

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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THAT WE MAY SEE

The human world is so blind that at times it would be almost excusable to harbor the suspicion that animals see more. There may be something in that instinct by which dogs and horses distinguish between friends and foes, detect sympathy, discover antipathy. It is possible that they see things in the human face to which our eyes are blinded—intentionally and mercifully blinded—and that they have a better understanding of what God made the world for. If some of us were a little more observant, a few of the human combinations which we bring about might perhaps be less eminently mistaken.

TO BE NOTED

The intellect itself is not objectionable. In fact intellect is an excellent thing. It is a better thing than genius for practical domestic purposes. For genius is apt to become a nuisance. It is not at all practical and is not always particular, and tradespeople and shopkeepers completely fail to understand it. The fault seems to lie in the use that intellect makes of the mind—not in the mind itself. Who has not heard of the Scotchman who introduced his native thistle into some colony where the soil was rich and the rainfall, it is to be presumed, bountiful? Nothing but thistle grows in that land now, and the Scotchman has left. Some imprudent people have been introducing intellect and other equally interesting things into the youthful mind—and, like the thistle, they are beginning to spread.

The chief aim in life of these persons is to find the cause of education. They are the prime movers in the great schemes for bringing knowledge to the masses—instead of letting the masses come and take it when they have need of it. "Knowledge is power"—the youthful intellect advances, when driven into a corner by some argumentative and mistaken elder, but some say that knowledge may come while wisdom lingers. Intellect is great—the grasp of his mind is simply enormous. He would question the accuracy of Macaulay if that revered historian was not beyond his reach. He is ready, nay, anxious, to lay down the law on all matters. He is devoid of any sense of the ridiculous, which is a great blessing for himself, and being devoid of humor, he is naturally without knowledge of the pathetic, and therefore does not see himself as others see him. The young man of intellect does not believe in going too much to Church—sometimes, even the clergy, may be deficient in intellectual power, though they invite the benighted and the worn and the weary to come and assimilate knowledge. In conclusion, this young minded man proves mathematically that things are really coming to a pretty pass. He begins to look down upon St. Paul and a few others of his time who may not have been intellectual as the word is understood to-day, but who nevertheless did not allow their religion to run to words. And there are people who pretend that it is useless to educate the young even in the face of such grand results as these.

JOAN OF ARC

The memory of Blessed Joan of Arc will be kept fresh in the minds of citizens of New York by a statue to be erected in her honor in Central Park. It is interesting to note that the majority of those foremost in this movement are non-Catholics. Recently there was opened a museum exhibit of casts, paintings and other memorials of the Maid in the building of the American Numismatic Society, New York. The late Andrew Lang was eloquent in his praises; even Mark Twain was moved to drop his flippancy and to write an earnest and touching tribute to this great heroine of France. History records no more devoted daughter of the Church than the Maid of Orleans, whose singleness of purpose, devotedness to duty, courage in conflict, humility of character and submission to God's will were so evident in her life.

NON-SECTARIAN COLLEGES

A number of colleges advertised as non-sectarian are nothing of the kind. Unmuzzled professors and lecturers, when the occasion offers, endeavor to inculcate the virus of atheism and agnosticism into the minds of the young. We know of no sect so dangerous to the world at large as the atheist and agnostic sects. Results of their fiendish work may be seen in many of the countries of Europe to-day. Their exponents have been allowed to occupy too many responsible positions. They are trying to do in the colleges what they are doing in some of the universities. Ridiculing the religious beliefs of their pupils is not the work of professors and teachers.

THE PURE-MINDED

There are some people, thank heaven, who go on believing that men are good and women better all their lives. To them is vouchsafed a limited comprehension of evil and an unlimited belief in good. A very much writer, who is, perhaps, not so much read to-day as he ought to be, said that "to the pure all things are pure." He often said less than he meant. For he knew as well as we do that the pure-minded are just so many moral filters who clear the atmosphere and take no harm themselves.

THE BOY

An anxious parent asks us why boys are so much harder to manage than girls? In reply, we may say we have never found it so, but you must get hold of the boy's heart. Yonder locomotive with its thundering train comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would simply crush them and plunge unheeded on. But there is a little lever in its mechanism that, at the pressure of a man's hand, will slacken its speed, and in a moment or two bring it panting and still, like a whipped spaniel, at your feet. By a similar little lever the steamship is guided upon the sea in spite of adverse wind or current.

That sensitive and responsive spot by which a boy's life is controlled is his heart. With your grasp gentle and firm on that helm you may pilot him whither you will. Never doubt that he has a heart. Bad and doubtful boys often have the tenderest hearts hidden away somewhere beneath the incrustations of sin, or behind barricades of pride. And it is your business to get at that heart, keep hold of it by sympathy, trusting in him, manifestly working only for his good. There are many ways; provide him some little pleasure; now and then set him to some little service of trust for you; love him—love him practically. Any way and every way, rule him through his heart.

CATHOLIC EDUCATION

Look where we will, throughout the length and breadth of this mighty country of ours, on hill and in valley, in city and in suburb, in populous centers and in pioneer settlements, we behold Catholic churches arising, and on investigation we shall find an animus of this activity the men and women who have been educated in Catholic schools. These men and women would give to their children the religion which made life real to them: they would surround them with that influence which made their own childhood innocent and good and glad.

They realize that a man without religion is at best a poor reprobate, the foot-ball of destiny, with no tie linking him to infinity, and the wondrous eternity that is begun with him; but a woman, without it, is even worse—a flame without heat, a rainbow without color, a flower without perfume. A man may in some sort tie his frail hopes and honors, with weak, shifting ground-tackle, to business, or to the world; but a woman without that anchor which they call Faith, is adrift, and a wreck. A man may clumsily contrive a kind of moral responsibility out of his relations to mankind; but a woman in her comparatively isolated sphere, where affection and not purpose is the controlling motive, can find no basis for any system of

right action, but that of spiritual faith. A man may craze his thought and his brain to trustfulness in such poor harborage as fame and reputation may stretch before him; but a woman—where can she put her hope in storms, if not in Almighty God. From the laxity of morals everywhere apparent, from the pessimism permeating all philosophies, these one-time pupils of the Catholic school turn, perplexed, indeed, yet trustful and grateful unto the shelter of that Church which has not changed with the changing years; which has today the same old lessons for its children—self-restraint, prayer, faith, hope, charity; and thank God, the same old rewards—victory of the higher over the lower, patience and peace under the trials and sorrows of life, hope even amid the valley of the shadow of death, and in the end—heaven. In no other act has the Catholic Church shown herself more divinely wise than in her establishment of Catholic schools. The world at large is dimly awakening to this truth.

FOREIGN MISSIONS

PROTESTANTS AND CATHOLICS IN CHINA.—The contributions of Protestant missionary societies toward foreign missions exceed largely the contributions of Catholic missionary societies towards the same aim, yet the grace of God more than makes up for the disparity of material help. The "China Year's Book's" latest report sets down the number of Protestant agencies and societies working for the conversion of the Chinese at ninety-nine and the total of baptized Christians at 167,075 and of Catechumens at 71,500. The same report gives the total of baptized Catholics at 1,368,697 and places the Catechumens at 390,985.

THE NATIVE PRIESTHOOD.—The news of the ordination of a brilliant young Zulu and three Chinamen, in Rome, awakes the Catholic press to the fact that in all Catholic foreign missions some of the clergy are recruited from among the natives. Our missionary Bishops aim at forming a native clergy in their missions, as soon as circumstances allow it, so as to root the faith deeper in the newly converted people, and prepare them to later carry on the work of evangelization in their own tribe.

The education of young men and their preparation for the Holy Orders entails a great deal of worry and labor on the missionaries. Comparatively few among the native ecclesiastical students are finally called to the priesthood. On the other hand the expenses are considerable and resources are lacking.

A LITTLE MONGOLIAN NUN'S PRAYER TO THE HOLY FATHER.—This foreign story of the odd experience that befell a little Mongolian Nun is related by a Franciscan Missionary of Mary: "Sister Mary Losa belonged to a well-to-do Mongolian family. Desiring to join our number, she was sent to Europe to make her novitiate, and finally received the religious habit. About six months ago she had a stroke of paralysis accompanied by a painful eruption that caused intense suffering.

"Now Sister Mary Losa had heard of the cures God frequently grants to the prayers of his Vicar, and with that filial respect of the Chinese for the Holy Father she used to say: 'I pray the Pope every day that he may cure me, or that I may go to heaven.' "One morning she cried to her nurse, 'I am happy to-day. Last night my pains were so acute that I asked the Holy Father to cure me or let me die. All at once he appeared to me and said, 'Do you want to die at once, or will you suffer a month and then go straight to heaven?' 'I replied: 'I would rather suffer a month and go to heaven.' "The nurse assured the little Sister she had dreamed this, but the latter insisted that she had been awake and had distinctly seen the Pope. Toward the end of the following month Sister Mary Losa became much worse. She endured great agony and was finally prepared for death. A month exactly from the day she had spoken to the Holy Father's offer and accepted her choice of thirty days' purgatory on earth her purified soul passed to its reward."

A CATHOLIC PRIEST IN A TURKISH PRISON.—The Rev. Father Ivan, a Catholic priest, was made prisoner by the Turks during the late war and placed in a prison at Adrianople with a number of faithful Christians. He thus speaks of some of his experience while a captive: "We were hurried into the large kavout at Adrianople. This is a vast cave reached by a flight of slippery steps. The crowding and the horror of the place surpassed even my expectations. Our section contained 180 prisoners piled one upon another, among which were 2 professors. I was the only Catholic priest. The other compartments were equally crowded.

"I enjoyed some privileges on account of being under the protection of France, for which government the Turks had great respect. From time to time some came from the French Consulate to see that I had not been beaten or put to torture. The good Sisters of the Assumption also visited the prison, and I took pleasure in sharing the fruit and sweets they brought me with the sick around me, not excepting the Mussulmans, who received the gift with much gratitude. "Many of my companions were so devoured by vermin that they had become ill. With clothing falling in rags and linen that had not been changed since their arrival they presented a dreadful sight. Again I had to procure some undergarments for these unfortunates. I even similarly favored the 2 huge Bulgarian guards set to watch me. These were rough men from the country, whom some promise of recompense had won to the Turkish service."

SISTERS OF THE GOOD SHEPHERD

Editor of The Star: During the past two or three days stories have been printed to the effect that the Sisters of the Good Shepherd Refuge had been ill-treating two of the girls who had made efforts to escape. The case has been investigated by the police authorities and by two of the reporters of our city papers, and, as has always been the case, has turned out to be a "mare's nest." The two girls who tried to escape over the fence were former inmates of the Toronto jail, and were found to be very hard to manage. In fact, I have been told that one of them had bitten the matron of that institution before she was transferred. It is a sad fact that many of the citizens of our fair city are so steeped in bigotry that any story adverse to one of our Catholic institutions is eagerly swallowed. I have been the medical attendant of the Convent of the Good Shepherd for the past twenty years, and know whereof I speak when I say that in no institution in the world are the inmates treated with greater kindness than are those under the care of the good Sisters in charge of this institution. The Sisters, highly educated ladies, have left refined homes, their fathers, mothers, brothers, and sisters, to devote their lives to the care and uplifting of the outcast. The inmates of the jail, the scourgings of the street, the denizens of the resorts of vice and crime come there filled with loathsome disease, yet these gentle Sisters receive them, dress their foul wounds, and treat them as a kind parent would treat an erring child. And what is their earthly reward? Malevolent lies circulated by those who know not whereof they speak. Shame upon the bigots who thus treat the gentle Sisters who are doing God's work upon earth and enabling the sinful and fallen to become Magdalenes! The name of Magdalene is no reproach, since our good Lord allowed a Magdalene to bathe His feet with her tears and wipe them with her tresses.

The general public knows very little of the good work that is being done in the institution of the Good Shepherd Refuge on West Lodge avenue. I do. I never go out from that place that I do not feel that I have become a better man, because I have seen there things that have rebuked my pride and quickened my charity. C. MCKENNA Toronto, Aug. 9.

THE CHURCH IN FRANCE

The London Correspondent of the Manchester Guardian states that a French University professor, who is a strong Catholic, told him that "the result of Disestablishment in France was wholly beneficial in the large towns, notably in Paris, where a large number of fresh parishes have been formed since the date when the Separation Law took effect." It would seem that the object of the correspondent's repetition of this statement was to help on the Welsh Church Bill. But we cannot help thinking that the French professor must have kept in his own mind a clear distinction between Disestablishment and Disendowment. Thanks to the former, the ecclesiastical authorities in France can, where necessary and where funds are available, more easily form new parishes than under the Concordat; but the professor can never have meant to imply that the result of the spoliation of Church property was wholly beneficial either in the large towns or anywhere else. The things which have been achieved by the Church in France since the Law of 1905 have been achieved rather in spite of the Law than because of it. The intention of the framers of the Bill and the purpose of the Law was to cripple and destroy the Church, and so put the finishing touch to the extinguishing of the lights of heaven in the hearts of the people. It is true, as the Rector of Gorton points out in a letter to the Manchester Guardian, that the case of the Church of France supplies no precedent for the spoliation of the Church in Wales; that the French Church lost her properties because she refused the conditions on which alone, under the Law, she could retain it. Those conditions, as the Pope declared, were opposed to the divine constitution of the Catholic Church, and so

place in any country in Europe under such favourable circumstances, and even these annuities were now less than the old rent, and with patience, industry, and sobriety they would become independent of all men, and dependent on God alone. Therefore, they owed great and earnest thanks to God, on looking back over one hundred years, for all He had accomplished for them and for their children. Therefore, it was a fitting thing that on that day, from their heart of hearts, they should offer God thanks for all these blessings and favours. There was another point, namely, that this should be a day of prayer for the future. Sometimes the very temporal blessing and prosperity God gave them was made the means of sin and temptation. Sometimes people got so proud and vain that they forgot God and gave up their faith, and fell into many sins, and were lost in this world and in the next. They had the example in Scripture of the Israelites in Egypt, who were so favoured by God and brought out of the land of bondage, and yet who rebelled and became idolatrous, left a prey to their enemies, and carried into captivity. Therefore, the people should on this day pray to God to remain with them and theirs in the future, and that He would continue constantly to give His grace and guidance to them in the face of dangers. They should pray especially to the Blessed Virgin Mary.—The Tablet.

CURES AT LOURDES

Lourdes, that wonderful little town in the Pyrenees, holds the attention of many just now—an attention which will go on increasing till it culminates thirteenth months hence. Two thousand pilgrims who have just returned to Italy have a tale to tell of marvellous cures wrought by faith and in several cases attested by the Doctors attached to the pilgrimage and the official Bureau de Constatation at Lourdes. The Vicar Ecclesiastic of Assisi, the Memento accounts, had for the last seven years by special Pontifical permission, celebrated Mass seated as it was quite impossible for him to stand. He went on the pilgrimage and after the procession of the Blessed Sacrament on the third day put his crutches aside. He now says his Mass standing and there has been no relapse. This is but one isolated small fact from one small pilgrimage (though large for Italy). Unprecedented numbers have visited and Ireland, whence very large pilgrimages are starting shortly, and from the rest of Europe, and the number of pilgrims from America is constantly increasing. Meanwhile as a sort of preparation for the Eucharistic Congress of September next the Cause of Bernadette Soubirous has been before the Congregation of the S. Rites and the Semaine Religieuse of Nevers states that though the Decree has not yet been published she has already been declared Venerable; and Lourdes is erecting a monument to commemorate the event. *Quam Singulari* on the First Communion of children. Again, Lourdes is in France, and the Cause of Canonization of Joan of Arc is proceeding.—Rome.

THE CHURCH IN FRANCE

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the Rector of Gorton is scarcely correct in stating as a fact that "the property of the French Church was voluntarily surrendered by its owners." The refusal was necessitated by the imposition of impossible conditions.—The Tablet.

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.....	\$1,784 75
A Friend, Mt. Forest.....	1 00
Mrs. T. Barnes, Elmira.....	2 00
Nova Scotia.....	1 00
Mary, Lingan Road.....	1 00
Mrs. John H. McNeil, Glace Bay.....	2 00
Friend, Campbellford.....	1 00

REMITTANCES TO FATHER FRASER	
By cheque April 25, 1913.....	\$780 00
May 15, 1913.....	5 00
(Special).....	5 00
July 11, 1913.....	736 70

HOME RULE CERTAIN

Dublin correspondent of the Syracuse Catholic Sun says: John Redmond, the leader of the Irish Parliamentary party, was entertained at dinner by his colleagues at the House of Commons on August 7th. The dinner was intended as a compliment to Mr. Redmond from the comrades and friends whom he has led from victory to victory during the past thirteen years until now, when the crown is about to be put upon the work of the Irish party by the enactment of the Home Rule bill. The Irish newspapers publish an account of the dinner, at which there were only two speeches, one by John Dillon, who presided, in proposing the health of Mr. Redmond, and the other by Mr. Redmond, in reply. Mr. Dillon, in the course of his speech said: "The world would never know all the troubles, anxieties, and difficulties which Mr. Redmond had overcome, within the last three years alone, in bringing the cause of Home Rule to the triumphant position it stands in at this moment."

And Mr. Redmond is reported to have said: "Not at any period during the past three years did I feel more absolutely confident in the success of our cause than at that moment. The fact is that the cause of Home Rule has passed beyond the possibility of defeat, and you can go back to Ireland, as you will within the next few days, firm in the consciousness of duty nobly done and of victory already assured."

YOUR RESPONSIBILITY

CONSIDER WHAT IT MEANS FOR YOU TO LEAVE CHURCH

The Church cannot dispense with any of God's own laws or requirements. If people will not comply with them, they must stand the consequences. As God does not need you in heaven, neither does the Church on earth, but since you do need heaven, if you consult your best interests, so do you need the Church as she is the way to heaven. Satisfy yourselves that you cannot get along without the Church.

Did you ever consider the responsibility one incurs who leaves the Church. The faith has probably existed among your ancestors for centuries. Would you let it stop with you? Would you deprive your descendants of it? If you live a good Catholic life, and raise your children good Catholics, in a few centuries there may be thousands belonging to God's Church because you were a good member.

But leave the Church, and in a few centuries there will be thousands of unbelievers who might be Catholics had you remained faithful to the Church. Do you see the responsibility?—Truth.

He for himself weaves who weaves for others woe.—Hesoid.

CATHOLIC NOTES

In Berlin the Church is growing fast; the city now numbers about 250,000 Catholics.

The Knights of Columbus, with 302,000 members, is now, numerically, the largest Catholic society in the world.

In Canada and Newfoundland there are this year 39 dioceses and Vicariates, attending to a Catholic population not quite 3,000,000 souls.

Three thousand persons witnessed the unveiling of the bronze statue in memory of Father Abram Ryan, the poet priest of the South, in Ryan Park, Mobile, Ala., recently.

On the feast of the Assumption of the Blessed Virgin, the Holy Father granted an audience to five thousand people in the court of St. Damasus, among them being a large number of members of the Third Order of St. Francis.

The prioress of St. Agatha's convent, Mt. Angel, has brought suit against the editor of the *Silverton, Ore., Journal*, for libel, and asks \$5,000 damages. The occasion for the suit is an infamously defamatory article published in the paper.

The voluntary "catechists" of the diocese of Paris are now 5,000 strong, and these 5,023 "catechists" instruct 48,354 children. Their services are especially needed in the outlying suburbs, where there are few resident Catholics who have time and capacity to accept this task.

The beautiful convent of the Ladies of the Sacred Heart, Vancouver, B. C., was solemnly blessed on Friday, August 22, by Archbishop Casey. It is expected that the original estimate of \$300,000 will be exceeded in the erection and furnishing of the building.

The great grand-nephew of Admiral Nelson died recently in England, in his ninetieth year. Earl Nelson was a devoted member of the Anglican Church, but Lord Merton, who succeeds to the earldom, has been a convert to the Catholic Church for many years. His heir-presumptive, the Hon. Edward Agar Horatio Nelson, also a Catholic, has five sons and three daughters.

The *Corriere d'Italia*, the Roman organ of the Catholic journalistic syndicate, has just inaugurated a new policy. It now appears as a morning paper in opposition to the anti-Catholic *Messaggero*. Many important changes have been effected in the editorial and managerial staff, including the appointment of the Marquis Defelice, who was until recently a member of the editorial staff of the *Osservatore Romano*, and superintendent of the Vatican news department.

On the feast of St. Peter's Chains, August 1, Charles Archer Watsson of Butler, Pa., made his profession of faith in St. Francis Church and received hypothetical baptism at the same time that Charles Henry Townsend was baptized unconditionally, the two having been for some time under instruction. On the feast of the Portiuncula Indulgence, August 2, they made their First Communion together with Frank Ruz, who, though baptized a Catholic in infancy, had received neither the sacrament of penance nor that of confirmation.

The appeal addressed by Catholic parents in regard to the imparting of religious instruction in the primary schools of Rome to the provincial council of education has been upheld by that body. After the necessary formalities have been complied with the city council will be "invited"—or rather requested—to grant the use of the schools for this purpose in accordance with the law. Technically this is a notable victory for the Catholics of Rome. But there is a possibility that the members of the city council may still invent a pretext for evading the law.

Dom. Aelred Carlyle, the head of the Caldey community of Anglican monks, has appeared before a committee brought together by mutual consent at the suggestion of Lord Halifax to decide how the property acquired by the community in their Anglican days is to be dealt with. As a result of this inquiry, it has been found that by far the majority of the donors are content to allow their gifts to remain in the now Catholic hands of the monks, and to satisfy all those who are not so content a sum of 3,000 pounds will be handed over by the community for the uses of High Church organizations in England.

In the closing lecture at the summer session of the University of Colorado, early this month, Dr. Melancthon F. Libby, in a lecture on Raphael, spoke of the dignity, and the force of character in some of the Popes whose portraits were painted by Raphael, and he called the attention of his auditors to their high qualities as depicted on the canvas of the master. But it was while showing slides of some of Raphael's Madonnas that Dr. Libby spoke of the debt which civilization owes to the Church. Catholicism, he said, had preserved to the modern world all that is dignified and ceremonial, all that is decent and high in life.