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Dominion.

LONDON, SATURDAY, JULY 25, 1925

ONE HUNDRED YEARS AGO

To the thoughtful kindness of some reader of the RECORD we owe a copy of the Peterborough Examiner of June 27 containing an account of a three-day centenary celebration of the settlement of the township of Douro. For the information of our readers in other provinces we may mention that Douro is a township adjoining the city of Peterborough in the county of the same name.

Our readers are aware that it is the considered and settled policy of THE CATHOLIC RECORD to exclude matters of purely local interest from its columns. That is necessary because THE CATHOLIC RECORD has the most widely distributed circulation of any publication in Canada—any publication, whether Catholic, Protestant, secular, class or trade. That does not mean that no other paper or publication has a greater circulation than THE CATHOLIC RECORD. Our circulation of 84,000 is, of course, exceeded by some of the great daily newspapers; few other publications of any kind equal in circulation THE CATHOLIC RECORD; and not one of any kind—daily, weekly, or monthly—has its circulation so widely distributed throughout the nine provinces of Canada and Newfoundland. That is a matter of actual record and demonstrable fact. And it is for this reason that matters of purely local interest must be rigidly excluded; and in the matter of obituaries, strictly limited. This policy of ours has been explained from time to time; but, as our experience goes to prove, once in a while needs repetition. We have, perhaps, five readers to every subscriber. It is obvious, then, that we could not reasonably be expected to give space to an item which may interest a few dozen, a few score, or even a few hundred, but would be of no interest at all to the rest of the 150,000 or 160,000. Sometimes a subscriber complains that the local paper—which is not Catholic—gave him or her more consideration than did THE CATHOLIC RECORD. Naturally; that is what local papers are for. We have rarely discussed this matter, face to face, by letter, or publicly through our columns, without securing intelligent appreciation of the reasons for our policy in the premises, which, though now pretty generally understood, requires from time to time restatement.

The Douro celebration suggested this restatement; for in the details of the celebration Douro's centenary comes under the category of those things of purely local interest which find their place only in a local paper. But inasmuch as it connotes a hundred years of Canadian growth and progress, inasmuch as it carries our minds back to the heroic days of pioneer settlement, it is an object lesson in history that should interest deeply all Canadians.

For our younger readers especially we think it well to make it the occasion for quoting and condensing chiefly from "Canada and its Provinces," the history of that settlement whose centenary Douro has just been fittingly celebrating. And in doing so this flourishing township has set a splendid example of local patriotism that might well be followed in all parts of Canada.

"The township of Douro was occupied in the fall of 1822, a year prior to its survey, by two brothers-in-law, Alexander Stewart and Robert Reid, and their families. These men on leaving Ireland were furnished with letters of introduction to the lieutenant-governor, who assigned them land in Douro. Stewart got a grant of one thousand two hundred acres and Reid one of two thousand on condition of actual settlement and the performance of settlement duties. They

also had permission to hold the entire township for five years, so that they could place on it any friends in Ireland whom they might induce to emigrate. This right they cheerfully relinquished in 1825, when the Hon. Peter Robinson arrived with his settlers."

That however was but an attempt or an opportunity to colonize this township. The real beginnings of settlement were made in 1825.

"Before 1825 only about five hundred settlers occupied the country north of Rice Lake. There was only one settler, a Mr. Scott, where the flourishing city of Peterborough now stands. In the autumn of 1825 a large accession was made to these settlers through an emigration from the south of Ireland conducted by the Hon. Peter Robinson under the auspices of the British Government. Four hundred and fifteen families, comprising in all 2,024 souls, embarked for Canada. The ships sailed from Cork in May, 1825, and after a speedy voyage for those days of less than a month they arrived at Quebec, from whence they were immediately sent on to Kingston. Here they were sheltered in tents for some weeks. In the meantime Robinson sailed from Liverpool to New York and came to Toronto by way of Niagara. He at once went to Cobourg and thence to Peterborough, and in company with Colonel McDonnell spent a week exploring townships suitable for the location of the settlers. On August 11 Robinson embarked five hundred of the immigrants at Kingston and reached Cobourg the next day. The remainder arrived at intervals of a week. The first task was to repair the road from Cobourg to Rice Lake to make it passable for heavily laden wagons. Boats were brought from Lake Ontario and launched on Rice Lake. From Rice Lake the Otonabee River is navigable for twenty-five miles, but the water was so low in the rapids that it was found necessary to build a boat suitable to their navigation. It was flat-bottomed, sixty feet in length and eight feet wide, and could carry from twenty to thirty persons and a large amount of baggage. This task took eight days and was entirely successful. The chief difficulty was the fever and ague that attacked every member of the first party, consisting of twenty men of the country, hired as ax-men and thirty settlers, two of whom died. When the settlers arrived at the present site of Peterborough with their supplies and household goods, they constructed huts of logs, or of whatever material came handy, to shelter them from the weather.

"Robinson had for his purposes erected five buildings. They were all built of logs and had shingled roofs. One was used as a residence by Dr. Reade, surgeon to the immigrants, and as a church in which Mass was celebrated by Rev. Mr. Crowley; two were used as storehouses; one was Robinson's office, where all the business was transacted; the fifth and largest was occupied as a dwelling-house by Robinson, Colonel McDonnell, and John Smith, the surveyor who helped to locate the immigrants.

"During the initial days of the enterprise rations were dispensed by the government. These consisted of one pound of pork and one pound of flour for each person over fourteen years of age, and half that amount for children between five and fourteen; every four children under five were granted an adult ration. These rations were continued for a year and a half.

"The most troublesome part of the work was to locate the settlers, but in this Robinson was ably assisted by McDonnell and Smith, and by Captain Rubidge, who gave his services gratis. The plan adopted was to send the immigrants in groups accompanied by a guide to select their lands. One hundred acres were allotted to each family of five persons. If sons were of age they were given a similar lot. When a lot was chosen, former settlers were hired to erect a shanty on each lot, where, after roads were constructed, the settler and his effects were taken by ox or horse teams, hired for the occasion from settlers south of Rice Lake. With the exception of a few who wintered in Peterborough, all the immigrants were located before the winter set in. Each family was supplied with a cow, an ax, an auger, a handsaw, one hundred nails, two gimlets, three hoes, one kettle, one frying-pan, one iron

pot, five bushels of seed-potatoes, and eight quarts of Indian corn."

"Besides the 2,024, who embarked at Cork, twelve joined in Canada, and thirty-three were born in Canada before March 1826. The location of these immigrants was as follows:

In Douro—60 heads of families.
In Smith—34 heads of families.
In Otonabee—51 heads of families.
In Emily—142 heads of families.
In Ennismore—67 heads of families.

In Asphodel—36 heads of families.

"Grave doubts were entertained as to the success of the undertaking as far as the province was concerned. There were not wanting persons ready to publish calumnies; but from the first these people made excellent progress in clearing the land and in raising crops and live stock. The estimated value of their products up to November 1826 was £12,525. An attack was made upon the loyalty and patriotism of these people by William Lyon MacKenzie in the "Colonial Advocate" of Dec. 8, 1826, but this was promptly refuted. Not a dozen years were to elapse before many of these settlers enlisted to quell the incipient rebellion fomented by their slander. Descendants of these immigrants occupy leading positions in the learned professions today and in a large degree retain the vivacity, wit and brilliancy so characteristic of the Irish race the world over."

So, with sympathy, understanding, writes A. C. Casselman in "Canada and its Provinces."

It must be borne in mind that these people went into the bush—the forest primeval. In timber there was an embarrassment of riches. Trees had to be felled, chopped into suitable lengths, piled up and burned before cultivation could begin on the little clearing. In this arduous task they helped each other. There was a fine spirit of practical charity in the logging-crew; and, perhaps, something quite as fine in the dance that followed.

Remember there were no railroads, no cities, nor villages for that matter; none of the thousand and one conveniences that their children and children's children enjoy. In the early years a bag of flour had to be carried sometimes twenty miles or more. It took faith and hope, high courage and hard work, to make good. The descendants of these pioneers should ever cherish a pride in such ancestry. There is a series of volumes entitled "The Makers of Canada" in which the great men are duly honored for their great work for Canada. And rightly so. But in a sense quite as real and quite as worthy of honor, the pioneer settlers were the makers of Canada.

We repeat that it would be interesting, informing, and highly useful if this example of Douro's were followed everywhere throughout Canada. In any case the traditions of the fathers should be handed down, from generation to generation, as an inspiration to the children.

THE SCHOOLS OF EARLY DAYS

In the Examiner account of the Douro Centennial we find a touch of nature that makes all Canada kin with the children of the pioneers of the Peterborough Settlement.

Here it is: "A feature of yesterday afternoon's program was the teaching of school by one of the oldest teachers in the township, Mrs. Honora Moher, seventy-seven years of age, who taught the youth of Douro for two terms as long as fifty six years ago. With quavering voice and somewhat nervous demeanor, she called the roll of her scholars of long ago, many of whom answered 'present' from the crowd gathered about her. The little lads and lasses of half a century back, transformed now into grey-haired men and women, went to school again to their old teacher, for a brief half hour, and answered the questions in spelling and simple sums that she read out to them. 'We cried bitter when she left us,' said a black-garbed lady, whose eyes were red at the moment over the memory of the grief of a little girl of long ago. 'She was a fine teacher,' said an elderly gentleman, looking at the mild little lady who regarded with the eyes of affection her old-time pupils gathered about her to resurrect from the forgotten past a page marked 'School days.'"

To the venerable old teacher, whose span of life covers so many of the years since the first early settlers "roughed it in the bush" a full century ago, the teacher and pupils of S. S. No. 7 presented an address in which occurs this pregnant passage:

"It was in this school you taught first, over fifty years ago. Methods of teaching have undergone many changes since then, but the aim of teaching still remains the same: the moulding of character and the training of the pupil to be a good and useful citizen.

"How well you accomplished that aim is shown by those who today represent your old-time pupils, and who once more answered the roll call."

It is indeed a good and desirable thing that we of an older generation should recognize that in schools and methods of teaching there is always room for progress and improvement. But it is no less necessary and useful that teachers and pupils of today should ever remember that "the aim of teaching still remains the same." And no more wholesome lesson could be taught the rising generation than the frank, sincere and grateful recognition of how well the schools of other days realized that essential aim of all teaching. Youth is proverbially thoughtless, but this is a holy and wholesome thought that should not be allowed to escape their serious consideration. The children of today should learn to read the instructive lessons that are taught more eloquently by the lives of the generation that is passing away than any taught by books. Some things the youngsters of today may have that the passing generation lack; let them see to it that with improvement in methods they do not fall below the standards of character achieved by the schools of long ago. For the aim, essential and supreme, of all education remains ever the same—the moulding of character and the formation of serious, worthy and wholesome habits of life. We like to emphasize this. For, though we feel too young to be a mere praiser of the times gone by, we are sometimes tempted to think that nowadays we are unable to see the educational woods for the trees of educational methods.

We have been reading everything available on the early settlement of Peterborough—thanks to the inspiration of the Douro Centennial. We recall seeing a history of Peterborough County written by Dr. Poole of Norwood probably seventy-five or eighty years ago. But that is pretty nearly all that we are able to recall about the book. If any of our readers should still have that early history we should be grateful for the loan of it for a few weeks. Whether it is of much or little merit we should like to read it. Dr. Poole's county history would antedate the books of the famous Strickland Sisters who achieved real literary distinction while making Peterborough County the background of all their books. "Roughing it in the Bush" and "Life in the Clearings" were written by Mrs. Moodie—one of the Strickland sisters—and published in 1852 and 1853.

This quotation from T. G. Marquis will be interesting for more than one reason: "These works were written largely for the purpose of counteracting the pernicious influence of the extravagant immigration literature by immigration agents and land companies. Thousands of men and women had been induced to come to Canada, there to meet conditions with which they were unable to battle; and in many instances they had succumbed to the struggle and their lives had been hopelessly wrecked."

The dates given above show that these books were published over a quarter of a century after the Peter Robinson settlement from Ireland, when conditions must have been infinitely easier than in 1825. This should give a thrill of exultant pride to the descendants of the sturdier stock of the pioneers who did not succumb though for them the struggle was so much more searching a test.

Yet the provincial government had misgivings, and William Lyon MacKenzie aspersed their patriotism and loyalty. That is not surprising; they were Irish and Catholic. And they came to Peterborough four years before O'Connell wrung the half-measure of Catholic Emancipation from the Duke of Wellington,

who excused or justified himself by pointing out the danger to England of possible civil war.

So, in 1826 Sir Peregrine Maitland, accompanied by several of the leading men of Upper Canada, visited Peterboro. And we read: "The governor received deputations from the various townships and listened to addresses and visited the settlers in the township of Ennismore. It is quite characteristic of these Irish settlers that the only note of grievance in their address was: 'the want of clergy-men to administer to us the comforts of our Holy Religion and good schoolmasters to instruct our children.'"

All this must be its own comment. Surely comment is not necessary to stir the hearts of those who can claim descent from the Peterboro settlers of 1825.

We may be permitted to mention one other fact. A toddling infant with a sister a few years older were amongst the 2,024 who sailed from Cork one hundred years ago. The infant was later the mother of the present writer and her sister the mother of the venerable teacher of over half a century ago—Mrs. Honora Moher. We are proud of the privilege of associating ourselves with those who have just commemorated the centenary of the great Peterboro settlement; and we hope a hundred years from now that a bicentennial celebration will recall to the children yet unborn the precious heritage of the sturdy makers of Canada who hewed homes out of the backwoods of Peterboro a hundred years ago.

RIGHT TEACHING FOR CHILDREN

By THE OBSERVER

Next to the duty of adoring and reverencing God comes the duty of being on His side in all the affairs of life. Someone may say that all Catholic children are taught as a matter of course to adore and reverence God, but we want to make the point that there are degrees in adoration and in reverence. Between some of the Catholic mothers we can remember who knelt down in a quiet corner of their home for a half hour to an hour every evening before they went to bed, and some of the young people—aye, and some of the older people of today, who mutter a few prayers in a careless manner before they drop into bed, there is a great and most significant difference. Between the Catholics we can remember who tramped off a distance of three or four or five miles in any sort of weather to hear Holy Mass on Sunday, and some of their successors who can't be bothered going a half mile in a slight rain or snow-storm to hear Mass, there is a difference which needs no emphasis to those who have, as we have, seen both kinds of Catholics. And, it is unquestionable that in the average Catholic home of today that deep reverence, that wholehearted devotion to sacred things is more or less impaired generally, and is only too often almost completely absent.

But let us suppose it present. What is the next thing? Having taught the child to adore and reverence God, and not perfunctorily, coldly, or formally, but warmly and really and wholeheartedly. What next? The next thing is to impress the childish mind with a hatred and fear of sin, because it is offensive to that great God whom they have been taught so to adore and reverence. Show us a home in which sin is treated lightly, and a little later we'll show you a home which has sent out into the world a lot of Catholics who are Catholics in little more than name, and whose lives are a scandal and not an edification. The parents who fail to impress their children with a detestation and a fear of mortal sin are failures in the supreme duty of parenthood.

There is a difference here between one Catholic home and another, which must be seen to be fully understood. Here are two homes and two families; both ruled by parents who believe the same doctrines. Both families are taught in about the same words the greatness and the power and the love and the mercy of God. The same Catechism is studied in both homes. The children go to the same Catholic teacher. But the Catholic education is not the same, after all, in the two homes and the two families. In one case the children manifest a pious devotion towards religion, a respect and reverence

for the priesthood, a sense and understanding of the gravity of mortal sin, a sense of spiritual proportion, a well developed conscience.

In the other case, the same principles are held, but only from the lips out. The teaching of the Catechism has somehow taken no deep root in the heart. They do not really detest sin. They are not deeply shocked at seeing a bad state of morals about them. They are inclined to laugh at the old-fashioned—as they think—regard for the priesthood. Their conscience is not well developed. They may or may not become bad-living; but they are not warm, if they be not stone cold. They are lukewarm Catholics; and out of them are made perverts, and from them come most of the fallen away Catholics—not perverts—who give up going to Mass and refuse to receive the Sacraments.

Teaching religion consists in far more than merely making children recite certain answers to certain questions. No man ever understood God; yet, there is a way of making children sensible to a certain extent of His glory and His goodness and His majesty; and to do that the child must see in his teacher a profound reverence for the God of Whom the teacher speaks, be the teaching done in home or in school.

NOTES AND COMMENTS

MR. ALEXANDER P. MOORE, United States Minister to Spain, has been imparting some timely information to his countrymen in regard to the land of the Dons. The average American believes, or affects to believe, that in most of the essentials of modern civilization Spain is a backward country, borne down under a weight of superstition and degradation. How far this is from being the case those who have lived there, know and understand her people, or have imbibed literature of the right sort will not need to be told. In Madrid, for example, a city of a million souls, only one murder occurred last year. How many towns of 10,000 in England or America could show as good a record?

MR. MOORE has been telling his people of the wisdom of the laws of Spain, and of her singular freedom from many of the crimes which disgrace so-called more progressive and enlightened countries. He has also told them of her wholesome and effective method of dealing with minor infractions of the law. If a man gets drunk, for example, (and drunkenness is infrequent among the Spaniards) he receives a jail sentence of five or six days. But instead of forcing him to give up work, thereby imposing hardship on his family, he is sentenced to as many Sundays in jail. So that he has to go on working as usual, and is confined only on days when he might be idle and more liable to repeat the misdemeanor. "I have no doubt," affirmed Mr. Moore, "that such sentences would prove very helpful in the United States." Certainly a few days in jail where the offender could attend religious services and have an opportunity of realizing the folly of his conduct would be more effective as a deterrent than fines or the usual imprisonment. This is but one of the valuable lessons which other countries might learn from "backward" Spain. Instead, we fall back upon prohibitive enactments which war against nature, and do not prohibit.

A WRITER in the Contemporary Review, quoting a well-known proverb, says: "France has won the War from the military standpoint; England, from the political; the United States, from the economic; the Slav, from the racial; the Jews, from the cultural; the Roman Catholic Church has won the War from the religious point of view." "The fact is," he further says, "Continental Protestantism is passing through one of the most serious crises since the Counter-Reformation and in this crisis the undesirable predominance of political Roman Catholic influence on the Continent, and the resulting menace to Protestantism is but one aspect of the present danger which Continental Protestantism has to face." Substitute "religious" for "political" and you have the solution of the matter; for, as has been observed, the unrivalled power of the Church at the present day is due to the spread of her religious ideas and ideals. Witness the increasing

adoption of her methods and her terminology by the various sects of Protestantism. The Catholic Church maintains her ancient ground while Protestantism withers under the blighting influence of rationalistic thought, or modernism, which is but the same thing under another name.

WHETHER THE Zionist hope that the Holy Land will once more become Jewish will ever be realized only the future can disclose. That it has a long way to travel if it is to come again under the sway of the Synagogue recently published statistics show. According to Missions Catholiques, the last census of Palestine exhibit a population preponderatingly Mohammedan. The total population is 757,000, of whom 28,500 are Catholic, 38,000 Orthodox, 6,000 Protestant, 84,000 Jewish, 1,500 Hindus, and 598,500 Moslem. Jerusalem alone shows a Jewish majority, there being 34,000 out of a total population of 62,500. This shows that in Palestine, as in other parts of the world, the Jew is prone to herd in the cities, and is not a producer but essentially a trader, and that the land has little attraction for him. If, then, the land, as economists claim, is the basis of progress, the outlook for Jewish predominance in the country of his origin does not appear promising.

MEANWHILE the Jew in his ancient home does not seem to have profited by his age-long experiences in the rest of the world where his adoption of unpopular trades and his addiction to usurious practices brought upon him the enmity of other races. After exercising patience for long under great provocation, despatches tell us the Catholic population of Jerusalem has decided at length to bring to justice Zionist leaders who have since the War continued to outrage every Catholic instinct. The Latin Patriarch has taken legal action in the civil courts against a Zionist journal because of its blasphemous attacks upon Our Lord and His Blessed Mother. Even the Moslem press of Jerusalem manifested indignation against these Jewish outrages against the common sentiment of Christendom, and prominent Mohammedans have shown deep sympathy with the Patriarch in his decision to vindicate the rights of his Church and of his people. The Jew does not learn wisdom with the ages.

THIS REFERENCE to the Jew gives added interest to the death bed conversion of a prominent member of that race in the person of Mr. Godfrey Isaacs, brother of Earl Reading. It occasioned much surprise when it was announced that Mr. Isaacs, generally regarded as a devout Jew, had been buried with Catholic rites from the Catholic Church at Chertsey. Mr. Isaacs had been until a short time ago Director of Marconi's. At the time of the Marconi shares scandal, Mr. Cecil Chesterton, brother of "G. K.", made an attack on Mr. Isaacs in the New Witness, for which he was indicted for libel and made to pay a fine of £100. They were both outside the Church at the time, and bitter antagonists. All the greater interest, therefore, attaches to the fact that in death they were united, both having the happiness of dying within the Church and of being laid to rest under her auspices.

DISABLED VETERANS ACCLAIM K. OF C.

The Knights of Columbus were loudly acclaimed at the fifth annual national convention of the Disabled American Veterans of the World War held at Omaha, Nebr.

The occasion was the appearance on the convention program of Supreme Director Francis P. Matthews, of this city, representing the K. of C. In an eloquent address, he outlined the manner in which the order disbursed its funds and those donated to it for war and post-war work, and stated that approximately \$2,000,000 remaining from the original fund will be expended in the interests and welfare of the wounded and disabled World War veterans of the nation.

Enthusiastic applause greeted Mr. Matthews upon the conclusion of his report, and the delegates arose as a unit in a vote of thanks to him and the Knights.

Knights of Columbus took a prominent part in welcoming and entertaining the host of wounded and disabled veterans for their stay in Omaha, a corps of former overseas secretaries being stationed in a replica of a K. of C. hut in the municipal auditorium distributing comforts and favors to the men.