

The Catholic Record.

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

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LONDON, ONTARIO, SATURDAY, JULY 1, 1905

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AN OBJECT LESSON.

Our readers should remember the tactics employed by the London Free Press during the recent campaign. Not that remembrance of them should tempt us to imitate them or to have in our memory the man who used them as any ally of bitterness, but as an object-lesson, a reminder of the workings of the mind of a hide-bound political partisan. We were prepared for a sturdy resistance on the part of the editor to the school policy of the Government. That he would rally his friends to oppose what he deemed the objectionable features of that policy was to be looked for; but that he would leave the path of the fair opponent for that of the narrow-minded and unscrupulous bigot was undreamed of not only by us but by many of the citizens of London. We regretted that the editor, who is not a stranger to us, and who is so well informed not to know that the charges against us emanated from the professional liar, should lend his aid to the anti-Catholic crusade. But so confident was he of triumph that he took a place in the clamorous crew that went up and down the country with speech-cartoon and manifesto. So sure was he that his appeal to prejudice, and studied insolence towards ecclesiastical dignitaries would have effect that he took no heed as to how all this might be viewed by us. Under the hypnotic sway of Toronto's "yellow journals," which he imitated but too well, he let us know in no ambiguous fashion that Catholic readers and Catholic advertisers must not trench in the space of the Free Press. He took a gambler's chance and lost.

A CURIOUS MISTAKE.

One little flaw in the plan of campaign was the not making provision against antagonizing fair minded non-Catholics. A curious mistake for an old campaigner. But we presume that his optic nerve being busy with many things had no time to look over these sections of London that cannot be influenced by noise or abuse. For here as elsewhere are Conservatives who however they may be disposed to battle for the interests of party, are reluctant to fight for them when they are identified with intolerance. That fact had a bearing on the increase of the Liberals' majority. Had the Free Press and the orators kept to the point at issue and refrained from sophistry they would not have received such a decisive rebuke of a few weeks ago. The rate-payers wanted argument and they got Orange talk.

ANOTHER DRAWBACK.

A factor also that contributed to their undoing was the character of the speeches of the candidates and their supporters. We do not forget that one of the speakers against the school policy has ere this shown ability of no mean order. His address in 1896 in favor of the policy of Sir Charles Tupper-Bart was in point of diction and argument on a high plane of merit. But during the recent campaign he was but a shadow of his former self. And while listening to some of his addresses, and wondering at the skill which imparted a seeming vitality to a cause that did not appeal to intellect or heart, we hoped that he would at an early date dissociate himself from these whose voices find echo in but a few parts of Canada. His services should be given to Canada and not to a clique. When we say clique we mean that coterie of individuals that is cut off with Conservatives in general, so far as the school policy is concerned, and in alluding to a sister province is unmindful of the teachings of the statesman who made the Conservative party.

A CHAMPION OF JUSTICE.

The work of the Hon. Mr. Fielding was, as compared to that of his opponents, like an oasis in a desert of words. Himself a Protestant, and representing a Protestant constituency, he sees no danger of a Catholic ascendancy. Encouraged by contact with his fellow-Canadians, and having worked side by side with Catholics whom he cherishes in affectionate remembrance, and knowing that no Catholic would risk any interference with constitutional liberty he pleaded for moderation and mutual understanding. He exhorted the non-Catholic to give over rainbow chasing and to remember that the Catholic is a tricker Canadian.

He was uncompromising in his statement of the policy of the Government. He heard, of course, the angry outcry of those opposed to it; but no word of his could be construed into recreancy to his duty as custodian of Canada's fame and honor, and from the beginning to the end of the campaign he was a sturdy champion of justice. Perhaps the Government would modify the school clauses. No. The Government's policy would be maintained, was his reply to those who feared that the two seats might otherwise be lost to Sir Wilfred Laurier. He did much towards clearing the way to the polls. He is a bonny fighter, said a Scotchman to us. He is—but he fights not with personalities, but with argument. He knows men too well to waste time with childish bleating. He has fought his way despite disadvantages and obstacles to his present position. He has been tried full often and has never been found wanting, and the men who combatted him in the years gone by were even the first to bear testimony to his qualities of mind and heart—to the tenacity that never loses its grip and to the courtesy that is given unstintingly to both friend and opponent. He is gifted beyond his fellows: he has the power to think clearly and to express that thinking; in a word, he is a man who will go far, and we shall not be surprised when he is entrusted with the highest office in the gift of the Canadian people.

A NOBLE EXEMPLAR.

His career may well be pondered by the youth of Canada. When he began his journey towards life's terminus he had up grade to contend against. He had no college diploma to aid him, and no influential friends to help him over the rough places. It was a stiff climb and he had to rely on himself to reach the level. It is a long story which need not be set down here—how the young Nova Scotian worked, and persisted in working until he had conquered an assured position and the approval and confidence of representative Nova-Scotians. He was then on the level with the road bed well-ballasted. But think of the heart-breaking toil, the sorely tried patience, the competition that buffeted him before he gained it. One of the causes of his success is energy, invincible determination. "That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities will make a two-legged creature a man without it." Lesson No. 1.

HIS POPULARITY.

He has the gift of making and retaining friends. We do not refer to those who would merely bask in the sunshine of his prosperity, but to those who would cling to him through storm and stress and companion him however the wind might blow. Why? Not because he has taken his degrees in the university of the world. Not because he is a parliamentarian of repute with a knack of applying "the acid of a straight-fling words" to the speeches of opponents. Men love him because he is as sincere and unspiced as on the days he foregathered with the giants of the Morning Chronicle, and because he never forgets a friend and never breaks his word. Lesson No. 2.

LONDON'S ANSWER.

Our friends are pouring the oil of exorcise into their wounds and comforting themselves the while under the hope that at some future time their plans may not gang agley. But why not take their medicine with what grace they may and woo health in silence. We admit they have reason to be downcast. But they can solace themselves with the knowledge that no longer need they be chained to the Toronto chair to make an Orange holiday. For London has given them freedom and taught them its language.

"NATIONAL" SCHOOLS.

The American system of education, beloved of Dr. Sproule and Mr. W. MacLean, M. P., could not be copied in Canada without first pulling the British North American Act to pieces. This we have referred to in previous issues. Again, many public educators in the neighboring republic assert that the national school which takes no account of religion is the worst foe to her stability in the country. Some time ago Harper's Weekly contained the following sentence which we quote for the encouragement of our friends: "The apparent if not actual lawless-

ness, the prevalence of graft, the confessed materialism of many of the graduates of public schools as now conducted are making many so-called secularists ask whether quite all is being done that may be done in the schools to train the children and youth in right conduct; and so acute is the feeling that many who for themselves dissociate ethics and religion are now willing to have the two associate for others, if haply good may thereby come to the community as a whole. . . . There can be no immediate co-operation between Roman Catholics and Protestants in education, but there may come a time when a common enemy may become so portentous that they will unite, for it is conceivable that here as in Europe the magnifying of the conception of the States authority of the Church and the home may force long-time enemies to unite as they have already done in Holland, and as they still may do in France.

A WONDERFUL PROPHECY.

The man who uses but the "beautiful eyes of his cash box" may see many a strange thing. So the editor of Saturday Night, with the future as an open book before him, tells us there will never be another French-Canadian and Roman Catholic Premier. Well, well. "The army swore terribly in (London)" but nothing to this.

Toronto has certainly many specialists in "hot air."

THE CAUSES OF SOCIALISM.

Writing on the latest Phase of Socialism in the June Messenger the Rev. B. J. Otten, S. J., says that the active propaganda of the Socialist press were it not for the widespread disorders that disgrace the industrial world to-day. Socialism owes nine-tenths of its strength to the enemy against whom it is waging relentless war. Both the hopeless misery of the laborer and the boundless greed of the capitalist, as set forth in socialist publications, are too highly colored as all *ex parte* statements are apt to be; nevertheless there is an element of truth in them that is more than sufficient to prepare the soil for a vigorous growth of Socialism. Commenting on Mr. Robert Hunter's statement that there are in the United States 10,000,000 who live in poverty or actual want, he remarks that even if it is overdrawn there remains enough truth in it to give color to the Socialist's charge. No one who comes in contact with the lower classes can deny that in the midst of our material prosperity there exists extreme and widespread poverty. Much of this poverty may indeed be traced to the idleness, improvidence and dissipation of the working-men themselves; but in many more instances must it ultimately be referred to unrestricted competition and to the unscrupulous greed of employers. Some months ago 75,000 railroad employees were thrown out of work without any fault of theirs. The reason given for this discharge was want of traffic. Proceedings, however, of this sort are productive of want and misery for which the sufferers are in no way responsible. Facts like these, says Father Otten, form an eloquent commentary on Marx's famous theory concerning the industrial reserve army. When industry is at high pressure this army is called into action; at the succeeding crises it is again thrown on the street without any chance to obtain even the necessities of life. It is upon these various disorders that Socialism feeds and waxes strong. Correct these abuses and Socialism will die of inanition; multiply them and there will not be found in the land a power strong enough to stay its onward march.

OUR INCONSISTENCIES.

Here in Canada anti-Christian Socialism has made some progress. Our readers may think this is due to long-haired aliens beloved of the cheap humorist or to the itinerant vendors of platitudes on the capitalist. There are some of these gentry in the ranks, but, without wishing to minimize their influence, we fear that the Christian must be held responsible in some measure for any headway it has made. We talk about the impracticability of Socialism; we prove that its exponents do not condition themselves by the facts of human nature; and smile at their plans of transforming this world into an Eden that shall bar its doors to all the deeds that sport with the happiness of men. It may be necessary to talk, and it is not difficult to do so. Nor are words—especially when they fall from the lips of the selfish, who are housed well, and who, however they may descant on the wolf of hunger,

have never been near enough to it to hear its howls—a balm to those who are threading with bleeding feet on the stones. We deplore agitation, and read on occasion Pope Leo's Encyclical on "The Condition of Labor." We deem the statue of Human Brotherhood with verbal millinery, and forget not to have a nice taste in the selection of our brethren. We grow lachrymose over the poor and oppressed, on the honest artisan who cannot get work, and hark back to the days of the guilds; but with many of us all this is but one way of agitating the atmosphere. We expend our strength on talk. And all the while we crook the knee before Wealth, and the sheen of gold blinds us to the misery at our doors and to our own responsibilities.

Pious talk will not give a man a meal. It has also little comfort for him who sees the larder empty, and the rent-bill going up by leaps and bounds. He has Heaven to look forward to, but he may have an idea that Christianity should have some effect on this life; that its justice and charity should be visible in the lives of those around him. And when he sees he is ignored, and his poverty looked upon perchance with contempt, and discovers that some of the avowals of fraternity are but wind, he may busy himself with sampling the wares of the Socialist. And when the Socialist is a man of intelligence and action, who believes more in deeds than in words, he may make them his own. In a word, Socialism thrives on our apathy. It is not alone the capitalist who "drinks the blood of human hearts," who is responsible for the clamour and unrest, but they also who take no interest in others, who are tyrannical towards dependents, negligent in paying debts, and who view all things by the light of self-interest.

SOCIALISM AND RELIGION.

What Father Otten says: "that there are at present in the ranks of socialism men of undoubted moral integrity and sincere religious faith will hardly be denied even by the most uncompromising anti-Socialists. Socialism as such does not necessarily lead either to loss of faith or loss of moral integrity; but the Socialism of flesh and blood that is stalking through the land to-day, and is carrying on its propaganda among our workmen, is aiming at both. Socialists of this class will tell you that 'religion is a private affair, yet they make it their chief business to pluck the last vestige of it from the hearts of the people.' The more exclusively a man looks for his ultimate reward, the more readily will he espouse the cause of Socialism; and to that they direct all their efforts.

HOW TO COMBAT IT.

Wise and effective legislation on the part of the State regulating competition, prohibiting monopolies, is the writer says, an urgent necessity. The bringing home to all the Christian idea of man and proof that we know our neighbors and are the keepers of our brethren will do much to stem the tide. But, as Bishop Spalding has said, the socialistic agitation will not soon cease. It has done good and will do good by its clamorous proclamation of the wrongs which the toiling masses have suffered and continue to suffer. But the socialistic state will remain a theory, a visionary entity, and could it become a reality the cataclysm which would accompany its speedy overthrow would swallow the priceless treasures which are the gains of thousands of years of heroic struggles and sacrifices.

LEAGUE OF THE SACRED HEART.

Extension of Spiritual Exercises.

GENERAL INTENTION FOR JULY, RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

"Retreat" and Mission" are only different names for a series of religious exercises in which the soul is assisted by a competent director in its own reflexions and self-examination, with a view to ascertaining the only true ideal and rule of conduct. Retreat signifies that one retires from the ordinary occupations, and, if possible, cares of life, so as to devote one's time and attention unreservedly to this important task: Mission expresses that some one is authorized and sent to assist others in an effort to make an impression on a vast number of men, whether they meet them in sacred books or have them presented before them in any other way. Why is it that these same truths have always had, and even at the present day still have, so powerful an effect on those who make the exercises, that more than once the ignorant attributed it to magic? Are there any secret artifices

They are more than the passive or receptive process of hearing and admiring divine truths explained or appealed by a spiritual director. The truths set before us are too simple to need explanation, and all a director can do is to suggest motives or applications which will lead us to accept them not merely as interesting speculations, but as vital principles of character and conduct. The duty of these spiritual exercises is to make others think for themselves, to hold them reflect, decide, choose their own course of action or career in life and become masters of their own powers. "With desolation is all the land made desolate because there is no one who considereth in the heart." Very few people think for themselves or determine their own actions. Even the few who think and act for themselves are not always guided by sound principles. All love to appeal to reason as the sole rule of their conduct; but reason is too often obscured or dominated by passion, self-interest, worldly-wise maxims, and the subtle influences of human respect.

The more actively one is occupied in worldly affairs, the more urgent and frequent is the need of retiring occasionally from the daily distractions of life, in order to recall and reflect upon the moral principles which should animate us in every sphere of conduct. The more important the step one is about to make and the more serious the obligation one must fulfill or assume, the more necessary is recourse to solitude and diligent consideration of the principles which should guide the choice or confirm a decision already made. It is for lack of this simple and obvious precaution that so many lives are a failure, so many vocations wrongly adopted or never properly ascertained, so many marriages unhappy, so many apparently unaccountable departures from high and holy principles—in a word, with desolation is all the land made desolate both in the heart. And to add to the sorrow of this desolation, there is no excuse for neglecting to take a precaution which suggests itself to every reasonable mind, which is constantly recommended in our sodalities, schools and confessionals, and for which ample provision is made in houses specially established as retreats for all who wish to make the spiritual exercises.

So much has been written about these exercises, so earnestly have the authorities of the Church, and men and women eminent for piety commended their use, and so wonderful are the fruits derived from them, that many good persons, especially among the laity, may conclude that they are not competent to make them, that retreats are intended mainly for a very limited number of men and women who have leisure and taste for such a special religious occupation. This is a sad mistake. In his Life of St. Ignatius, Genelli shows how suitable they are for all. We should like to publish his chapter entire, but as space forbids, we give the substance of it here. One need only glance at the subject matter of the considerations applied to everyone who has a serious responsibility in life, and who at one time or other is without such responsibility. The existence of God and His supreme dominion over all His creatures; our dependence on Him and our personal accountability to His divine law; our free will, obligation and power, with God's grace, to avoid evil, to repeat it, and to repair, the evil already committed in our lives, the penalties of sin now and hereafter; the copious redemption from sin through Christ; our exaltation, in spite of our sins and evil tendencies, to follow our Redeemer as our King, a King Who is companion as well as leader, whom we are chosen not only to follow but to imitate, not only to imitate but to share actually in His labors, and, as a mark of His most intimate friendship, in His very humiliations and sufferings. Through the intimate union with Christ thus established we are led to appreciate union with God by a love which consists more in deeds than in words, in a service which aims at nothing short of a universal, absolute, and eternal union with God, our Creator and Lord.

Such is the subject matter of the Exercises of St. Ignatius, and we will only add here some of the considerations on the effect they produce. As to their manner of affecting the interior soul they procure for man an exact and intimate knowledge of himself. They are as a lamp to enlighten the most concealed and obscure corners of the soul, and as a probe which penetrates to the bottom of those wounds which corrupt it. The exercitant sets himself to eradicate the noxious weeds which he had permitted up to this time to grow undisturbed, and the difficulties of the understanding no longer deter him. The Exercises both enlighten and purify and so do a work much needed amongst all kinds of men, and at all times, though attempted in these latter days only by means of exterior light and cleanliness. It may be asked how did the exercises of St. Ignatius bring about such marked effects as to render their name so famous? They are, after all, only meditations on the grand old truths of Christianity, which have long since, unfortunately, ceased to make an impression on a vast number of men, whether they meet them in sacred books or have them presented before them in any other way. Why is it that these same truths have always had, and even at the present day still have, so powerful an effect on those who make the exercises, that more than once the ignorant attributed it to magic? Are there any secret artifices

brought into play in them, in order to excite and cheat the imagination? Quite the contrary. Every allusion and every object which can come between us and the truth and so darken the understanding, is put aside, so that our created thing can take the place in our heart which belongs to God and to the truth.

Every man knows the human body by sight, but what a difference there is between one who has studied anatomy and one who has never studied it. The one knows only the surface and some external phenomena which he does not seek to explain, while the other perceives the slightest motions and smallest deviations which escape the notice of the anatomist. Knowing the interior mechanism, he can give an account of the external manifestations, and the more he has studied the more delicate fibres of the human frame, the more he has divided and analyzed them, the more he knows of the life which is the result of primal causes. This same takes place in revealed truth. The deeper we dig into this mine, the purer is the metal and the richer the vein of gold upon which we strike; the heart finds itself more powerfully drawn, the mind more disengaged from its ignorance and its ties to earth, the will is detached from the senses, and the soul is more like to God. But these wonderful results are not merely the result of human activity; they take place because God is faithful to His promises that He will go before where the creature aspires after and seeks the truth, that He only waits for it to make use of the means to which He attaches the gift of grace. Now, one of these means is found in the Spiritual Exercises we are speaking of, which introduce into the soul, through prayer and meditation, the fundamental truths of Christianity, and make them penetrate the soul, like a principle of divine life, with infinite fruit to itself, because he who meditates has always a positive and definite object. In this manner, these great truths, which have in all these times been the object of the research and investigation of the mind of man, become not merely exteriorly applied to us like foreign substances, as in the case of human sciences, but they are made to enter within us, as things which most intimately concern us.

The Exercises have also a relation to history, and deserve to be studied in this point of view. Protestantism arose precisely at the time when the most important developments of European progress were beginning. The leaders of this great apostasy, taking up a merely human position outside of the Church, laid it down as a principle that the reading of Scriptures, together with human faith built upon them, is all that is requisite for salvation. What allowed this error to spread so easily and quickly was, in great measure, the low moral standard which the circumstances of the times had fostered. The life of the Church, which is sustained by the Sacraments, was extinguished in great numbers, and as they their faith had become dead. As they did not accept the Gospel in a practical point of view, and as its influence was hardly felt at all upon men's lives, the dissemination of the dead letter and the personal of the mere text of Scripture electrified indeed men's minds, but left only illusory and unreal effects. The Providence of God, however, had taken measures to avert the evil, and produced within the bosom of the Church herself a remedy suitable for the sickness of the age, though undiscoverable by human effort, when she brought into full bloom the flower of deep and true spirituality. Men began to take a nearer view of the Gospel, to scan more closely its mysteries, and to make the influence of its spirit and its life more felt, but it was reserved for the Church completely to solve the problem. God converted Ignatius by the truths contained in the Gospel, by the living word which is sought for in vain in the dead letter, by meditation on the life of our Lord, which kindled the desire of imitating Him. And thus, while God formed of him a new apostle, He at the same time inspired him to compose the book of the Exercises as a means of forming others also after the same model.

The Exercises of St. Ignatius produce a true reformation, for they reform our lives, and we know more is something always to be corrected in us. Nor is this an imaginary want, but a real and true one, and this reform is the fruit neither of an error in the understanding, nor of a dream of the affection, nor of a corruption of morals. It does not consist in a revolt against the dogmatic truths which man has not invented, but which God has given for our guidance, our consolation and our salvation. In a word, St. Ignatius was for those times, and is still for ours, a true reformer in all that truly needs reformation.

We may well, therefore, pray for an extension of the retreats for making these spiritual exercises beyond the circles of priest and religious communities to the laity; for the multiplication of houses to accommodate those who wish to experience their fruits, and of directors competent to give them. Above all, we should pray for the increase of retreat made not in groups, but by individuals, so that the exercises may be followed in their integrity and with all fruit possible from the spiritual director's counsels.—Messenger of the Sacred Heart.

Heaven will make up for everything endured here. Eye hath not seen, nor ear heard, nor the heart of man conceived its beauty and its joys. It is worth working for.

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