GENERAL INTENTION FOR SEPTEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

CATHOLIC PHYSICIANS

Health of body and health of soul are so intimately related, the priest and the physician stand in such close alliance, that spiritual writers assert that after the sacerdotal and religtous calling no profession is higher than that of the physician. Even though the direct object of the physi-cian's solicitude differs from that of the priest, still the beneficent action he exercises while caring for human bodies, the temples of the Holy Ghost, gives him a special place near the priest who cares for human

There was something in the physician St. Luke-remarks Father Faber —that predisposed him and prepared him for proclaiming the Divine mercies. Thus we have from his pen touching traits of the goodness of God illustrated in parables and examples like the Lost Sheep, the Prodigal Son and the Good Samaritan. According to this Evangelist, Christ passed through the world as a physician as well as a priest. He sympa thised with men in their infirmities that He might the more effectually reach their souls. While He went about preaching the Gospel of the Kingdom, He healed all manner of sickness and every infirmity among the people. Time, patience, compassion, were spent by Him on two classes of people, sinners and the infirm. In a word, Christ made the cure of bodies a preparation for the cure of souls and thereby became the true model for all Catholic physi-

Perhaps it would be asking too much from human nature to look for too close an imitation of this Divine Model. But it is clear that if our own medical men were all imbued with a deep sense of their responsi-bilities to the Author of the human organism they so skilfully operate on, there would be no appeal for prayers this month for Catholic Phy-sicians. Unhappily, it is a weakness of the human mind to lose sight of everything outside the direct, habitual and official object of one's pre-occupations and studies, and unless physicians are solidly grounded in Catholic dogma they are apt to ignore the spiritual element in their stients in their anxiety to cure the While this is deplorable, it is the obvious result of science without religion; the soul is beyond the reach of the scalpel and the test-

A medical man who is poorly equipped with religious training is ant than other professional men to slip into materialism. His constant contact with the mysteries of human life, the coming and going of men, their birth to day and their death to-morrow, may easily blunt his sense of awe and reverence. Human ailments may be eagerly seized on for the display of consum mate medical skill, but his role ende there; the physician with material istic tendencies does not usually fee that he is called on to make human ailments occasions for the spiritual uplift of his patients. To him the chastening power of pain, the dignity of human nature, the responsibility of souls, the influence of faith, the of his chemical compounds. Useless to write more on this disagreeable However, since the intertopic. Suffice it to say that, owing to the position the physician occupies in society to day, if the material ist dared to be logical he would be a menace to society and religion.

Happily, physicians, even those professing materialism, are not too logical in applying their doctrines; their natural kindness of heart forces them most of the time to contradict their principles. While pain and suffering remain for them pure and unadulterated evils, the only things worth troubling about, they still recognize the fact that man is not a mere bundle of flesh and bones, and that he should not be treated as such. This is something to be thankful for it gives us reason to hope that those who exercise a profession which has done so much for the human race, but who are loudest in proclaiming their materialism, are not nearly so bad as they would have us believe. The dignity of the profession, respect for clients, etc .- to which must be added the innate voice of conscience —all force them in practical life to observe a code which has a more solid basis than their own nebulous ethics can give. One of them wrote: Their lives and honor of men are in our hands; the destiny of generations to come depends on us. What will guard these interests ? Our conscience, O Doctors! And what will guard our conscience? Faith alone. by its admirable teaching, its laws, its sacraments; faith alone will guard our conscience. We shall try in vain to build up a moral code of our own, independent of faith; it will never assure us a straight conscience." Besides, are not the ten commandments in force for physicians as well as for us humbler folk?

solid teaching is not usually ignored by medical men; it is a tra-dition in their ranks. "It must be said to the glory of the profession," writes Cheyne, "that the greatest writes Cheyne, "that the greatest men in the science, and the most

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prised that men called by profession o scrutinize that most hidden secrets of Nature should at the same time be penetrated with the wisdom and goodness of the Author of Nature."

In His turn, the Author of Nature inspired the writer of Ecclesiasticus to sketch for us in a few lines the portrait of a physician faithful to God and duty. "Honor" and "praise" are given him, even in the assemblies of the great, not merely for the necessary services he is able to render, but also because he is a "gift" from heaven. Undoubtedly, "all healing is from God," it is He who 'created medicines out of the earth ;' but, thanks to the knowledge which the physician possesses, he knows the hidden power that God has placed in plants to "allay the pains

of men. As an echo of this admirable pas sage from the Holy Scriptures, and to show how fully she shares the sentiments contained therein, the Catholic Church has always had the medical profession in high esteem. She has made the teaching of medi-cine one of the chief functions of her Universities, in order that her young men who have chosen this profession might drink the knowledge of it from pure fountains and learn to practise it according to sane methods

Meanwhile if one must deplore the instances that crop up now and then of unscrupulousness and an absence of a feeling of moral responsibility, it would be unfair to a noble profes. sion to condemn the whole for the derelictions of a few. One can have only words of praise for those de-voted men who are found day and night near sick beds and in hospital wards, using their skill in palliating the ills our poor humanity is heir to. They are the friends and co helpers of our priests and our Sisters of Charity, and as such they merit our respect and admiration. We feel that when the Sovereign Master comes to judge the living and the dead, to no class of men more appropriately than to physicians will He address these words, "I was sick and you visited Me." And how consoling when the good, conscientious physician will be able to answer, "Yea Lord, I visited those who bore Thine image in their souls; I watched over them; I cared for them; and efficacy of prayer, the nothingness of man, etc., are negligible quantities; added years to their lives, so that they mean little to him; they have less interest for him than the effect ly the kind Master will know how to

However, since the interests of the Church and society are engaged so seriously, our Promoters and Associates of the League should pray earnestly during the present month that God may constantly raise up generations of Catholic doctors, men who will show themselves worthy of their Church and of the trust placed in them, men who will be imitators of Him who went about healing the sick and doing good in other ways as well, men who by their science, their piety and their devotedness, will reveal to the world the beauty and efficacy of our holy faith.

E. J. DEVINE, S. J.

A GREAT TEACHER PASSES AWAY

DR. MARY CAMPER OF RIDEAU STREET CONVENT, OTTAWA

Ottawa Journal Sister Mary Camper passed away at the Grey Nuns' Mother house, Water street, recently. Endeared to the hearts of young and old alike, the passing of this beloved sister will leave a vacant place in many hearts difficult to fill. Sister Cam per was in her sixty fifth year, and has been in ill health for the last time last winter, while sleigh riding,

six months. Not only that community, but the world at large, has lost one of its ablest teachers. Sister Camper, who was known in the world prior to entering religion as Miss Mary Moreau, was born in Plattsburg, N. Y., in 1849, the daughter of Mr. George Moreau, later of Milwaukee, who predeceased her by a few years. She entered the Grey Nuns' community in 1865 at the age of sixteen, and in 1865 at the age of sixteen, and was professed October 24, 1867.

She first taught in Ogdensburg. N. Y., and later became known in Ottawa through her association with the old St. Mary's Academy, Wellingcelebrated practitioners, were renowned not less for their piety than
for the extent of their knowledge;
and surely one should not be sur-

the hearts of a great number of Ottawans, irrespective of class, creed or nationality. In 1895 she assumed the duties of Directress of Studies at the Rideau Street Convent, in which capacity she acted until her death. Resides this, and the great amount of work entailed by her as teacher of the Graduation class, she conducted at the same institution, the D'You. ville Circle, which provided a course of study in literature, history, current events, and an insight into the modern philosophies by means of short lectures which Sister Camper gave fortnightly.

A NOTED LITERATEUR

Through her sole efforts as director of the Circle, some of the most famous lecturers of the day were secured for the benefit of the Ottawa public. By these noted scholars, as by all who knew her, Sister Camper was considered one of the cleverest literateurs of the age. It was only her seclusion as a religious that prevented her from being more universally known as such.

Youville College, Buffalo, conferred upon her the honorary degree of Doctor of Letters, (D. L.,) a distinction won by less than a dozen women in America. During the summer vacations in the past few years Sister Camper attended a number of the lectures of the summer courses in Columbia and Washington Universities, as well as in the summer school in Plattsburg, for the purpose of obtaining a wider association of ideas. She was probably most noted for her wonderful grasp of international politics, and consequently her broadmindedness. Those who had the benefit of being under ber instruction a few years back testify how marvellously true have become her statements made then in regard to the state of foreign affairs and military tactics in Germany and else-

where. Sister Camper's loss will be widely mourned, more especially in literary circles. To know her was to love her, and for those who do, her place can never be refilled. She was as unassuming as she was great-one of the women who make the world better because of their presence in it. No tribute ever so high can compensate for the vast amount of good

CATHOLIC DEAF MUTES

cattered far and wide of which she

was the author.

The last half dozen years in the United States have witnessed an enormous growth of missionary activity among Catholic deaf mutes It is doubtful if in 1908 a dozen priests throughout the entire extent of the country were actively engaged in looking after the spiritual of the Catholic deaf. Indeed, at the Catholic educational convention at Milwaukee in 1907, only twenty names could be collected of all those who were engaged in deaf education, and this comprised the names of sisters, as well as of priests. To day, however, thanks to the generous support of the Catholic press in calling attention to the appalling condition of the Catholic deaf, there are actively engaged in this apostolic work no less than forty one priests, who are giving their time, either en tirely or partially, to the work of deaf education or instruction. Moreover, this consoling -situation is constantly growing better, for the work has been introduced into no less than six different seminaries throughout the country, where the seminarians are instructed in the sign language and after ordination they will be able to converse with the deef in their own language, and thus at once establish a bond of the converse with the converse with the second converse w thus at once establish a bond of sympathy between the Church and he deaf, a bond that has too long remained neglected. The number of Catholic schools for the deaf, too, has been on the increase during the last half dozen years, and the number of their pupils shows a constant increase, not only in numbers, but a growth in efficiency.—St. Paul Bulle-

A MODERN MIRACLE

SCRANTON MAIDEN CURED ON ST. ANN'S FEAST DAY

The following is a narration of facts. The name of the child and the name of the mother are withheld not because they do not desire that the greatest publicity should be given the favor of which they have sen the recipients, but rather out of a feeling of mcdesty. Mother and daughter are residents of West Scranton, members of St. Ann's par ish. Any one who desires to verify the statements here made, will be given the names of mother and daughter on application.

The daughter is about thirteen years of age and she was a student her companion, a girl about her own age, was giving the sled on which she was seated a start. In doing so she twisted the sled about so that it ran into an electric light pole resulting in injuries which caused an impairment of the faculties of motion. A local physician was called and the proper treatment was pre-scribed, which included plaster of paris casts. A Philadelphia specialist was called in, who justified the treatment. Crutches succeeded the casts, and just before the feast of St. Ann, last month, the family decided on a novena, every member engaging, none with greater zeal than the patient young sufferer.

munion, at which offices the young girl, the object of the novens, was obliged to stand, not being able to kneel. It was while, the family was around the breakfast table the same morning that the answer to the prayer was made manifest. The young girl told her mother that she felt a peculiar sensation in her feet, as though they were asleep and as though some one were sticking pins though some one were sticking pins in them. This sensation was fol lowed by the feeling that her faculties of motion, so long impaired, had been restored and she proceeded to walk, to the great gratification of her mother and the other members of her family, who promptly made their thankegiving and asked that publicity be given to the fact that the child had been cured through the instrumentality and the intercession of St. Ann. The cure has been perfect and is expected to be perma nent.-Catholic Sun, Syracuse.

CATHOLICS WHO DO NOT READ CATHOLIC BOOKS

contributor to the Cleveland Catholic Universe says that he recently examined a number of stand ard Catholic books in the public library at Dayton, O., and discovered that " some of them, though on the shelves for many years, had never once been taken out." He adds: 'Catholics who do not read Catholic broke cannot complain if the libraries are not very generous in adding to a supply already so much greater than the demand."

It is not the "Catholics who do

not read Catholic books" that com-plain; it is those who read and pur-chase them, and who themselves are well enough supplied, but would like to put Catholic books within reach of the masses. But the Catholic masses simply will not be benefited. They do not take out Catholic books from the public libraries. Most of them read no books at all, and those who do, read trash,

The burning question is: Why, in the words of the Rev. Dr. John Talbot Smith, is it that "our people do not read Catholic books?" Whence this "scdden indifference" to Catholic literature on the part of those for whom it is produced, and to whom it ought to appeal with irresistible force? It cannot be for the reason that Catholic literature is inferior. If anything, it is on the whole superior to non Catholic literature. There is among American Catholics a distinct lack of intellect uslity and of sound reading habits is positively unaccountable and bodes ill for the future of Catholicity in America. Videant consules!"-Fortnightly Review.

A BRIEF BUT GOOD ANSWER

The unfaithful saying: "One religion is as good as another," is an swered at some length in a recent sermon printed in a number of our exchanges. We cannot help thinking that the briefer all such answers are, the better; in fact, the brevity of the saying itself accounts for the frequency of its repetition. One religion would be as good as another if all re ligions were equally good. There is only one perfect religion, the notes of which are unmistakable. The frag-ments of Christianity existing outside of the Church are all good, but they are only fragments. As a rule, those who assert that one religion is as good as another are ignorant about all religions and do notepractice Be uncompromising in asserting,

noway means a bigoted one - a bigot being one who would penalize another for not holding the same views of himself .- Truth.

ENQUIRER—The story referred to was clipped from "Truth" a maga-zine published in Brooklyn, N. Y.

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