

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname).—St. Paclan, 4th Century.

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### RETREATS FOR WORKMEN.

Retreats for workmen, says Rev. Father Plater, S. J., have been started in many countries but they have attained their most complete development in Belgium. It is admitted by all that the men who have made these retreats are assiduous at their parochial duties and support their clergy with a self-sacrificing zeal and devotion which has changed the face of numberless parishes in this country. The first house (Foyt) during the sixteen years of its existence has given retreats to more than 22,000 men. Ghent, in nearly fourteen years, has received some 18,000 men. About 10,000 men made retreats in the various houses during the year 1907. Now if we remember that these thousands of men have, in the great majority of cases, undergone a real spiritual change—that they have gone forth apostles and centres of light to their fellows—we shall easily understand that the good effects of the retreats have been felt all over Belgium and that they have produced a radical change in the character of whole districts of the population.

This is a building of a bulwark against the forces of evil, and the men who are not blind to the supernatural world, and whose labors are sweetened by the hope of heaven, should be in vulnerable to the attacks of the Socialist and an aid to their weaker brethren.

### NOT SO JUBILANT.

An exchange is jubilant over the fact that the day of controversy is gone and opines that this enlightened generation is averse to the clash and conflict of divergent views.

We admit that controversy is not so much in honor as in times past, but we cannot derive much enjoyment from the fact, because to our mind it is due more to indifference than to enlightenment. They who regard faith as of paramount importance are willing to battle for it on occasion. If we permit calumny to pass unchallenged we have certainly nothing to boast of and we may be perilously near the country of the individuals who regard Christianity as something not to be taken too seriously by those who wish to get on in the world. And, perchance, some of us never know enough about our religion to care for it. And they who whitewash their faith do not always get what they strive for—the world's approval. Men like a bonny fighter, but they can have but contempt for the Catholics who shamble through life with bated breath as if they were on the planet on sufferance, and ascribe their timidity to what they call prudence but which the normal call cowardice. We may be quite sure that criticisms of authority are not proofs of broad-mindedness: they are confessions of poverty of manhood and indications that indifference has captured the soul.

### THE MODERN METHOD.

Years ago they dragged Christians to the lions or sent them into eternity by way of the sword. Later on they denounced the Church as the enemy of the intellect. Nowadays they wage war against the Church with smokeless powder and with no unnecessary noise. In some quarters scientists assail us with scalpels and test-tubes: in others, sensuality spreads its nets for the unwary. But it is all done politely, if you will, but so deftly and thoroughly as to make the campaign against the Church very dangerous and not without a measure of success. It does not bludgeon us: it merely laughs at our beliefs and tells us in myriad ways that if we obey the law we may reach heaven, which may or may not be, but that we shall have a very poor time here—in other words, that we are fools if we are not contented with the satisfactions offered by the senses, by art or by culture. The only way to meet this argument is to use the religion that Christ has left us.

### THE WINNING CARD.

One card that is used in the game of life is marked Pride. It is a trump card not in requency to our detriment. When we sit down to play the game with conceit or vain glory or rebellion tugging at our heart-strings we are in danger of pouting, and perhaps

may, when the game is done, find ourselves in the land where we get the promised wages. But pride seems so natural and so human that we are tempted to dally with it, to examine it and to make it our own. For example, the Catholics who read but the daily prints get a knowledge of things that are not so about the policy of the Holy Father. They are half disposed to echo the editors who are sure that the Pope does not understand the age and wishes to hinder progress. It matters nothing that such Catholics are skirting the border of disobedience and rebellion. And what is more strange is that they are unable to give a reason for their attitude. They are either very worldly or indifferent. If they read what the Holy Father says, and not what scribes make him say, they might have correct views on the question, and if they kept conscience in harmony with that of Peter's they would not be so generous with criticism. Pride is a heavy drink and has made men and makes men do ridiculous things, so ridiculous in fact that pride's victims seem to be insane on some matters.

### SOME SCHOOLMASTERS.

According to some pedagogues the child is a wondrous animal and must be treated in a scientific fashion. For his benefit they form plans and make the child conform to them. Hence they either turn out mental dyspeptics or fonde him, taking him the while to knowledge by easy-by-paths. But they do not teach him to use his own mental machinery, which is, or should be, the aim of the educator.

### MATTERS OF MOMENT.

While we are on this subject let us advise parents to be vigilant over the games, entertainments, company-keeping of their children. But, perchance, the children whom we have in mind are orphans. We refer to the young who are steady contributors to the "moving picture shows." If they had parents they would be either in bed or at their books and not in a theatre looking at pictures more or less artistic, and listening to comments which offend would not look well in print. They not only lose time, but what is far more serious, their wakeness and ignorance are strengthened and intensified by vulgarity if not vice. It is not surprising that with parents who are as deaf to the voice of duty as to the admonitions of their spiritual guide we have young men without reverence, without gentleness, without a desire for self-improvement. And yet strictness might have laid the foundations of a true and noble manhood.

### A SHABBY PHRASE.

"They all do it," is a very shabby phrase and the only one we advance to justify our going with the crowd. In other words, we are nobodies—not persons. Because our neighbors adorn their homes with pictures, more or less pagan, we must do the same. Instead of having Catholic emblems in the family we have representations that excite worldly or bad thoughts and that would disgust an older generation that was stricter on this matter than we are. These pictures are designated as artistic. But so are dramatic scenes of corruption and books which are but chronicles of sin. We cannot regulate our conscience at the behest of individuals who harness art to the car of sensuality. And happily all art is not suggestive of the worst passions, and its best exponents were men who prayed before they painted and whose brush was a handmaid of religion. Reproductions of their work may be had in any city.

### ONE KIND OF NEWSPAPER.

Our readers will remember that one of the characters in Oliver Twist gave his child a bad book to read in order to make him a criminal. We do not say that any reader of the Record is guilty of this baseness, but we have a suspicion that some of us allow within the home newspapers that cannot but smirch its purity. While we safeguard the body, we, strangely inconsistent, expose the soul to infection. We cannot put under the child's eyes newspapers that reek with corruption without harming him. We cannot permit him to feed upon scandals, the sweepings of divorce courts, murders, personal gossip of the Catholic Church—and contrast it with the short-sighted and destructive recklessness of some of their opponents.

### INNER AS WELL AS OUTER REFORM.

But more than this. The Church not only gives men the strongest possible

stimulus when we suffer sordid realities to steal the bloom from his soul and the purity that should be able to penetrate both heaven and hell. And later on, when the harm is done, we exhort him to read instructive books. He may hearken to us, but we fear he will deem such books tiresome and go back and fix his abode, so far as reading is concerned, among the literature of rag-time. When, however, they are young they may be taught to read books which are useful and formative of high ideals and to have a taste for the literature of eternity. One thing certain is that we cannot expect to find intelligent Catholics among those who feed on the debasing trash of the yellow paper.

### WORKMAN THE BASIS OF SOCIAL REFORM.

FATHER PLATER TELLS WHY HE WRITES TO WORKING CLASS IN CONCLUDING PAPER OF TIMELY SERIES.

(From the English Catholic Times.)  
Some of our readers may have a grievance. "You set out," they will object, "to tell us about social reform. We expected to hear something practical. We wanted to be told how to secure a minimum wage, how to check the abuses of capitalism, how to secure a little justice for workmen. And you have talked at length about purely spiritual things. What is the use of that? Meditation won't feed hungry children. The Rosary won't break through trade and combine. Poverty may be all very well in its way, but it won't give us a living wage. Besides, it's the employers who need restraints, not the men. The duties of the workman have been preached quite enough; the duties of the capitalist might be made the subject of a few sermons now. Not that we think it would do much good. It might lead them to increase their subscriptions to charitable institutions. But it's not charity that we want. It's justice. And justice we shall never get unless we compel men to give it to us."

All very plausible. But we are going a little too fast. Let us consider a few of these objections.  
"Yes, we have called these articles 'A Basis for Social Reform,' and we have done so deliberately, because that title describes them better than any other that we can think of. It was not merely a dodge to attract the unwary reader, like the exciting paragraphs in the newspapers which begin with a terrible accident and end up with a patent medicine. We have had social reform in our minds from first to last, and we claim to have offered a more practical solution than a great many which are to be heard nowadays on platforms or read in newspapers."

"SOCIAL REFORM WITHOUT REFORM."  
"Social Reform"—the securing for man of decent conditions of life; the checking of the abuses of capitalism; the binding together of workmen for their own protection; their admission to some at least of the privileges now shared only by the few—all these things we have had in view. True, mere material comfort is not the be-all and end-all of this life. We are born for an eternal destiny, and must not forget it. The thought of it must influence every decision of our life. Compared to the greater issues a little hunger, a little pain may be cheerfully endured. They have their part in strengthening character, in making us sympathetic, in drawing us to God. Saints and good men even seek them industriously and joyously. But this is very different from acquiescing in hunger and pain which demoralize. Degrading poverty is not the poverty praised by Christ and we must work to get rid of it. No man can be Christianized so long as he remains brutalized. And, on the other hand, when a man is a convinced Christian he will not rest until he has rescued his fellow-men from degrading poverty. He will find remedies—not mere palliatives, but, as far as possible, radical cures. He will help to check the evil at its source. The brotherhood of man will be all the more real to him because he believes in the Fatherhood of God. The Catholic Church tells men that they cannot love an invisible God if they do not love their visible neighbors. And so it is that religion, when brought home to men, makes them eager to right injustice. It urges them to get together, to organize themselves, to work early and late for social regeneration. Catholicism, then, when really grasped and assimilated, as it is apt to be in a retreat, gives men a deep, steady resolve to work for the welfare of others—and this precisely because they have had a glimpse of things eternal. Life is no more a mere game of grab to them. Hence justice will be a high and holy thing in their eyes. They will strive to secure it for those about them. Their activity will be wise, unselfish, unerring. They will think not of selfish interests or even class interests, but of the interests of each and all. They will not think not only of themselves but of the coming generation, for whom they will try to leave the world a better place than they found it. They will work not only for today but for to-morrow. Do you doubt it? Look at the steady, solid, permanent reform effected in Belgium and Germany by men steeped in the spirit of the Catholic Church—and contrast it with the short-sighted and destructive recklessness of some of their opponents.

INNER AS WELL AS OUTER REFORM.

But more than this. The Church not only gives men the strongest possible

motives for promoting social reform and the principles on which it must be conducted, but she impresses upon them those qualities without which reform is impossible. The best scheme in the world could effect nothing in a de-Christianized society. What legislative regulation of wages, for instance, could improve matters if wage earners were as a class intemperate, extravagant, dishonest and impure? Man must have learned to live on a reasonable wage if there is to be any possibility of giving him what he wants. And, speaking generally, religion alone can give him content with a reasonable wage. So of the hours of labor. Yes, they must be restricted by law, and the workman must be saved from those who would exploit his labor. But who will show him how to employ his leisure? If he is a materialist and believes that pleasure is the only good, then in his hours of leisure he is likely to ruin himself physically, mentally, and morally, and bring the whole economic system to the ground. It is absurd to say that secular education or culture will save man from debasing himself. Read the French newspapers and mark the fruits of godless education: note the giant crop of murders, suicides, and all lawlessness. Man needs a stronger ally than secular instruction to save him from the animal within him. The Church alone can teach him how to subdue it.

And so we might illustrate the matter from a hundred points of view. When men have learned to control their appetites and limit their desires, then we may hope for social reform. As long as they limit their vision to this world they cannot be helped, nor can they help themselves. "The visible," says Carlyle, "becomes the bestial when it rests not on the invisible." A social reformer at the Zoo would have little chance of success. Daniel in the lions den might have had excellent results for the education of lions; but he would scarcely be given an opportunity of employing them. When the Roman rabble were clamorous for bread and amusements they were ripe for destruction.

INDOLENT PHILANTHROPY.  
"Meditation won't feed hungry children. No, but it will make us realize that children shall not hunger if we can prevent it. And we shall prevent it not by mere doles and soup-kitchens (which, however, have their place), but by more systematic measures. A little meditation would let Catholics see that they do not fulfil their duties to their neighbor by bestowing coppers upon the indigent. This is indolent philanthropy. Reform must be more structural. It should tax our brains and demand our personal attention. It is a matter where all can help in one way or another. Are we doing it? Prayer, in bringing us face to face with God, will bring us face to face with our responsibilities."

"It's the employers who need restraints—not the employed." Both need restraints. But the employed need them more than the employers, because the time is coming when the employed will have the setting of the business, and if they settle it on non-Christian lines they will involve themselves and everybody else in disaster. Yet let it not be thought that we hold the spiritual need of the workman to be greater than that of his employer. "God will help the righteous in the morning." And God help the comfortable Catholic in easy circumstances who in this hour of strife does not throw all the weight of his influence into the scale of Christian reform.

PERPETUATING THE RETREAT.

What do these retreats do? First of all their spiritual effects are permanent—rather they may be made so. Our Belgian friends know well that even a retreat does not work a lasting change in a man unless it is supported and perpetuated by careful organization afterwards. And so the men who have made a retreat and returned to their respective parishes group themselves into some association or sodality and keep alive the lessons they have learned. They spend a quiet day of recollection together once a month, if possible, in the country house where their retreat was made; they go frequently to the sacraments together in a body; they have a hundred ways of keeping up their own zeal and communicating it to others. They form committees in order to make the work of retreats known in their district. They send up their fellow-workmen to make retreats, knowing well the good which such an experience has done to themselves.

So much for spiritual things. Now for our social reform. Of course they are keen on it! How should they not be? They organize themselves into clubs and associations, they study social questions, they hold debates and read papers among themselves, they take a prominent part in the civic life of their district, they promote sound social legislation, they set on foot an active propaganda for the promotion of social welfare. Look at Belgium once more and note the share in its social regeneration which is to-day being taken by men who make yearly retreats.

Talk to the men themselves and they will tell you that they have now got something to live for. They are no longer restless agitators, but strenuous and determined workers along sound lines. Their lives are happy—happy because they have a purpose and a noble thing to them. They know the value of a human soul, and in all their labors to relieve the miseries of the body they are looking to the soul behind. Education! Was there ever such an education as this? It has given them spiritual insight,

self command, and a sense of light-hearted freedom. Have secularist schools ever done the like? Can the rationalist press do as much? "The dignity of labor" is to them, henceforth, no empty phrase. They know their fellowship with Christ, and they strive generously for the coming of His kingdom. Reverence for holy things and respect for lawful authority are theirs. Their lives are in order, and they are men in consequence. Do not imagine that their religion makes them spiritless. On the contrary, it gives them a strength which is none the less vigorous because they know how to control it.

### CATHOLIC CHURCH LAUDED.

PROTESTANT PASTOR DEFENDS THE REV. F. T. R. THOMPSON TELLS CONGREGATION LISTS BEAUTIES IN RELIGION NOT TO BE SCORNED.

The Rev. Thomas Barney Thompson, at the Plymouth Congregational church, where a programme of Catholic music was given, including the "Ave Maria" and the "Sanctus," from Farmer's Mass, defended the Roman Catholic Church. He said:  
"When Protestant ministers speak of the Roman Catholic Church it is in reference to speak in condemnation of her. I propose to assume the un-Protestant-like attitude of saying some things in the way of respect and veneration of her wonderful ministry to the centuries of human life. There are undoubtedly some facts about this church that we as Protestants cannot ignore. But in all fairness it must be admitted that popular ignorance, superficial knowledge, and malicious slander have misrepresented her teachings in many instances."

"To contemplate her history is to admire. Reformation, wars, empires, and kingdoms have been arrayed against her. After all these centuries she stands so strong and so firmly rooted in the lives of millions that she commands our highest respect. As an institution she is the most splendid the world has ever seen. Governments have arisen and gone to the grave of the nations since her advent. Peoples of every tongue have worshipped at her altars. The Roman Catholic Church has stood solid for law and order. Her popes power in controlling millions untouched by the denominations has been great. When she speaks legislators, statesmen, politicians, and Governments stop to listen, often to obey."

"In the realm of worship her ministry has been of the highest. In employing bands, statues, pictures, and music she has made a wise and intelligent use of symbolism. Her use of the best in music and painting has been the greatest single inspiration to those art, and her cathedrals are the shrines of all pilgrims."

"The love and veneration of the Virgin Mary plays an important part in the ritual of the Church. I find a difficulty in appreciating the attitude of the Catholic worshipper toward the mother of Jesus. Jesus is the love of God made manifest. But Christ Himself has often been made so austere and so unapproachable that a mediator between Him and man has become an insistent necessity. What is more natural than to worship Him through the gracious influence of the mother? If I felt myself compelled to worship the Jesus of some creeds I should feel that the only way of nearness to Him would be through some mediatorship, of Mary or of some saint."

"Aside from this one cannot help but feel that the enthrone of the Virgin Mary has softened the heart of the world toward womanhood; that it has done much to give woman the place of honor she occupies to-day; that it has put the whole Catholic Church behind the sanctity of the home. In the respect given to Mary the Roman Church has paid the world's finest and most delicate compliment to the grace, sweetness, and beauty of motherhood."

"Nor do I discover any difficulty in understanding the basis of the confessional. The confessional appears everywhere in life. The erasing child confesses to its mother, the patient confesses to his physician, the accused confesses to his lawyer, the penitent confesses to his priest. It is most natural for the penitent, burdened, trembling soul to confide in his spiritual leader. "Protestantism has wasted much of its force in a forced revivalism, which would have been unnecessary had we paid wise attention to religious education. We may rail against the parochial school system as being un-American. But the Roman Church existed centuries before there was a United States, and for many of those centuries she was the great agency of enlightenment, education, and culture. The parochial school is the most serious and successful attempt to help people for the religious life. Our country has a magnificent system of public schools. She will teach the children history, science, art, language; but they will not let the world's greatest literature be taught under their guidance, nor will they help to develop the noblest capacity for the human soul, the capacity of God. This task is assigned to the Church. So be it, and let the Church choose that method which in her wisdom seems the best."

"And so we stand in the presence of her history, her majestic worship, her universal ministry, and we confess that God must have moved mightily in all this. We think of her Loyolas, her Xaviers, her Fenelons, and her Marguerites; we look at her hospitals, orphanages, schools, colleges, monasteries, missions—and we see a church ministering to the body, mind, and soul of humanity. Her weakness is the

common lot of every human organization; her strength is of God."—New World.

### RICH CATHOLICS ARRAIGNED.

NEW YORK PRIEST ELECTRIFIES CATHEDRAL CONGREGATION BY VIGOROUS WORDS ON SOME PHASES OF MODERN GROWTH.

Frequently it is claimed that the prelates and priests of the Church tolerate actions in wealthy Catholics which they bitterly denounce when the offenders happen to be poor.

This cannot be claimed true down in St. Patrick's Cathedral, New York, apparently. A few days ago, Father Francis H. Wall delivered several blows from the shoulder which it is probable a number of his hearers will long remember.

The occasion was a sermon delivered by Father Wall in which he scolded rich families who have let their social ambitions interfere with their religion.

"There is a strong tendency among men to divorce business from religion," he said. "It seems to be taken for granted that a man cannot be an eminent lawyer or physician or successful business man and at the same time an eminent and practical Catholic. If such were the case then the Redeemer of the world was a visionary and the mission of His Church an absurd hallucination. The injunction of the Founder of our faith that you cannot serve God and Mammon has no bearing whatever on the question at issue."

"It is sad beyond all sadness to witness the conduct of so many of our Catholic people who, having amassed wealth, stifle the faith in their hearts and in their unhealthy greed for social prestige send their sons and daughters to places of education where their faith is jeopardized and their moral character weakened. Therefore we have the scandalous spectacle of the sons and daughters of those who should be zealous members of the household of faith filling the divorce courts, shocking the religious sensibilities of co-religionists, bringing unnumbered dishonor upon the Church."

### CATHOLIC NOTES.

Of the 6,700,000 Byarrans, 2,200,000 are Protestants. The remainder are Catholics.

Rev. James H. Burns and Rev. Edward Hawke, Englishmen, teachers in the Episcopal Seminary of Nashotah, Wis., have resigned to join the Catholic Church.

Rev. Francis J. Finn, S. J., finds himself an international author, read in many lands, and he has just received from the press of G. B. Bertruti, of Turin, Italy, a translation of Tom Playfair, done into Italian by Fanny Concelli.

Samuel Beskin, a Russian Jew residing at Fishkill Landing, N. Y., has offered to build free of charge the foundation for the new parochial school of St. John's Catholic Church. The Rev. John McGrath, the rector of the church, has accepted Mr. Beskin's offer. Mr. Beskin is one of the leading members of the congregation of the Synagogue Beth-Jacob at Newburgh.

At Frascati, on March 21, thieves broke into the magnificent villa Aldobrandini which dates from the sixteenth century, and carried off a valuable bust in Corinthian bronze of Pope Clement VIII. The thieves gained access by breaking a window and removed the bust, which weighs 500 pounds, from its position in central hall of the villa.

"A press despatch from Chicago, dated March 25, says: 'Rev. Charles E. Bowles, irremovable rector of All Saints' Episcopal Church, resigned last night to enter the Catholic Church. He is a member of the association known as the Companions of the Holy Saviour, composed of about forty Episcopal clergymen throughout the United States.'

According to Rome there is a possibility that Don Paros, the papal choir-master, may soon visit America, to direct what is claimed to be his latest and greatest oratorio: "The Passing of the Soul." The composition was recently performed at the Vatican in the presence of the Pope and the Cardinals; and the Holy Father is said to have been moved to tears by the beauty and pathos of the music.

Seventeen years ago the sum of \$223 disappeared from a post office station in Cambridge, Mass. A clerk named Madden was the last man known to have handled the money, and though he was exonerated from the suspicion of having taken it, he had to make good the amount. A few days ago he received a check for the sum from the United States Treasury, to which it had been returned by the conscience-stricken thief.

Among the cabin passengers arriving on the Rynda from Moscow and Boulogne, March 21, was the Rev. Father Peter Chang, said to be the only Chinese Roman Catholic priest in the world, accompanied by Bishop August Henning, of the diocese of South Shantung, China. The Bishop went out to China in 1887, and in a short time made one hundred and twenty converts. He doesn't wish to give the exact figures, but says that there are more than eighty thousand converts in his district now. Father Chang wears his hair in a queue. He is twenty-seven years old. He speaks German and Chinese fluently, but has no knowledge of English.