should entertain bright hopes of seeing these "sensational reformers" and "glibly humanitarians," together with those they influence, all restored to their senses. For the moderate practice of the old-fashioned virtues of reticence and reserve would contribute wonderfully, we believe, to a solution of these suddenly discovered "problems." If parents would teach the child to forget about his sex and just be modest; if papers and magazines would stop publishing noisome "eugenic" literature; if procurers, prostitutes and the spreaders of filthy diseases were left for legislators, the police and doctors to deal with; if women dressed decently, and if theatre goers would keep away from vile plays, we guarantee that there would soon be observed a marvellous purifying of the moral atmosphere.

As matters are now, this so-called "plain speaking" with the laxity of conduct that often accompanies it, is seriously imperiling the very foundations of our social fabric. No thoughtful observer "of the looseness of conversation now tolerated in mixed society, of the tendency of irresponsible persons of all ages and both sexes to take part in discussions which certainly improve neither their own morals nor their manners, and have thus far decreased not even a public show of the evils they profess to be able to check," cannot but feel grave misgivings about our country's future. "A nation," said Professor Munsterberg recently in this connection, "which tries to lift

its sexual morality by dragging the sexual problems to the street for the inspection of the crowd without shyness and without shame, and which wilfully makes them objects of gossip and stage entertainments, is doing worse than Munchausen when he tried to lift himself by his scap."

Worse, indeed! For the Baron's attempt was only folly. But the lack of reticence regarding "sexual problems" that prevails so widely to-day is more like wickedness.—America.

### FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow-Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

### REMITTANCES

Previously acknowledged.....	\$1,891 05
Friend, Gravenhurst.....	2 00
Friend, Peterboro.....	1 00
Catherine Madigan, Port Credit.....	1 00
Miss M. E. Michelle, Toronto.....	1 00
Mr. and Mrs. Denis Hanley, Read.....	2 00
J. Brien, Bay Bulls.....	2 00
Mrs. Sara Doyle, Osgoode Station.....	2 00
Henrietta Devine, Midland.....	2 00
Friend, Brechin.....	1 00
(In memory of a sister.)	
REMITTANCES TO FATHER FRASER	
By cheque April 25, 1913.....	\$780 00
May 15, 1913.....	
(Special).....	5 00
July 11, 1913.....	736 70

### LEAGUE TO SPREAD CATHOLIC BOOKS

With the purpose of distributing throughout the Dominion good Catholic literature at low price, an association was formed at a gathering at the residence of Lady Hingston, in Sherbrooke street, recently. It was suggested that the organization be known as the Catholic Literature League.

Book racks of the association will be placed in churches, schools, colleges and other public places, providing, according to the plans, the publications of the Catholic Truth Societies of England, Ireland, Australia and the United States, works of independent Catholic publishers, magazines, and the like. The league may also take up publishing on its own account.

The movement was given impetus by the recent visit to Montreal of Ambrose Willis, publishing director of the Tablet, London, and organizer of the English Catholic Reading Guild, which carries on similar work. A book rack containing Catholic Truth Society publications was installed at St. Patrick's church some months ago and has proved a great success.—Montreal Star.

### DEATH OF SISTER MARY CLARE

With sorrow we chronicle the death of Sister Mary Clare, member of the missionary teaching order of the Sisters of Providence, which took place at Edmonton, Alberta, on Aug. 30, 1913. Sister Mary Clare was formerly Miss Anna M. Doyle, daughter of Mr. John Doyle, East Williams, Ont. She was a graduate of London Normal school, and entered the order of the Sisters of Providence, Vegreville, Alberta, five years ago. May her soul rest in peace!

### AN INTERESTING COMMENTARY

The Orangemen of Belfast have a great fear of Catholic intolerance when Home Rule is given. It is an interesting commentary on this complaint to consider the distribution of offices in the city of Belfast. The Board of Guardians pay \$84,000 in salaries, of which Catholics get \$3,400. The Harbor Board pays \$56,345, and the one Catholic official gets \$1,250. The Water Board has on its pay roll one Catholic, whose wages are \$325, out of a total of \$29,000. Of the 25 medical officers not one is a Catholic. There are 100,000 Catholics in Belfast, more than a fourth of the population.—The Independent.

### CATHOLIC NOTES

Rev. Leonard Allen Corsbie, curate of the Anglican St. Andrew's Plaislow, England, was received into the Church, and will study for the priesthood.

Rev. Ernest Monteleone, rector of the Church of Our Lady of Mount Carmel, Jersey City, has purchased the old Claremont Presbyterian church and will establish a mission for the English speaking Italians.

Among the latest converts to the Church in China is a royal princess, who is a niece of the Emperor Kia-Teing, who was such a declared foe to Christianity in the middle of the last century.

Among strikingly beautiful ruins of the Church is Melrose Abbey in Scotland, erected by the Cistercians in 1136, and destroyed under Henry VIII. Even its ruins are beautiful and imposing.

It is reported that the congregation of the White Fathers at Mpia, in the Congo, has eradicated the sleeping sickness, and that upward of two hundred thousand patients are being cared for in ten Catholic missions of the Upper Congo.

There are 17,945 priests in the United States, including Alaska—13,273 of whom are secular. There are 100 Bishops and 12 Archbishops, 3 of whom are Cardinals. There are 14,312 churches, 9,500 of which have resident priests. There are 85 seminaries, with 6,169 students.

One of the first communicants at Holy Trinity Church, in South Pasadena, Cal., recently, was a young Japanese boy, who was baptized a short time ago. His father is a Japanese Protestant, but his mother still adheres to the ancient doctrines of her pagan ancestors.

James M. Lomery, lawyer and former chief of police of Denver, Colo., a convert to the faith, died recently. He brought about the conversion of the wife who survives him. His first wife was a non-Catholic. He had been secretary and treasurer of the Denver Bar Association for many years, and was the publisher of the Daily Examiner.

Princess Beatrice of Cobourg, Germany, a convert, wife of the Infante Alphonso of Orleans, son of the Infanta Enlaila is in Madrid preparing for her baptism which will take place in the crypt of Notre Dame de l'Almaluez. The Pope will send a special Nuncio to baptize her; the ceremony will be invested with great religious and civic solemnity.

Lieut. Col. William C. Dawson, United States Marine Corps, with his wife and four children have become Catholics. He is a great-nephew of the Rev. Alexander Campbell, the founder of the Protestant sect of Baptists, called the Disciples of Christ or Campbellites. The colonel's father was an Episcopalian preacher and he was reared in that religion.

It is announced that the Holy Father is directing strict measures against the spread of consumption in the convents and seminaries at Rome. Henceforth all those who show signs of the disease will be sent to the new sanatorium which His Holiness has just established. The Pope also recommends the Bishops and congregations to build sanatoria for the treatment of persons suffering from the disease.

The American Catholic Historical Society of Philadelphia has secured Mr. Wilfrid Ward, one of England's most distinguished Catholic publicists, to deliver a lecture at the Academy of Music some time during November. The lecture will deal with personal recollections of four great English Cardinals—Wiseman, Newman, Manning, Vaughan. Mr. Ward is the editor of the Dublin Review and the author of a number of notable works.

The Sacred Congregation of Rites has been discussing the advisability of introducing the case of the beatification of the Venerable Servant of God, Bernadette Soubirous, the seer of the visions of the Madonna that originated the famous shrine of Our Lady of Lourdes. It is expected that the Pope will soon ratify the action of the congregation, so that the case may run its regular course without delay.

In Australia and New Zealand an educational battle is raging between Catholics and non-Catholics and is developing into "No-Popery" attacks. There the Catholics are asked to pay ever increasing taxes for education from which they derive no benefit and cannot accept. We have the same conditions in Manitoba, Canada. In all these places Orangemen is largely responsible. Whilst it preaches freedom and justice it practises tyranny and injustice.

The French Government has relaxed its order prohibiting the observance of Good Friday in the navy. The sailors were very indignant at the abolition of the observance, especially when in foreign ports they saw the day observed by sailors of other nations. Representations were made to the Minister of Marine, which resulted in permission being given to the ships when abroad to keep the day holy, but requiring special permission when in home waters.