

CATHOLIC WORKERS' COLLEGE

The cynic who remarked of Oxford that it might be said "Abandon hope, all ye who enter here," would find his dolorous opinions discounted in these days. And if, by any chance, he had been a Catholic, he would find himself hopelessly out of the reckoning. For at no time since the Catholics were turned out of the University at the Reformation has Catholic participation in the academic privileges of Oxford been so great as it is at the present time.

The academic year has begun, and from the ancient gateways of the different colleges floods of undergraduates, their gowns streaming behind them in every conceivable state of disrepair, are seen making their way to the various lecture halls. Oxford perhaps never looks better than when its mellow buildings are bathed in the soft sunshine of an English autumn. The beautiful stone carvings of medieval colleges, the warm mellowness of Christ Church, which was founded by Cardinal Wolsey and was known formerly as Cardinal's College; Magdalen, with its graceful tower and fine cloisters, standing on the banks of the river, all go to make up a picture that is unforgettable.

But amid the ancient there is always to be found something that is new, and the newest thing in Oxford, is the Catholic Workers' College, which has just been opened.

The College has inducted itself in very modest surroundings, where the N. C. W. C. correspondent found the Principal, Father Leo O'Hea, S. J., and asked him to say something about the College for American readers.

A MODEST BEGINNING

"We have opened the College in a very small way," Father O'Hea said. "There are three students and myself living in a small house on the Iliffe Road. We shall possibly have a fourth man from the Tyndale."

"By making an early start like this, we hope to gain much experience, and at the same time can dispense with many formalities which would be necessary later on, so that we can meet immediately the demand which comes from zealous Catholic working men all over the country. Next year, if things go well, we shall buy a house, and possibly bring the offices of the Catholic Social Guild into the College."

Speaking of the type of men who are the first students of this important Catholic enterprise, Father O'Hea said:

"One of our men is a textile operative. He is the treasurer of the Preston Trades Council and a Justice of the Peace, and he was nominated for this position by the Labor interests. Another is a sheet metal worker. He has been a shop steward and on the branch committee of his Union. Both these men come from Preston."

"The third man comes from South Wales. He is an engine driver on the Great Western Railway, and he has already written several articles of interest in the Christian Democrat, the organ of the Catholic Social Guild."

"The men at the top of the labor movement are today mainly trained in residential colleges for working men where they have received a knowledge, often a very wide knowledge, of economics and cognate subjects, and of other matters which have developed latent talent for leadership. Our aim is to add to a similar training in secular subjects, not inferior to that which may be obtained elsewhere, a knowledge of principles which will be imparted by a course of Catholic Philosophy with Apologetics."

"What will be the position of the college students as regards the University?" I asked Father O'Hea.

"They are not members of the University," he replied. "Our men will leave us when the course is done, free to choose whatever line of work may come in their way. They will learn nothing that will help them to change their profession or to find commercial improvement. We expect them to return to their respective trades with the spirit of apostolate; ready and qualified to bring the Church's principles of social welfare to their fellow men."

A TWO-YEAR COURSE

"The course will cover two years, though some will be unable to remain with us for so long a time, and the first year course will be made, in a sense, complete in itself. The actual work of this first term is commencing by degrees, and friendliness all round has assured us that the best that is obtainable in Oxford, in tuition and lectures, is at our disposal."

From the financial point of view, this starting of the Catholic Workers' College has been a pure venture of faith, and in reply to a question as to how its foundation was possible, the Principal said:

"The financial arrangements and method of selecting students, though it leaves us with much responsibility and many urgent needs, relieves us of many difficulties, and places our trust and our hopes upon the Catholic working classes who best understand the meaning of our work."

"The system is best explained by the work of the Catholics of Preston. Before it was certain

that we should commence this year, various men's organizations in the town had guaranteed a scholarship of \$500 to provide for the keep and tuition of a scholar for one year while in Oxford, with an additional sum for his other personal needs. Having received this assurance, we were able to make arrangements to open the college. When the time came near, the organizations found themselves faced with a choice between two very suitable candidates, and they solved the problem by providing for both.

"The example of Preston has stimulated other centers, and we have reason to hope next year for men from the Tyndale, Glasgow, London, and new areas of Lancashire. The Catholic Social Guild has undertaken to collect the scholarship necessary for the third man; to provide for the Principal's salary; to meet supplementary expenses, and to gather a capital fund with a view to a more permanent establishment next year. To meet these needs, the Guild relies upon that wonderful unity in the Catholic Church, which transcends all class distinction, and hopes for co-operation from Catholics in other stations in life with the efforts of our workers."

THEIR FAITH JUSTIFIED

That this venture of faith was fully justified in every way, was shown by Father O'Hea, when he spoke of the primary impulse which called the Catholic Workers' College into being.

"Though many have promoted the scheme," he said, "and none more so than the late Father Charles Plater, in whose memory the College is being founded, yet the effort and initiative and the stimulus have come primarily from Catholic working men all over the country who are in a real position to tell us of the needs of the times. Many of these Catholic workers have urged the necessity of a work of this kind. The working people of Preston have alone made it possible for us to commence this year, and the men who have come to us have all left good positions in their trades, and they have shown by the sacrifices which they have made, their faith in the value of the movement, for the Church and their country."

For the moment, the Catholic Workers' College consists of its three students, with a possible fourth, and its Principal. There are no limits set to its possible future extension; that is a matter entirely in the hands of Catholic supporters of the movement.

But the modest dwelling in Oxford stands as a sign and a symbol that the power which made Oxford great in the past, and laid the foundation upon which the University has progressed through the centuries, is at work again, as the sole representative of organized Christianity in this country to bring the Church's social teachings into the lives of the workers in their industrial problems.

FOCH, THE MAN OF PRAYER

"More things are wrought by prayer than this world dreams of," The words are hackneyed, but they need repetition in a world given over to materialism and that has largely forgotten God. Catholics of course believe implicitly in the efficacy of prayer. To doubt it would be to doubt God and His goodness. Benedict XV, and the Hierarchy of the Church have called the world to prayer in this supreme hour of destiny, when the fate of the human race, its misery or its happiness, hangs in the balance of the disarmament conference at Washington.

The Pope and the Bishops know that without the illumination and guidance of God the statesmen of the nations can do but little to avert the future scourge of war and establish the reign of peace on earth. With but little thought of God, they are apt to be swayed by selfish motives and make decisions in accordance with national ambitions. Therefore, they need the supreme wisdom and enlightenment that come only from the Holy Spirit and that can only be had through the simple trust of Christian hearts manifested in prayer to the Almighty.

"I can do all things in Him who strengtheneth me," said St. Paul. Since his day hosts of martyrs and saints and heroes have testified to the truth of his belief in the power of God. For as Shakespeare puts it, "there is a Divinity doth shape our ends, rough hew them how we will." Marshal Foch is a living witness to the efficacy of prayer. Great strategist and incomparable soldier, he yet attributes all his success to the God of Hosts, and the intervention of a Divine Power that shaped his ends to victory, after he himself had rough hewn them as far as human care and calculation could go. On the eve of every great decision he went humbly to God for guidance. On every day of his campaign he spent at least one hour in communion with God. He had holy Mass said daily for his troops. He carried with him on the battlefields of the Great War a plain battered little prayer book, from which he daily sought inspiration and strength. And now that the world has acclaimed him great, he gives all the glory to God. Last year in an interview published in Paris he said that he had been

inspired by God in his leadership and that the result of the War was ordained by God. Questioned last week in New York as to the truth of this statement, he reaffirmed it: "Assuredly. The War was won by us through the grace of God." He had rough hewn his armies, made disposition of his troops for victory as far as human intelligence could direct, but it was the God of Hosts who gave the triumph.

To Cardinal Mercier, Belgium's great Churchman, who had praised his military genius, he said on August 15, 1920:

"There is no question of genius. At no time during the War was I conscious of being master of events. I had meditated, without doubt, I had not voluntarily allowed any unknown quantity to be overlooked; yet in spite of all, the unknown encircled me. I wanted a counter-offensive. I knew it to be necessary; but on what point of the front should it be launched? At what hour? With what probability of success? Whatever decision I took, I did not have before me a certainty. I trusted to the probabilities which I believed best founded and for the rest I felt myself and told myself that I was the instrument of a force more powerful than myself. We can only repeat the words of Bossuet: 'Man moves the world, God leads him.'"

That such a man—the hero of the greatest war ever waged on earth—should deplore the folly of war, ought in itself to be an incentive to the men in Washington to abolish the necessity for war. War can only be abolished when men and nations recognize the laws of God and their moral obligations of justice to one another. "Above war there is peace," says Foch. But peace must be fought for as strenuously as war has been fought for in the past by unscrupulous rulers and statesmen. Foch recognizes this and emphasized it in his speech in Chicago on Monday. Said he:

"Peace we soon will have on the same condition that we got war—we must fight for it in the moral sphere as we did in the physical sphere. Peace has been promised from the first night of Christianity, only to men of good will. Good will must be in the bottom of the heart. Without it it is only a sham peace." The man of war points the way to peace. Good will, justice and the observance of the moral law are necessary to its attainment. God speeds the day of its realization!—Catholic Columbian.

CARDINAL VICAR OF ROME

ISSUES INSPIRING APPEAL FOR COMMEMORATION OF DEAD

Rome, Nov. 17.—His Eminence Cardinal Basilio Pompili, Vicar General to His Holiness, has issued the following appeal for the commemoration of the dead:

"In these latter days, inexplicable misfortunes have struck into the hearts of families, and parents and friends have wept bitterly over the loss of dear ones in the Great War, and over the misfortunes and disorders which have followed in its wake. Among so many sentiments of sadness, it seems opportune to suggest words of sweetness and of peace, of Christian hope, more efficacious than all these lamentations of the world."

"His Holiness, Pius XI, in His decree of June 25, 1914, granted in perpetuity the precious indulgence to be gained on All Souls' Day of each year, when, after reception of the Sacraments and a visit and prayer as before, a Plenary Indulgence may be gained at every visit paid to a Church on this day."

"We recall the Constitution 'Incruentum Altaris Sacrifitium' of August 10, 1915, promulgated by His Holiness, Benedict XV, now gloriously reigning permitting his priests all over the world to celebrate three Masses on the Feast of Commemoration of all the Dead."

"Mindful of all these blessings, we pray indeed, not as those 'who are without hope' for our beloved dead who made the supreme sacrifice during the great world conflict, that they may rest in the peace of Christ and in the enjoyment of the Beatific Vision."

B. CARD. VICARIO.

OBITUARY

MRS. GEO. MCHUGH

On the evening of Friday, November 25th, the passed away at her residence, Melbourne street, Lindsay, Mrs. George McHugh, beloved wife of Senator McHugh. The deceased lady has not enjoyed the best of health for some time but her death came as a distinct shock to her friends. The late Mrs. McHugh was a lady of charming personality and possessed a disposition of friendship and kindness that endeared her in the minds of everyone of her wide circle of friends. As a neighbor and citizen she will long be remembered and her death will be mourned. The deceased was the daughter of the late James O'Neill and was born in Peterboro. Throughout her life Mrs. McHugh was a devoted member of the Roman Catholic Church. Left to mourn the loss of a loving wife and dear mother are her husband, Hon. Geo. McHugh, one daughter, Mrs. W. Hodgson, Lindsay, and two sons, Parnell, of Toronto, and P. Burke McHugh, of Quebec.

DIVINE PURPOSE

"Death in a cruel and atrocious manner appears frightful; but the purpose of God is that in this

manner our salvation may become more probable and easy. When so grievous miseries are suffered in the body, it becomes so much more easy for the sinner to turn to his God. Then it is that the Saviour helps him, inspires him, accompanies him with love in these terrible distresses of an unprepared and unlooked-for death. Without this certainty, the mystery of such a death would indeed be inscrutable, inexplicable, because not alone the guilty are struck down, but also the innocent. These chastisements are sometimes but a part of the severe justice of a Saviour Who is also a Father, and Who admonishes with anger those who persist in evil acts, but Who receives with love the same sinners when they finally turn to the faith, to chastity, to patience, to humility, to Christian fortitude, and are wholly transformed in charity."

"This thought of Christian hope that all our dear ones are saved, gives us courage, elevates us to God, the good, merciful, wise Father who punishes that he may save. These sentiments of Christian hope encourage us to pray, that our own death may prepare us for the Vision of God and for eternal joys."

WORDS OF ST. PAUL

"Let those, then, who have lost their dear ones, not be afflicted with the dread of never again seeing them, recalling the words of St. Paul: 'that you may not mourn as those who have no hope.' And if saddened by the certitude of having to die, we shall be consoled in the hopes of a blessed immortality: 'Those whom the certitude of death makes sad, the promise of a future immortality consoles.' So read the sacred words of the Preface in the Mass for the Dead."

"We pray, therefore, with faith and with hope. The Lamb Who washes away the sins of the world offers Himself for our dead; through Him the Church prays and weeps. In response to these prayers and supplications, the Saviour dissipates as smoke in the wind their many faults. These dear souls are assembled, elect sheep, by Jesus, the true Shepherd, in the verdant pastures of Paradise. They see face to face their Redeemer, they feast the eyes of their soul upon Him, Who is truth, Love and Eternal Beauty. In the sweetness of this Divine contemplation they forget completely the sorrows of their life on earth."

"The Holy Father grants this year to those who practice the recitation of the Rosary, Litanies, or De Profundis for the dead assisting, if possible, at Benediction of the Most Blessed Sacrament, precious indulgences which may be applied to the beloved souls of those gone before."

SPECIAL INDULGENCES

"We recall how Leo XIII, in his brief 'In Coetera' of January, 1888, dispensed perpetually that all the faithful who, in public or private, through the month of November, practice every day some pious exercise for the relief of the Suffering Souls, were granted the indulgence each time of seven years and seven quarantines, and a Plenary Indulgence once a month on a day when, after receiving the Sacraments they should visit a church and fervently recommended to God the necessities of the Church and of its August Head."

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B. CARD. VICARIO.

THOMAS B. SMITH

Thomas B. Smith of Coleman, Alberta, passed away in the Battle Creek, Mich., sanitarium, on Thursday, Nov. 24, in his forty-seventh year. He had been in rather poor health for about a year and in September last stopped work, shortly after going to Battle Creek for treatment. The son of the late James Smith of Edgar, deceased, was born there on Feb. 2, 1876. When a young man he went to Newmarket and for four years studied telegraphy and the drug business. From there he moved to -toulville, subsequently going West and settling in Coleman, where he evidently became station agent on the C. P. R. He later suffered a nervous breakdown.

The funeral took place on Tuesday morning from the home of his cousin, John McAvoy, 88 Claperton Street, Barrie, to St. Mary's Church, and thence to the R. C. Cemetery. Father Wilfred Smith of St. Vincent de Paul Church, Toronto, a brother of the deceased, sang the Requiem Mass, assisted by Father Flannigan of Uptergrove as deacon and Father Mogan as sub-deacon. Surviving him are his mother, his wife nee Florence Cain of Newmarket, three brothers and one sister, viz., John, Deputy Minister of Municipal Affairs, Regina; Frank, also of Regina; Rev. Father Wilfred Smith of Toronto, and Mrs. A. R. MacDonald of London. The fact that Mrs. Ann Cain of Newmarket, mother of the wife of the deceased man, died just twenty-four hours after him makes it doubly sad. The pall-bearers were Walter and Albert Cain, John Smith, John McAvoy, H. Greenwood and Michael Long.

Those from out-of-town who attended the funeral were Mrs. A. R. MacDonald of London; Miss Grace Goyke of Toronto; Miss Elizabeth Cain of Niagara Falls; and Walter and Albert Cain of Toronto. Numerous spiritual bouquets were received and among the many beautiful floral tributes were those from the Knights of Columbus of both Calgary and Regina, the Tennis Club of Coleman, of which deceased was president, and from the Railroad Telegraphers of the division in which he worked.—Barrier Examiner

DIED

SHEA.—At the home of H. A. Kenny, Navan, Ont., Denis Shea, aged ninety-two years. May his soul rest in peace.

JOHNSON.—At her home, Oakwood, Toronto, on September 28, 1931, Mary Ellen, beloved wife of Harold Johnson. May her soul rest in peace.

McEACHERN.—At Brooklyn, N. Y., on October 4, 1931, James C. McEachern, a native of Charlotte, P. E. I., aged fifty-seven years. May his soul rest in peace.

CLIFFORD.—At his late residence, London, Patrick Clifford, son of the late Jeremiah Clifford, in his fifty-eighth year. May his soul rest in peace.

God has preserved you so far, only keep yourself faithful to the law of His Providence, and He will assist you at all times, and where you cannot walk, He will carry you.—St. Francis de Sales.

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The Catholic Record
LONDON, CANADA

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TWO female teachers wanted for Separate Schools, duties to commence in January. Must have first or second class professional certificates. State salary required. Apply Secretary Separate School Board, 32 Church St., St. Catharines, Ont. 2233-2

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TEACHERS wanted for Catholic Separate schools, Fort William Ont., holding second class Ontario certificates. Salary \$350 per annum. Duties to commence September 1st, 1932. Apply to G. P. Smith, Sec. Treas., Room 11, Murray Block, Fort William, Ont. 2234-4f

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