

THE CRUEL SEX

Observers of feminine human nature inform us, with how much reason we do not venture to say, that no one knows what a woman is going to do next, and that very often she herself does not know, nor can she tell why she so acted. Possibly it was that curious uncertainty of purpose that prompted the Ladies' Home Journal for November to give a full page to an alleged poem by Rudyard Kipling, entitled "The Female of the Species."

"When the early Jesuit fathers preached to Hurons and Chocowas, they prayed to be delivered from the vengeance of the squaws; 'Twas the women, not the warriors, turned those stark enthusiasts pale. For the female of the species is more deadly than the male."

This is poor stuff, but it shows that Kipling has as little knowledge of the squaws as he has of pronunciation and fact. There were no "early Jesuits" among the Chocowas or Chactas or Chasas, and when they did arrive they were treated with tolerable decency. Indeed, the tribes showed affection for them on one occasion by lifting the scalps of eighteen Yezas who had murdered a missionary; and perhaps it is worth recording that the corpse which was horribly mangled by the cruel males was given an honorable burial because of the entreaties of a captive squaw—white, it is true, but the red ones would have done the same. Nor were the Huron women notorious for their barbarity to "the stark ethnologists." Could Kipling call up the spirit of de Beaulieu or Chamounot from the vast deep he would hear how a heroic squaw had defended them for weeks in her cabin at the risk of her own life from a bloodthirsty mob of the other sex that was raging outside. Jogues also, who was slain by the consins of the Hurons, would have told with gratitude how, again and again, the squaws swept over his bleeding wounds and tried in their helpless way to give him relief. They warned him of danger which beset him on all sides, and at the end of his terrible trial, before the hatchet descended on his head, one dear old squaw pleaded for his life with tears in her eyes, and offered to die in his stead. Indeed, there are many other examples in those savage days which show, if it were necessary to do so, how very much superior woman is, whether red or white, or black or yellow, over her male companion in those qualities which are inherently hers, of gentleness, tenderness, mercy and compassion. Of course, there were fondish bags among those old copper colored females, but as the noble Indian taught his children to be as fierce and cruel as wild beasts, to make them successful in life, he probably did the same for the unfortunate squaws, who he commonly treated with the most atrocious inhumanity.

But Kipling's attitude of mind in this matter, whether real or assumed, is of little consequence. What surprises us is that the editors of the Ladies' Home Journal should not only admit to their pages this brutal attack on their sex, but should give us a full-length portrait of their clear-smoking and rather watered-looking and badly dressed ex-couturier. Perhaps it was an act of vengeance on their part.—America.

THOUGHTS OF A CATHOLIC ANATOMIST

James J. Walsh, M. D., in the November Catholic World.

For both scientists who know so little about religion that their opinion as to the relation of science to faith is quite worthless, and for the greater number who get their science as second-hand there is need of an authoritative declaration from a man who knows both science and religion. This we now have in the book issued shortly before his recent death, by Professor Dwight of Harvard which in its modest way has not only simply Thoughts of a Catholic Anatomist.

A smart expression used by a distinguished professor of the philosophical department of the university in which Professor Dwight has held the chair of anatomy for nearly a quarter of a century was, that if a man has faith and knows science he must keep them in watertight compartments in his consciousness, for, if by any chance they should mingle, faith would inevitably disappear in the reaction that would take place. Professor Dwight deliberately courted the mingling of his faith and science, science was always and continued to be until the end of his principle occupation yet faith—and a faith for which he knew the reason—was the guiding star of his life. He was an eminently practical Catholic. He was one of the most prominent members of the St. Vincent de Paul Conference of Boston and spent much time in its noble works of charity. For him science in humanity was one of the highest expressions of religion. He has no illusion, however, with regard to service to humanity as being man's only duty or the only satisfaction of his religious feelings required of him. Protestantism which had begun with claiming the faith without works was the essence of religion has now come to claim that work without faith are what count; not what a man believes, but what he does for others constitutes the fulfilment of his religious duty. Professor Dwight, however, looked to the life of the spirit as well, and it is to him that the establishment in his native city of the practice of the Holy Hour, the spending of

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COUNTERFEIT FEES FOR COUNTERFEIT MARRIAGES

A press dispatch from Chicago, dated September 25, says: "A dozen preachers are condoning with each other over the loss of good money, of which they were defrauded by a counterfeiter and a woman accomplice, who repeatedly presented themselves for marriage and also presented false \$20 bills in payment of a \$10 fee."

"The clergyman who told of the fraud refused to give the names of the preachers involved, as secrecy had been agreed on at a denominational meeting at which the victims condoned each other."

"Under the names of Gustave Foster and Amanda Thomas, an elderly but apparently loving pair, at various times presented themselves at the parsonages of the several preachers and desired to be married."

"After the ceremony had been performed the man said: 'I wish, sir, that I could reward you with \$20 for this kind act of yours, which makes a happy ending to a courtship lasting many years, but my purse is somewhat slim and I can afford but \$10.'"

"So saying, he tendered a \$20 bill and the clergyman, well pleased to have performed this noble office as well as to get a windfall of \$10 gave him back \$10 in real money."

AS A CONVERT SEES IT

By the way of introduction, two instances:

In a small town in this state, with a population of three hundred Catholics, there is a mission conducted by the Cleveland Apostolate. For the convenience of the working men of the parish who desired to "make the mission," Mass was said each week day morning at 5:30 o'clock. The attendance, needless to recount, was full each day. The leading Protestant minister of the city, remarking upon that fact, which was a source of general discussion in the town, said: "I cannot understand it. If I were to have a meeting one day morning, let alone six consecutive mornings, for the men of my Church, I couldn't get five of them out."

(His Church had the largest male membership in the town.)

Last Sunday in one of the purely English-speaking parishes of this city, at the 8 o'clock Mass every seat was taken, fully half being occupied by men, and a crowd of young men four deep stood in the rear of that church throughout the hour's service, devoutly worshipping. At the Protestant Churches in this city, the old problem was apparent, concerning which Protestant clergymen, council men, as to the emptiness of pews and the paucity of men.

What is it then that hold men fast to the faith of Holy Mother Church and which Protestant creeds lack and which draw the Catholic churches while Protestant denominations are only united upon the one agreed topic that they cannot fill their pews?

Men must believe. Atheism is not human but pervert. And believing, they believe in something. And as a convert sees it, there lies the virility of the Catholic faith. The Catholic man is given something tangible to believe in.

He believes in the actual presence of our blessed Lord in the Holy Sacrifice of the Mass. It is a substantial, concrete truth upon which he can concentrate his faith and by which he can direct his life and upon which he can base his hope of eternity.

He believes it. He knows it in his inner consciousness and his attendance upon Church is with him a positive act of participation in the Sacrifice which is offered up on every Calvary. He stars in the world. He has a tangible and a substantial faith, unshakable and with a divine foundation and authority.

The Protestant Church member is denied that fact to grasp. He has seen the leaders of his sect abandon most of the sacraments of Holy Mother Church, devalue the central thought of wor-

ship in denying the actual presence. In the dead of these great essentials of faith in our blessed Lord, He is offered a sort of academic intellectual gymnastics which lacks even the element of faith.

The religion of Jesus Christ is infinite. It is at once miraculous and divine. It is founded upon faith propagated through faith and rewarded in faith.

Holy Mother Church brings to her children the blessing of an opportunity to believe in and enjoy that faith. She does not attempt to reason out Catholicism or to analyze the cross. She takes our blessed Lord and His crucifixion, she takes His teachings and the wonderful truth of His perpetuated sacrifice and says to her children: "Believe and then shall he saved."

The mistake which the Protestant leader makes is that he seeks to ally faith in the infinite with reason by the finite. The result is that his follower has neither saving faith nor unshakable reason left. And, as a convert sees it, it is the strong faith of strong men that fills the seats of Catholic churches at four or five Masses every Sunday by the worshiping, devout men while the Protestant meeting houses minus faith, are as well, with only one service, minus people to fill them.—Cleveland Universe.

Imposing Funeral of Murdered Nun

All through Italy and especially in Ancona, feelings of deep horror are expressed at the murder of Sister Serafina in the hospital of that town by an Italian, who had been carried there for treatment the same day as that on which he committed the crime, says the Rome correspondent of the London Catholic Times. On entering the apartment of the man the poor Sister was beaten to death by the infuriated homicide. After thirty-five years of self-sacrificing labor in the hospital she died in terrible agony her head being completely smashed in by the iron bar used by the murderer.

It is stated the man is not a lunatic, though it has been found necessary to keep him in a straitjacket. Banished from Ancona as an "undesirable citizen," he now shows himself in the hospital cynical and sour in the moments he spares from bursts of unmanageable fury.

DAVERUE.—In Buffalo, N. Y., on Oct. 14, 1911, Mrs. Ellen Teresa Daverue, relict of the late Richard Daverue, May her soul rest in peace!

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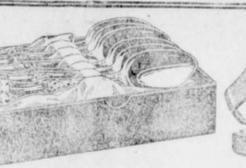
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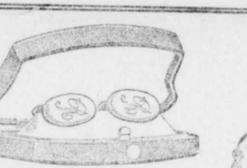
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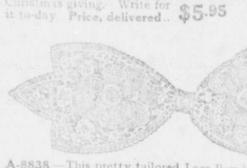
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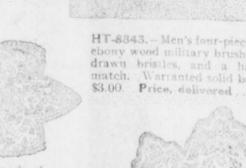
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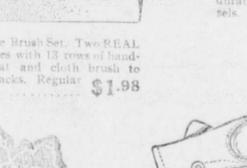
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