

CATHOLIC CONCEPT OF WOMANHOOD AND MOTHERHOOD

A Lenten Pastoral Letter prepared by the late Bishop C. J. O'Reilly shortly before his death has been sent out by the Vicar General of the Lincoln diocese, Mgr. A. J. Klein. The letter was in the hands of the printers when the Bishop died. It is devoted to a consideration of the Catholic concept of womanhood and motherhood.

Recalling that a great part of the success attained by the pioneers who developed the Middle West was possible only because of the cooperation and sacrifices of the wives of the early settlers, the Bishop said:

"If the first settlers on the plains of the Middle West did not become discouraged by the hardships of their lot, and found usually content and satisfaction in their humble homes, it was because at their side stood the strong valiant woman, a real helpmate to her husband, the honored and devoted mother of their children. It is after all largely and principally on the woman that the spirit of the home depends and the making of a happy home remains her paramount mission in life. Political duties may have been placed upon her shoulders which she should not shirk, business and professional opportunities may offer a career to be followed for some time, yet the fact remains that the average woman is called to the state of matrimony and that homemaking will ever be her chief vocation. And as our homes and the rising generation will be what our women make of them, I would like to place before you the authoritative description of the ideal woman; the eulogy of the valiant and strong woman of the Bible as contained in the last chapter of the Book of Proverbs. Social conditions may have changed since the days of the patriarchs so that the picture will not be applicable in all its details, but, as a whole it will serve as a model to the women of all time.

PICTURE OF PERFECT WIFE

"The biblical eulogy of the perfect woman begins with the mention of her domesticity and her proficiency in the household arts. 'Who shall find a valiant woman? Her worth exceeds that of pearls. The heart of her husband trusteth in her and he shall have no need of spoils. She will render him good and not evil, all the days of her life. She hath sought wool and flax and hath wrought with deft hands. She rises early in the morning and prepares food for her household. She looks well to the paths of her house and does not eat her bread in idleness."

Indicating that motherhood is the supreme function of woman outside of the religious life, the Pastoral continues:

"But above all does the ideal woman shine by the love and care which she bestows upon her children. The biblical eulogy takes it for granted that she is surrounded by a flock of sons and daughters as by a crown. Barrenness in the Old Testament days was looked upon as a calamity and the woman without offspring considered herself disgraced before her more fortunate sisters. Faithful to that God-given instinct that makes the little girl mother her family of dolls and that causes our consecrated religious women to forego the charms and joys of a home of their own that they might take a larger family under their motherly care, the faithful woman welcomes into her home as many children as Divine Providence may send. She would not deprecate nobility by letting selfishness and love of ease interfere with the precious souls that God may ordain to entrust into her keeping. Children are the visible token of the divine blessing and of the love that brought men and women together into holy matrimony, for their mutual happiness and sanctification and the rearing of a God-fearing offspring. Should she have been a child of God, or should God have called back the young life entrusted for only a little while to her loving care, the true woman will open her house to some orphaned children bereft of their natural heritage. Every true home contains children and these bring happiness to the members of the family."

LESSON OF NOBLE LIVES

Discussing modern tendencies the Bishop's letter goes on: "We would only fondly believe that the women of our generation measure up to the high standard of virtue and womanly dignity set them by the mothers whose task is now finished. They will perhaps be considered as having led dull lives and missed many joys and pleasures that are now hankered after, often to the neglect of home duties and parental responsibility, but they filed out their lives nobly and found fullness of happiness in the performance of their tasks as wives and mothers. They would not barter that peaceful satisfaction for all the frivolities of parties, shows, club and society gatherings but they would rather pity their deluded sisters who fritter away precious hours in idle gossip and purposeless, wasteful functions. Their lives were plain, no doubt, but when they were summoned hence to give an account of their stewardship, they could say: 'Lord, I have kept those whom Thou gavest me, I have ministered to and cared for them, my house was a

sanctuary where Thy Name was held in reverence, I have reared a family of God-fearing children."

Bishop O'Reilly's final message to the young women of his diocese reads as follows: "Fit yourselves for the tasks and duties of a housekeeper, acquire the domestic habits and arts that are indispensable to the making of a happy, prosperous home. It is hardly fair to your future family to step right from the school room or the office into the newly established home with scarcely any preparation for the responsibilities of wifehood and motherhood. The modern young woman had lately become known under an uncomplimentary designation, a vain, apple-brained young person who seeks to make an impression and to be admired. But the impression she makes generally produces a directly opposite effect. Do not take her for a model for such as these are not sought in matrimony by sensible men. Rather strive to emulate the ideal woman portrayed for your instruction in the Book of Proverbs that you may be worthy to cooperate with a good man in the creation of a Catholic home. Our generation is witnessing a lamentable decline of home life that cannot but portend evil for the individual as well as for the nation. May our Catholic young women realize that, barring the exceptional few who are called to a higher life, as home-makers they will best fulfill their vocation and may they strive to measure up fully to the qualities demanded of the ideal wife and mother."

OBITUARY

VERY REV. DEAN HARRIS, LL.D.

Few had learned before his death was announced on Monday evening, March 5, that the Very Rev. Dean Harris was seriously ill with pneumonia at St. Michael's Hospital. He received the last sacraments from the hands of the Rt. Rev. Mgr. M. D. Whelan, V. G., in the afternoon, and it was reported about 10 o'clock that the venerable priest had passed away. He had been ill about a week. Arrangements were at once made for the funeral and the hour set was 10 o'clock on Thursday morning from St. Michael's Cathedral. The remains were brought there on Wednesday and lay in state until that hour. Interment was made in Mount Hope Cemetery.

The Mail and Empire of Tuesday says:

"Although Dean Harris reached his seventy-sixth birthday on Saturday last, he was, until his fatal illness, in apparently robust health, and was of fine physique, bearing his advanced years remarkably well. Not only as a preacher was his ability recognized, but in the literary field he won considerable recognition, and many readers of the Mail and Empire will recall a striking series of articles dealing with his travels in Mexico and Central America, which appeared in this paper. Among his published works were 'The Catholic Church in the Niagara Peninsula, 1626-1895,' which appeared in 1895; 'Days and Nights in the Tropics,' and 'By Path and Trail,' books of southern travel published in 1908. His popularity was great, and when in 1920 he celebrated the completion of fifty years in the service of the Church, the occasion was memorable for the many strong evidences of affection on the part of clergy and laity. The honorary degree of LL.D. was at that time conferred upon him."

Born in Cork, Ireland, on March 8, 1847, he was brought to Canada by his parents, at a very early age. He was educated in St. Michael's College, Toronto, and in the College of the Propaganda, Rome, having been ordained in 1870. He was rector at Adajala, Ont., before coming to Toronto to be secretary to Archbishop Lynch, since deceased. He accompanied Archbishop Lynch to Rome in 1899, and was a delegate to the Irish National Convention at Dublin in 1906. He was president of the Association of Mechanical Institutes of Ontario, 1885-7. In 1897 the degree of LL.D. was conferred upon him by Ottawa University. The late Dean Harris was for years rector of St. Michael's Cathedral before becoming Dean of St. Catharines, which office he resigned because of ill-health in 1904 and for a number of years thereafter traveled extensively. For the past nine years he was chaplain of St. John's Industrial School, Kingston Road.

THE FUNERAL

Rev. Mgr. M. D. Whelan, Vicar General, and present Administrator of the Archdiocese of Toronto, celebrated yesterday, at St. Michael's Cathedral, the Requiem Mass for repose of the soul of Rev. Dean W. R. Harris. The Vicar-General was assisted by Mgr. J. L. Hand of St. Paul's as deacon, Rev. Father Coyle of Holy Family Church as sub-deacon and Rev. Father McQuillen, M. C. The spacious seating capacity in the sanctuary was filled by priests of Toronto, and many from outside points, a few of whom were: Mgr. John T. Kidd, Superior of St. Augustine's Seminary; Rev. T. L. Ferguson, Brantford; Rev. Dean Morris, St. Catharines; Rev. Father Carberry, Orillia; Rev. H. Carr, President of St. Michael's College; Rev. T. O'Donnell, President of Catholic Extension; Revs. R. McBrady, E. Murray, Dr. Roche, St. Michael's College; Fathers Kirby, McDonagh, Warnock and Carroll, of the Cathedral; McGrand,

Ellard, Williams, Kelly, Moylan, McGrath, Trayling, Player, Minahan, Rev. Dr. Treacy, Rev. Dr. Dollard, and representatives of the teaching orders of the Catholic Church.

At the conclusion of a particularly solemn service, Rev. Robert McBrady of St. Michael's College, his voice betraying deep emotion, paid a brief and touching tribute to his lifelong friend who had passed away. The late Dean held high place in the personal regard of all who knew him, and the congregation, as well as the gathering of clergy, showed evidence of being deeply affected by the, at times, faltering and tremulous words of the preacher.

Then the coffin was closed; the priests in the sanctuary, each bearing a lighted candle, filed past the bier and formed an impressive guard down the main aisle of the crowded edifice, through which the reverend pallbearers bore the remains of Dean Harris to the door of the Cathedral.

The pallbearers were: Rev. Fathers Cline, Roche, Treacy, Trayling, and McCann of Toronto, and Smith of St. Catharines.

Prayers at the cemetery were said by Rev. Father Murray, C. S. B., of St. Michael's College, a friend of the dead priest since boyhood days.

JAMES LAVERTY

There passed away on Jan. 29th, after a long illness, James Laverty, of 811 Silver street, Philadelphia, Pa., in his sixty-eighth year. Mr. Laverty was born in the County Antrim, Ireland. He came to America thirty-seven years ago and took up residence in Philadelphia. Deceased was a man of sterling qualities and of the highest respectability, a most devout and religious Catholic and of a very charitable nature. He was a member of the Knights of Columbus. Four children survive him, John who served overseas, Thomas, Mary and Alice. His wife predeceased him eighteen years ago, also three children. Three sisters also survive, Rev. Sister Mary Bernard of the Good Shepherd, Ottawa, Mrs. O'Brien of Templeton and Mrs. O'Neill who was at his bedside. Rev. Sister Laverty of Holy Cross Hospital, Calgary, is a niece. His death was most edifying. Fortified by the last sacraments and surrounded by his family reciting the prayers for the dying he passed peacefully away. Funeral was held in St. Mary's Church and interment in Holy Cross Cemetery. R. I. P.

MRS. PATRICK O'NEILL

The friends of Mrs. Patrick O'Neill of 140 Spruce Street, Toronto, will be concerned to know that, after an illness of several months, she passed away at the home of her daughter, Mrs. J. Gaffney. The deceased was a native of Connaught, Ireland, and was well advanced in age. She is mourned by three sons and five daughters: Albert J. of Parry Harbor; Thomas J. of Kenilworth; William P. of Saskatchewan; Mrs. Walter Enright of Brandon, Man.; Mrs. James D'Arcy of Saskatchewan; Mrs. Robert Hagan of Toronto and Sister M. St. Lawrence of Loretto Abbey, Toronto. The beloved remains were laid in their last resting place beside those of her husband in Glenelg, Ont. May she rest in peace.

KLANSMEN BOA-T OF FIRING CHURCHES

A flood of anti-Catholic letters, one of which boasts of the recent burning of Catholic Churches in Canada and credits the Ku Klux Klan being responsible for that "patriotic" activity, has descended upon members of the New York legislature. The letters were written as protests against the bill introduced by Senator Walker, majority leader in the upper house, which would compel publication of the names of the Klansmen and impose individual responsibility upon members for Klan violations of the law.

One letter, a 2,000 word typewritten affair, was addressed to As assemblyman George N. Jesse, Republican and Protestant member from Manhattan and resulted in Mr. Jesse announcing that he will bring the subject of Klan regulation before the legislature next week. It was in this letter that the writer praised the Klan for the destruction of Catholic churches. After blaming "Jesuitical scheming" for every disaster in the history of the country including the Civil War and the assassination of Lincoln, the letter goes on to say that now at the blackest hour of this "scheming" its influence is being overcome by a "flaming cross" which is "igniting Roman Catholic Churches, academies and nunneries, also by the circulation of patriotic and anti-Catholic literature."

Other parts of the letter rehearse the details of the ancient "Papal plot" to dominate the United States. Practically every member of the legislature has received several letters opposing the bill introduced by Senator Walker. Most of the communications were of the usual anonymous scurrilous worded, "100% American" type. Senator Walker's comment on the letters was that they constitute a strong argument in favor of the necessity of passing his bill.

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The field is immense. The harvest is plentiful. But where are the belated reapers? Will you come? Correspondence is invited.

SISTERS OF SERVICE,
2 Wellesley Place, Toronto, Ont.
Pass this message on.

VALUE OF TEA

THE "AFTERNOON CUP" THAT STIMULATES JADDED TOLLERS

The benefit of the afternoon cup of tea in stimulating the flagging energies of laundry workers is mentioned by the Industrial Fatigue Research Board, which has just issued its report.

Investigations showed that where the long afternoon spell of five hours was interrupted by a tea interval, even if for ten minutes only, the regularity of the work was particularly noticeable.

The report stated that some of the workers observed: "We can face with equanimity, and even with enthusiasm, a period of two hours' work with the prospect of a rest, but to look forward to four or five hours' unbroken work is likely to damp the enthusiasm of even an ardent worker."

IN MEMORIAM

COSGROVE.—In loving memory of Edward G., only son of Mr. and Mrs. T. J. Cosgrove, St. John, N. B., died March 12th, 1918. May his soul rest in peace.

DIED

DONOGHUE.—At 4887 Lake Avenue, Rochester, N. Y., on March 2nd, 1928, Mary A. Donoghue, in her seventy-fourth year. May her soul rest in peace.

DINEEN.—At Detroit, Mich., on Monday, Jan. 29th, Michael Dineen, late of Ashfield, Huron Co., Ont., in his fifty-eight year, May his soul rest in peace.

BRENNAN.—At St. Catharines, Ont., on March 3, 1928, Mrs. Mary Brennan, widow of the late Peter Brennan. May her soul rest in peace.

FOLEY.—At the General Hospital, Pembroke, on Feb. 26th, 1928, Mr. M. C. Foley, Sheenboro, Que., in his seventy-sixth year. May his soul rest in peace.

FARRELL.—At Farrelton, Que., on Feb. 10th, 1928, William Farrell, in his seventy-seventh year. Funeral took place on Feb. 12th, from his late residence to the parish church and cemetery. May his soul rest in peace.

O'KEEFE.—At her late residence in Township of Huntley, on February 10, 1928, Catherine Foley, wife of Thomas O'Keefe. Funeral from St. Michael's Church, Corkery on February 12. May her soul rest in peace.

BELLOC SEES PERIL TO CIVILIZATION

It was Cardinal O'Connell of Boston who called Hilaire Belloc, English historian and essayist, "one of the greatest lay minds in Catholicism." Mr. Belloc is now in America and has begun his lecture tour which will include visits to Cincinnati, Chicago, Toronto, and other cities. Mr. Belloc already has spoken before a Boston audience and is now back in New York City where he will give a few more lectures. His subject is "Civilization's Peril."

The English essayist says that the greatest peril to civilization is "the modernistic trend to doubt accepted religious philosophies and dogmas." He adds that abroad "there is a tendency to discard certain of these dogmas, the critics building up new dogmas in their stead."

Mr. Belloc declares he sees in Europe, as he sees here, a growth of discontent on the part of modern, nihilistic thinkers and a tendency to discard religious philosophies as unprovable. This he considered destructive to civilization.

"I accept religion because I know it," he said. "I could swear to the longitude and latitude of New York, though I have never used a sextant myself. I do this on the word of

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men who have—numerous men. It is the same with religion. It is the observations of a large number of men who have gone before. Civilization rests on faith in a religious philosophy. But scepticism leads only to chaos."

Judge Otto A. Rosalsky, who recently made an attack on Mr. Belloc, saying the lecturer should be deported because of his attacks on Jews, was replied to by the historian in these words: "If Judge Rosalsky had read my essays on Judaism he wouldn't have made the suggestion. My books argued for 'peace to Israel' and did not criticize the race adversely."

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