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## CATHOLICS SHOULD STUDY

**Social Problems Should Be Studied and Discussed. Present-Day Problems Not Likely to Solve Themselves. English Jesuit Urges Laymen to Take Intelligent Interest in Questions of the Day. Called to It By Voice of the Holy Father**

The word "study" may possibly alarm my readers, and their alarm may be increased when the word "social" is prefixed to it, says Rev. Charles D. Plater, S. J. They will picture a formidable array of Blue Books, or a row of the stodgy volumes, and will protest that they have neither the time nor the inclination for social study. "We have our work to do all day," they will say, "and our few spare hours are needed for rest and relaxation. Let the experts fight out the social problems amongst us and leave us in peace."

Now, there is no cause for dismay; neither is their excuse for inaction. You are not called upon to line your shelves with Blue Books. No serious encroachment is suggested upon your rest or relaxation. But to social study in one of its many forms you are called. You are called to it by the voice of the Holy Father, by your principles as a Catholic, and by any instincts that you may possess of common commiseration for your fellow men.

As to the Pope's view of the matter there can be no doubt. "The social question," says the present Pontiff, "deserves to have all the Catholic forces applied to it with the greatest energy and constancy."

This involves study, and study not only by the experts and leaders, but by the rank and file. Catholics in all the various conditions of life must learn to take an intelligent interest in the social question. Otherwise, their energy and constancy will be aimless and even harmful. All can and should contribute to what I may call the corporate Catholic social experience. The priest and the layman, the worker and the student, rich and poor, all can help to throw light on this most difficult of problems.

It is for Catholics to take the initiative in all true social progress, to stand themselves the stoutest defenders and enlightened counsellors of the weak and defenseless, to be the champions of the eternal principles of justice and Christian civilization." So wrote Leo XIII to Cardinal Langenieux in 1896. But enlightenment on social questions is not a gift infused into us at baptism, or conferred upon us at confirmation. It has to be worked for, and worked for not by our leaders alone, but by us all. If the general body of Catholics is not an enlightened body, it will be no champion of the eternal principles. "I forbid the Catholic laity to be inactive," wrote Leo XIII to the Bishop of Terracina. But activity, to be useful, must be based on knowledge; and knowledge implies study.

To the same conclusion we are driven by the principles of our religion. To be a Catholic is something very great, and splendid, and responsible. It is not a mere name to be worn lightly. It involves a new way of life. We cannot take our standard from the people about us, for we have divine standards of our own. And we are "standard bearers" in every sense of the term, for "the charity of Christ urges us" not only to school ourselves in the Divine law, but to impress it upon all about us. Society is badly out of joint, and we must "take the initiative" in the task of resetting it. This involves preliminary study.

"But you are mixing up two distinct things," it will be objected. "The charity of Christ urges me to bring men to Him, to save their souls, to spread His supernatural religion. These things are on quite a different plane to social questions, which are concerned with material things. I am told to save men's souls, not to cater to their bodies."

The objection is plausible, but un-Catholic. It rests on a false view of the supernatural. While it appears to elevate the supernatural, it really degrades it. Be sure of it, we shall not work for men's souls unless we work for their bodies also. If we are not actively seeking to relieve the material sorrows of humanity, we cannot have much concern for its spiritual sorrows. That lesson is written in the Gospels, plain for all to see. Upon the degree to which we have succored Christ's poor for Christ's sake will our suffering fellowmen be a condition of our salvation.

Catholic social action is poles asunder from mere philanthropy. It is lit up by a motive which raises it to supernatural dignity. We must not keep our Catholicity and our social action in water-tight compartments. The former must express itself through the latter. The two must be intimately blended. Our religion should urge us to strenuous and enlightened efforts on behalf of the poor and suffering. It should lead us to avail ourselves of the very best and most effective methods and it should prevent our being content with that shallow and indiscriminate charity which in these days may do more harm than good. If we really love the poor for Christ's sake, we shall take pains to relieve them effectively; and to relieve them effectively involves careful study.

It is easy to toss half-crowns to the poor, supposing we have the half-crowns. It is easy, but it is futile. If our charity takes no other form, several very terrible things will happen. In the first place, we shall find that our poor are being drawn away from us, and lost to the faith. For we, with our half-crowns, cannot compete against the growing organizations which are attempting to deal with the problem of destitution and unemployment on wider lines. This movement is inevitable, and instead of opposing it, we should take our part in it, and give it a Catholic color. In the second place mere indolent philanthropy will but increase

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## CHRISTIAN LIFE IS JOYFUL

Everything about the Christian life is joyful. We read in the Bishop's column of the Union and Times. Living is peace and death glory, for Christ is God's blessing to humanity, and in Him all mankind is lifted up. Where before His coming there was darkness, with it was light; where before there was sorrow unto death, with Him there came joy unto eternal life. As Christ said that those who would live to Him would find peace to their souls, so He assures us that those who will die united with Him will enter into joy eternal. What the worldling dreads most is death, but the faithful Christian welcomes it when it comes as God's holy will, hails it as the day of his liberation, and with the hope that his faith gives, says: "Thy will be done; O Lord, into Thy hands I commend my spirit."

Life's struggles are many and trying, for this is what this life is—a value of tears." Men feign to question this, and strive in divers ways to turn its sorrows by dissipation into joys, but they fail. There is naught in this world that will give peace but God and doing His divine will. Thus the words of Solomon: "Vanity of vanity; all is vanity except to serve God and Him alone adore." The same is repeated by St. Augustine in those other words: "I sought peace in all things, and in Thee only, O Lord, have I found it."

Living to God, the Christian dies to Him, for as we live so do we die. He uses this life as but a preparation for eternal life; He makes this world but a stepping stone to the world to come, where no longer there will be sorrow, sickness and death, but where all will be joy unending and life everlasting. Christ is his hope, Christ is his strength, Christ is his life; in a word, the true Christian ever lives in union with his Savior. Like the apostle he can say: "To me to live is Christ and to die is gain." He lives to do the divine will, and so, whether living or dying, it is to God.

St. Paul instructs us that we are to give God a rational service. When we remember God created us, should we not know that the best that is in us should be given to Him? When we recall that God redeemed us, should we not realize that we should strive never to lose our restored birthright, and when we remember that God, through grace, is the light and life of our souls, should we not conform to His grace and make it our purification and preservation and our means of eternal life? It is only reasonable that man serve God, and to remove any danger of doubt God has commanded him so to do, saying as Christ taught: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy mind and with all thy strength." It is thus that the saints lived in a high degree, and thus should all men live more and more in co-operation with the assistance of God's all-powerful grace.

Beautiful lives of that kind are followed by beautiful deaths. Death for such has no fears. It is going to see God, whom they served, and so is going to their reward. It is rest after labor, victory after struggle, the crown after the contest. It is going to join the blessed, going to reunite with the good separated from them by death. It is going to the good father and mother, to the dear sister and brother, the holy kindred, the devout friend; going to the pure, the noble, the good, to share their happiness, and to have the same rewards, and the like glories. As death's summons is taken resignedly and hopefully by the God-fearing, it is borne with in the same Christian spirit by the dear ones from whom they are taken. God gave; God took away; blessed be the name of God forever, are the words on every true Christian's lips when death removes any of the loved ones from the family circle. Who could wish anyone back God has taken to prepare to dwell with Him? It would be selfishness in the extreme. In the light of Christian faith, it is the last thing that would ever occur to any pious, reflecting mind. "Weep not as the pagans weep," bids St. Paul, "who have no hope." We are to rise above our natural sorrows, and attain the supernatural heights whither faith points and where hope realizes. As it is for the just to rejoice in the good who have gone before them, it is the preparation for those whom they leave behind—their dear ones, their kindred—for this is their dying prayer: That God unite them all, nevermore to be separated, in His heavenly kingdom. It is the thought of this reunion that keeps Christian families united. They pray for their dear departed, and they feel that they think of them and are calling God's blessings upon them. Death has not broken the family ties; it has but strengthened them the more. It is God's way of bringing all living and dead into closer union with Himself and with one another. It is not death, then, as the world sees it; it is rather the beginning of life eternal as God has made it. It is the beginning of peace, joy and happiness eternal which God has in store for all who love Him. God be praised for the happy deaths He has given our dear ones. God be glorified for what He holds out to all the rest of us.

## A MUSICAL PHENOMENON.

In Vienna there has appeared a musical phenomenon in the person of the 11-year-old Erich Korinfeld, who is pronounced the greatest since the days of Mozart. At 9 years he composed a pantomime and he is now at work on a great opera. Every seat in the opera house is engaged for weeks to come.

## LIVE AND LEARN.

Aviators, says the Western World, are losing their lives that others may learn. But others do not learn and lose their lives just the same.—Union and Times.

To wish for the unattainable is to make yourself unhappy.

## COLUMBUS DAY

**Its Significance. Columbus and Cartier. Spirit of the Middle Ages. Its Influence on Catholic Life in America. Struggle for Freedom. Disrespect for Law. Aid to the Bereaved.**

Here is the speech of Hon. Charles Murphy, secretary of state for Canada, delivered at the Knights of Columbus banquet, Chicago:

"We have met to commemorate the discovery of America by Christopher Columbus. That discovery was one of a series of great historical events. Subject to the Providence of God, and qualified by the occasional perverse operations of the human will, all historical events have at least a general tendency to cohere and to be continuous. Notwithstanding this, they are sometimes said to be governed by accidents."

"Who doubts, for example, that it was the Providence of God which made Ireland the forcing house of missionaries for Great Britain and a large part of Europe? No one. In like manner, the Providence of God provided for the gradual growth of the Saxon church, which by its acknowledgement of Rome as the central authority became a factor in promoting Catholic unity."

"And in the same way the Providence of God ordained that when the Irish church became disturbed about the uniformity of observance, the wisdom of the Pope and the Council of Whitby provided for the Norman influence which by preserving obedience to Rome helped to preserve the unity of the church as a whole."

"It was across the sea from Italy—from Germany, from Denmark, from Normandy—that all the great influences of Europe were brought to bear on Great Britain. It was across the sea that all the great influences of maritime discovery were brought to bear on Spain and France and Holland, which were the great discovering nations. So it was across the sea that all the gathered influences of European civilization were brought to bear on America."

"And hence it is that in my judgment on an occasion such as this the landing of Columbus should be considered as part of a historical series of landings."

"The landing of the Saxons in 449 at Ebsfleet in England began one period of English national development. Then in 1066 the landing of the Normans marked the beginning of a further period of national development. The landing of Columbus in 1492 transferred to this continent the beginning of a whole series of influences of European origin—Spanish, French, German, English—which entered into the making of the complex thing called American civilization. With the landing of Jacques Cartier in 1534 there began the national development of Canada. And in 1620 a formative influence of great importance in the development of this republic was introduced by the settlement of the Pilgrims at Plymouth."

"It is a significant fact that all the great landings of history had in them some religious elements. The Saxons and Danes had at least the pagan faith. The Norman conquest had a religious sanction. The landing of Columbus was due to influences more or less religious. The same may be said of that of Jacques Cartier. And the Puritan landing had very distinct religious objects."

"With the exception of the Puritan, all these landings have interest chiefly because of the new fields they opened up for the extension of the Catholic church. And thus it is that we again recognize the providence of God in providing that when religion was struck at in Europe a home was opened in America by mixed Catholic and non-Catholic, and even anti-Catholic forces which was to be taken advantage of in due season and after many tribulations by the millions of Catholics who are represented at this celebration."

"A Canadian speaking at this celebration would be remiss in his duty if he omitted to point out the personal and historical resemblance between Jacques Cartier and Columbus. As in the case of Columbus, we are told that there were combined in Jacques Cartier the qualities of prudence, industry, skill, perseverance, courage and a deep sense of religion."

"We have a striking proof of his possession of the latter quality in the fact that as soon as he set foot on Canadian soil he erected a large cross and took possession of the country in the name of a Catholic sovereign, just as Columbus had done years before on the shores of San Salvador."

"Nor does the resemblance stop there. Practically the same results have flowed from the landing of Jacques Cartier as from the landing of Columbus. The difference, if any, is one of degree. The faith that Cartier implanted on the coast of Gaspe has spread throughout the Dominion. In the province of Quebec that faith has not only survived the flight of centuries, but it flourishes in that province today with the same vigor and the same attractive simplicity as it does in Brittany itself."

The development of British institutions will always be a fascinating study for the English-speaking world; for it is from that common source that the liberty-loving people of the United States, of Australia, of New Zealand, of South Africa, draw their inspiration and find their models for the laws and institutions which establish and safeguard the great principles of civil and religious liberty—principles which these new nations highly cherish and which, better than all other nations, old or new, they succeed in putting into practice. Perhaps I should make one exception to that last statement—the motherland which has impressed her language and her political ideals on so large a part of the new world."

"But we should always remember that centuries

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## SECTARIAN TYRANNY.

From a speech by Henry Grattan on presenting the Protestant petition from Ireland, in favor of the Catholic claims, in the English House of Commons, April 22, 1812:

"Whenever one sect degrades another on account of religion, such degradation is the tyranny of a sect. When you enact that, on account of his religion, no Catholic shall sit in Parliament, you do what amounts to the tyranny of a sect. When you enact that no Catholic shall be a sheriff, you do what amounts to the tyranny of a sect. When you enact that no Catholic shall be a general, you do what amounts to the tyranny of a sect. There are two descriptions of laws—the municipal law, which binds the people, and the law of God, which binds the Parliament and the people. Whenever you do any act which is contrary to His laws as expressed in His work, which is the world, or in His book, the Bible, you exceed your right; whenever you rest it on a foundation which is weak and fallacious; whenever you attempt to establish your government, or your property, or your church, on religious restrictions, you establish them on that false foundation, and you oppose the Almighty; and though you had a host of mitres on your side, you banish God from your ecclesiastical constitution, and freedom from your political. In vain shall men endeavor to make this the cause of the church; they aggravate the crime by the endeavor to make their God their ally in the injustice. Such rights are the rights of ambition; they are the rights of conquest; and, in your case, they have been the rights of suicide. They begin by attacking liberty; they end by the loss of empire!"

## A CONFESSION OF WEAKNESS.

One of the most significant signs of the times and also a complete confession of weakness is the movement begun in the council of the Congregational churches of Boston last week, looking to the formation of a "central council," which shall have the authority and jurisdiction over the various churches of that denomination, says the Catholic Messenger. When it is considered that for these many years the Congregationalists have of all churches prided themselves upon their freedom from what they were pleased to call "ecclesiastical domination," and plumed themselves upon their independence in parochial as well as in spiritual matters, the action taken in Boston is almost revolutionary from the standpoint of the old-time Congregationalists.

But, after all, the Congregationalists are merely finding out by experience one of the great truths that the Catholic church has been teaching and practicing since its foundation on the Rock of Peter—that there must be unity and authority. They have discovered that every church congregation free to do as it pleases and every member of the congregation a law unto himself tends less to liberty than to spiritual and moral anarchy. In their blind search for a remedy they are to try the experiment of a "central council." This may have a palliative effect for a time, but sooner or later the Congregationalists as well as all other bodies of our separated brethren will have to admit, once the scales of error drop from their eyes, that the only "central council" is the Church of Christ, and the only real authority is centered in the Chair of Peter. Meanwhile they are groping toward the light.

## RELIGION IN FAMILY LIFE.

Religion being the sum and substance of all the ties that bind man to God it ought naturally to find expression in every department of life. It should manifest itself in a positive manner alike in the individual, the family and the state. It is a rare thing nowadays even among those countries that call themselves Christian to find a government in which definite religious teaching is a dominating force. Some are in open opposition to religion, others tolerate all forms of belief, while some few are outspoken in word and act in their national religious profession.

The same is true in regard to the family. There is a tendency to relegate religion to the care of the individual as purely private concerns. Family prayers, family communions, assistance at Mass in the family pew, the seeking of a father's or a mother's blessing, joyful birthday reunions are no longer honored in practice in many homes. Beautiful religious customs that are the outgrowth and the expression of faith no longer give a charm to domestic life. Parents do not enjoy that place of honor that should be theirs, the children have not that sense of reverence for parental authority that they would have if they realized its origin. The home in many instances has become a mere boarding house where each member has his individual interests.

As the ceremonial of the Church is the expression of its faith so are religious customs in the home an expression and evidence of the belief that animates it. Do away with the ceremonial of the Church and you weaken faith; for our composite nature calls for an outward expression of our inward belief. Remove the Catholic atmosphere of the home by banishing the external evidence of faith from the domestic hearth and you see religion at its very fountain head.

## RETURNS AFTER FIFTY YEARS.

Dean McNulty of Paterson, N. J., who was pastor of St. Joseph's Church, Mendham, N. J., when it was dedicated fifty years ago, preached there the other day on the occasion of the golden jubilee of the parish.

Don't deary the joys of anticipation and great expectations. They are twins that travel together scattering cheer.

## TALK ON INGRATITUDE

**Ingratitude Is Most Contemptuous. It Stands for Moral Paralysis. Gratitude to Our Finer Sensibilities Is What Food and Drink Are to Our Flesh. Selfishness and Ingratitude Are Twin Evils. Easy to Be Grateful.**

There is a saying which runs that of all sins ingratitude is the basest. Of course, every one knows that this saying is broad, and not to be taken literally, yet it contains a large measure of truth. In the calendar of sins there are quite a number which, in my opinion, surpass ingratitude in baseness. Yet it is equally true that ingratitude is most despicable, most contemptuous, and altogether loathsome. To me it stands for a mark of moral paralysis, of sensibilities either hopelessly blunted or never existing, and branding him or her who displays it as one in whom the soul has shrunk to a pin-point of light.

Gratitude is to our finer emotions what food and wine are to our flesh. It makes our heart beat quicker; it makes our bosom thrill with pleasure, and it brings a glow of gladness to our cheeks. To find gratitude in one is to find a soul keenly, acutely alive, and in a greater or lesser degree, in touch with the Master Soul. Ingratitude is, undoubtedly, a very low form of baseness. But it has been my experience that this sin is more common among the very poor, and the naturally indigent, than it is among those of the middle and upper classes. The very poor accept a kindness or charity as their due. They feel that they are the victims of Fate, or of a cruel mischance, and that in reality they are deserving of all the comfort and pleasures which others can afford. In consequence, when kindness comes their way they take it, often surlily; take it as something which should have come long ago, and for which no evidence of appreciation is required. The Good Samaritan, unless he possess a large share of the milk of human kindness, is like to take affront at this, and regret his Christian act. But we must consider and reflect, and when we take into account heredity, environment and ignorance, we will cease to marvel that the sweet flower of Gratitude has not bloomed here, and out of our wider knowledge forgive and try to help.

It is a fact, sad to confront, but nevertheless true, that this sin is not confined alone to that class where, in some measure at least, it can be palliated. It is part of our primal inheritance, for Adam was ungrateful to his God, and it becomes an individual task to see that it is eliminated from the elements of our respective natures. It is so unworthy of high manhood or womanhood; it is so degrading; it is so little, and mean, and low. We have all done some one a kindness or bestowed a favor, and how glad we have felt when we did it. At times we have met with response, and then comes the test. Are we men and women enough to keep out ugly thoughts of that person who accepted something of us, and then went his way without a word? If we are not, then are we ourselves ingrates unto Him who gave us the God-like power to forgive? It hurts, I know. We are all kin, and we have all felt the peculiarly sharp sting of Ingratitude. But ah! let us not judge! Have we not held back the simple word of thanks? Have we not failed to stretch out our hand to grasp the one which we secured us? Yes, we have, because we are all humans, and we are frail, sinful, pitiful beings. If our neighbor neglects to acknowledge the good we did him, let us not harden our hearts against him. That would be committing another wrong, and that saying is altogether true which runs "Two wrongs never make a right."

It is easier to be grateful than not to be. There is that in each heart which naturally leaps up to recognize the kind act, the compassionate deed or the helping word. This, too, comes by inheritance, but it is of the Father, and not of Adam. If we refrain from giving expression to our feelings it is because we crush back our inclinations. I do not believe there is any soul quite so dead but that it quickens to an act of brotherly love. Let it be our care to cultivate this part of us, for in it lies much happiness.

The humblest of us have daily cause to be grateful. Not alone unto Him from whom all mercies flow, but unto each other. Christian peoples are kindly folks, taken as a whole. That man is very much alone indeed who would rather give a churlish greeting than a hearty one, if occasion were his to lend a hand to help. Personally, I know I have a number of things to be thankful for each day. It was dear, sick Stevenson who gave this cry from the heart: "First, good health; secondly, a small competence, and thirdly, O do Lieber Gott, Friends!" These three I have, and I am more grateful for them than I can say.

Blind indeed must be the spiritual vision of the man who can walk from dawn to dusk and find no hymn of praise upwelling mutely from his soul. Self centered and perverted indeed must be the one who can rise from a bed of painless rest and set his face towards the new day, and not render a silent thanksgiving for the renewed strengthening of his body. But we are so apt to take things for granted, and in doing so we deteriorate morally and spiritually. One spoken thanks is worth more than a thousand dumb acceptances of mercy or kindness. It is a little thing to do, but it shines big and bright when it is done. Let us not permit the smallest attention to pass unnoticed. It was dictated by love, or consideration, or warm sympathy—which is one of the dearest possessions—and is deserving of recognition. In this way will we keep alive the pure flame of goodwill and fellowship, and our neighbor will know that his act is appreciated. If we allow ourselves to lapse into passive receptivity, this is only a nicer name for Ingratitude.

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