

The Catholic Record

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LONDON, SATURDAY, JUNE 7, 1924

"HE WHO FIGHTS AND RUNS AWAY"

The Ottawa Citizen recently had an editorial, "Signs of the Times," in which it referred to Wyclif, Tyndal and—Bishop Fisher who "went to execution carrying the New Testament from which he quoted, as he gave up earthly life without fear: 'For this is life eternal to know Thee the only true God.'"

The Catholic Truth Society, through its secretary, Mr. E. L. Sanders, courteously gave some pertinent information about Wyclif and Fisher that must have made the editor of the Citizen wonder just why he put the Blessed John Fisher, Bishop and Martyr, in that galley.

Then with equal courtesy Mr. Sanders put the following pertinent questions:

"You write in connection with the Lollards: 'Men and women were executed for teaching their children the Lord's Prayer and the Ten Commandments in English.' What reliable historical evidence have you for this statement? Kindly give the names of those thus executed, the place and date of execution and the contemporary evidence attesting these facts."

Now one might think that a responsible, self-respecting editor, having made a definite statement of this sort—the animus of which is evident—would concede to Catholic readers the right to ask on what authority he based such an amazing assertion.

But no, this editor appended to Mr. Sanders' letter the following editorial note:

"The Citizen is not interested in sectarian controversies, had no thought of raising one in referring to the noble work done by William Tyndal and other torchbearers of religious liberty—including Bishop Fisher—and has no intention of engaging in such controversy with the Catholic Truth Society.—Editor."

This side-stepping is so clumsy as to be ludicrous. The torchbearers of religious liberty—including Bishop Fisher—neither caused nor called forth any controversy, sectarian or otherwise; the Citizen's editorial made pertinent and appropriate the mention of certain uncontroverted, historic facts.

But the Citizen stated definitely that "men and women were executed for teaching their children the Lord's Prayer and the Ten Commandments in English."

The Catholic Truth Society asks the Citizen on what authority it based that statement. What have the torchbearers of religious liberty—including Bishop Fisher—to do with that statement and the natural and courteous request of the Catholic Truth Society? Why does the Citizen side-step, evade and run away from its own editorial assertion?

If the Citizen had any reputable authority for its statement it would not, we may presume, resort to evasion that is as undignified as it is dishonest. It would give its authority.

If the Citizen raked this precious morsel from some rubbish heap of sectarian controversy naturally it would be very awkward and embarrassing to indicate the source of its surprising historic information—especially while strutting superior to "sectarian controversy."

But is sectarian controversy so much worse than sectarian slander? The Citizen editorially slandered the Catholic Church in asserting that "men and women were executed for teaching their children the Lord's Prayer and the Ten Commandments in English." When called upon for its authority for such an assertion in order that the slander may be refuted and truth

vindicated "the Citizen is not interested in sectarian controversy." Slandering serves the Citizen to point an editorial moral. To accede to the request for its authority for making its definite and slanderous statement would be to abandon the high standards the Citizen sets for itself and sink into the undignified depths of "sectarian controversy."

The Citizen cannot hide behind the torchbearers of religious liberty—including Bishop Fisher—nor take the position that "sectarian controversy" is beneath its dignity while it indulges in sectarian slander.

The Citizen is in a very awkward and embarrassing position in this matter. There is a way out, consistent with dignity and self-respect; and that is for the Citizen to substantiate its statement or withdraw it and apologize. There is no other way. To cloak its evasion of this plain duty by pretending that "sectarian controversy" is beneath its dignity and interest is neither dignified nor self-respecting nor honest.

THE CATHOLIC TRUTH SOCIETY

"In my opinion the need of some Society is so obvious that if the Catholic Truth Society did not exist and flourish, it would have to be forthwith established and fostered by every means in our power. Since we have seen it at work and have learned what it can do, and has done, we have come to see that we could not do without it."

That is a great Englishman's considered judgment of the utility, the necessity of the Catholic Truth Society in England. Cardinal Gasquet is a great and famous scholar, a zealous prince of the Church and a man of wide and mature experience. His appreciation of the work of the Catholic Truth Society in England must impress every Catholic with a spark of zeal for the object of the Catholic Truth Society which is TO DEFEND AND PROPAGATE OUR HOLY FAITH BY THE PRINTED WORD.

The need for the Catholic Truth Society is in some respects even greater in Canada than in England. The great work accomplished there can be duplicated here.

But there is a need of the Catholic Truth Society that is peculiarly our own Canada. This is earnestly and lucidly pointed out by Sir Bertram Windle, the eminent scholar and convert to the Faith who is giving his inestimable services as President of the Society and at the same time is its most active and zealous member.

From his Easter Statement and Appeal in the Pamphlet-Guide we take the following:

Perhaps the most important part of its work, however, is in the West of Canada. Of the magnitude of the problems for Catholics in that part of the country few can be unaware. They are fully set forth in Father Daley's book, "Catholic Problems in Western Canada." Here there are vast tracts of country with scattered Catholic families and priests so few that perhaps it is not more than twice or thrice in each year that their flocks can see them. How are these scattered sheep surrounded by Protestants and by Protestants and by Protestants to be kept in the fold? The one hope of the priest is that a supply of literature may keep the family safe between his visits. Where is he to get it? Where there is the greatest need, there is the least money and it is in these districts that perhaps one of the greatest works of the Society is accomplished.

1. By remailing itself. The Society collects and distributes gratis and post-free to these districts large quantities of parcels of literature. Each of these weighs five pounds. Each of these contains some 45 pieces of literature.

We have sent out as many as 200 of the parcels in a month.

It is a costly business, for stamps amount up for large consignments; but it is a most important business.

2. By procuring remailers. The Society acts as an intermediary between those willing themselves to post the Catholic literature for which they have no further use and those only too anxious to receive it. In this way a number of other priests are regularly supplied with tracts and other publications.

3. By your gifts of literature. Day after day letters come in from priests, too poor to pay for the begging gifts of free literature to

help them in keeping their flocks together. Look at these two samples, only a day or two old:—

Having a small and poor parish in a small Protestant town I would like to get some good Catholic reading for my people. Could I benefit by "Free Literature?"

En route for the Lumber Camps. My converts and many Protestants in my missions would like to learn something or learn more about the Catholic Religion. If the Society could spare a few "Faith of our Fathers," "Question Box," "Catechisms" and other useful books they would be a great help to those poor souls. It is impossible for me to see individually all those persons. I Can Only Reach Them With Books.

Please ask yourself at this point these two questions:—

(a) How is it possible to refuse such requests?

(b) How is it possible to carry them out without money?

Important as is this phase of the Catholic Truth Society's activities it is only one phase. We have given it at some length for we feel assured that many good and zealous readers of the CATHOLIC RECORD will be willing, yes eager to help with the modest membership fee when they are seized of the far-reaching importance of the work the Society is doing.

The Bishops of Ontario at their meeting the 18th of May last, adopted a resolution endorsing and recommending the appeal of Sir Bertram Windle for funds to maintain and extend the work of the Catholic Truth Society of Canada. We have been asked to publish this fact. The Society is, however, by no means confined to Ontario.

Of the forty-five Canadian dioceses over three fourths are largely in a missionary state with scattered flocks and few priests and there is consequently an irresistible and ever-growing call for Catholic literature suited to their needs. The society is the only organization for the supply of this literature—a costly business.

It is the only Society whose work extends from British Columbia to Newfoundland and from Nova Scotia to the Arctic Circle. It is an enormous area and from the neediest parts no help can be expected. You can help those who cannot help themselves by becoming members of the Catholic Truth Society of Canada.

The Holy Father has shown his opinion of the value of the Society by attaching many indulgences all of which may be gained by members.

All Catholics may become members by sending \$2 to the Catholic Truth Society, 67 Bond St., Toronto. Without extra charge each member will receive for a year the Pamphlet-Guide which contains invaluable information on Catholic reading.

Those who wish to do a little missionary work in securing members should send to 67 Bond St. for the Pamphlet-Guide containing Sir Bertram Windle's Easter Statement and Appeal. With this in hand they will be fired with enthusiasm and equipped for a work that will bring on them the blessing of God.

A FATAL DIVORCE

One need not be very old to remember the time when the State system of secular education was extolled as the only salvation of democracy, the only ideal worthy of this enlightened and progressive age. Religion was sternly, often scornfully, relegated to the home and the Sunday school. Throughout this period the Catholic Church through good report and evil report stood by the ideal of Christian education. Much obloquy was incurred by that consistent and courageous stand. Religion banished from the schools would, Catholics maintained, soon come to be considered of little or no importance in education. The evil effects were not at once felt. Religion still had a deep hold on the hearts and conscience of the people. But as generation succeeded generation, the hold of religion weakened, the Catholic predilection was fulfilled. Now comparatively few think of religion as having anything to do with education. The clergymen who used to lead the chorus of praise of the purely secular system now see the radical error of that position and in recent years in Canada we have had hardly a synod or conference or assembly or other gathering of Protestant clergymen without having endorsed the position which the Catholic Church has always maintained.

The reason is not far to seek. Religion divorced from education, banished from the schools, has become a thing apart from life, of minor or of no importance. Education is the preparation for life. Education without religion is the preparation for pagan life.

The Mail and Empire (May 23-24) in its report of the Anglican Synod held at Kingston, Ontario, has the following arresting testimony to this fact:

C. F. Rutan, K. C., Napanee, stated that "in his legal duties he had seen children who did not know what the Bible, God, Heaven, nor Christ were. It was heart-breaking to see children growing up in heathenism and liable to become criminals."

While wishing our Protestant friends success in their belated attempt to remedy a fatal mistake we should as Catholics cherish the inestimable advantage of a Catholic education.

INFORMATION URGENTLY NEEDED

By THE OBSERVER

A practical illustration of the truth and justice of a contention which has often been made in these columns, was recently afforded by a condition which arose in Nova Scotia. In that Province the greater number of the working coal mines are in the hands of the British Empire Steel Corporation, which is a holding company, holding control of the stock of several coal mining and other industrial companies in that Province, the most important of which are the Dominion Iron and Steel Company and The Nova Scotia Steel and Coal Company. This merger has led to a policy of concentration, in the course of which some danger has arisen that the Town of Sydney Mines, a town which had at the census of 1921 a population of about 8,000 people, will be practically wiped out of existence, an event which would have a very disastrous effect on a neighboring town called North Sydney, with a population of about 6,000, and also on the rural communities adjacent to both these towns which naturally depend on them to some extent for markets.

In the first place, a steel plant which existed at the town of Sydney Mines, and which had been, before the merger, operated by one of the constituent companies, The Nova Scotia Coal and Steel Company, was closed down, and the shut down turns out to be permanent. Economic reasons were advanced for that action, and apparently with some force. By a peculiar arrangement which had come into existence under peculiar circumstances, that steel plant was a mere adjunct of another steel plant operated by the same company at the town of New Glasgow, a place about 175 miles distant from the town of Sydney Mines, so that manufacturing operations in the steel making business, which usually are carried out at or very near the same point, were by that company carried out partly at Sydney Mines and partly at New Glasgow, 175 miles away, with the result of very high overhead costs in the way of freight bills by railroad.

As a business proposition that transaction, the concentration of effort and the saving of expense, had some reasons in its favor. But now another programme of concentration is talked of. One of the coal mines in the Sydney Mines district is less profitable than newer mines controlled by the merger, by reason of the fact that it is an old mine and the workings are pushed very far underground, necessitating long haulage to the hoisting shafts. Another mine is unprofitable because of the unsatisfactory position of the coal seam, and a defect in the character of the coal itself. With these facts as ostensible reasons, together with dull markets and American competition, there is now talk of an almost complete shut down of the mines in the Sydney Mines district. The result would be sheer ruin for the Town of Sydney Mines, and a serious situation for the bond holders of that Town which in the last twenty years has borrowed some hundreds of thousands of dollars for the usual town services. And this as a further, and perhaps final, blow to a town which has already suffered by the closing of its steel plant.

The situation, if these mines are closed, will be unique in the industrial history of Canada. It is the first time, so far as we know, that there was serious talk of wiping out a town of 8,000 people as a step in a programme of industrial concentration or economy. The question thus comes up sharply, how far an industrial corporation can be permitted to go in pursuance of a financial programme, however honestly, or however, from its point of view, necessarily, when such results and such disaster will inevitably follow. We have heard a great deal of discussion as to the limits of industrial action, when the question is one merely of wages of the men employed or of living conditions in their employment; but never before so far as we know, has a question been raised as to how far a company can be permitted to go when the question is whether a whole community shall continue in reasonable comfort or be utterly ruined.

We have said that this case illustrates a contention which we have often put before our readers; and it is this; that before any useful opinion can be offered by anybody on such questions, it is absolutely necessary to know more of the internal affairs of such companies than the public have ever been permitted to know up to the present time. Whatever arguments may, with some show of reason, be made in favor of business and financial secrecy under ordinary conditions, it seems clear to us that when it is proposed to wipe out a prosperous community of 8,000 people, and send them to seek employment elsewhere, the time has come for putting the affairs of the corporation which contemplates such action fully and frankly on the table. How much is that company entitled to earn? To earn, not on what it may imagine its capital ought to be, but on its actual investment, computed on the value of its undertakings and property?

Without that information, and the further information of what that company is actually earning, and under what conditions, it is impossible to offer any opinion that is worth reading. But to that information the public are entitled. In the Province of Nova Scotia, the coal mines are owned by the people, and are only leased to the operating companies; and, with sufficient reason, and with proper compensation, could be resumed by the Province or leased to other persons or companies. No one who considers the disadvantages and uncertainties, will be eager for State operation, or for State intervention in industry in any form; but things that are not in themselves desirable do sometimes become inevitable. The Nova Scotia case is a very good illustration of the possibility of State intervention becoming inevitable. Publicity of earnings and of costs and of business conditions is necessary and urgent in such a case; but in no case should a town of 8,000 people, no matter whether it can be kept going by corporation enterprise or not, be allowed to fall into sheer ruin without an effort being made by the State to save it. State operation for a time at least would certainly be justified for such a purpose.

But, after all these reflections have been made, we come back to the proposition with which we have headed this article: "More information urgently needed." Can anyone doubt it? A couple of years ago the Parliament of Canada was practically defied by officials who were asked by a Committee of the House of Commons to disclose the cost of coal. Their position is not without some arguments; but there are no arguments which will suffice when such results as are now feared in Nova Scotia are threatening, and when no one knows what the actual cost of getting out coal is. We must have the information; it is long overdue, and now we must have it.

NOTES AND COMMENTS

THE PROCESS in regard to the Venerable Foundress of the Good Shepherd Congregation, referred to last week, renders timely reference also to the last stages in the process of Blessed Jean Baptiste Vianney, the celebrated Curé of Ars. The Cardinals attached to the Sacred Congregation of Rites met recently with the consulting theologians to pass on the two miracles said to have been wrought by this great Servant of God, and which have

been adduced in favor of his canonization.

THE CURÉ, who after a life of prayer, labor and self-immolation passed to his reward in 1859, was beatified by his late Holiness, Pius X., who selected him as the special patron of parish priests. The process of canonization was opened in 1919. It is well known what ardent devotion Pius X., who himself had so many characteristics in common, had to the Blessed Curé, whose statue he kept ever on his desk before him. The holy Pontiff was not destined to see the cause brought to completion, but we may be sure his intercession in Heaven has ever been directed to that end. The whole Catholic world will rejoice with him in the consummation he so greatly desired. And, let us hope, France, the fruitful mother of Saints, will soon have another added to her calendar.

"IS SCOTLAND on the eve of a great leap forward?" queries the Edinburgh Weekly Scotsman in regard to the harnessing of her water-powers, recently outlined in these columns. Our remarks of two weeks ago had to do with the operations just inaugurated in the Western Highlands, but that section is not alone in awaking to the possibilities that lie before the nation in this particular. It is announced that the Government has under consideration a series of vast projects for generating electrical energy in great centres, and that to make them a success money will not be spared.

MOST SCOTS, affirms the same journal, are themselves unaware of the most elementary facts as to the country's potentialities. They do not know, for example, that of the 250,000 horse-power developed in the British Isles, the greater proportion is in Scotland, nor do they know that in Scotland also is the biggest hydro-electric station in Great Britain, that of the British Aluminium Company at Kinlochleven, the normal producing capacity of which is 23,000 kilowatts. It is the same company that has secured power to construct the big station in Lochaber which is to cost in the neighborhood of £3,000,000, and give an average continuous output of 53,000 kilowatts.

STILL ANOTHER project which has taken practical form is the utilization of perhaps the best-known falls in the country—the Falls of the Clyde. Here, quite naturally sentiment steps in and there are qualms on the part of the general public lest the scenic character of this remarkable stretch of river should be in any way impaired. Campbell's well-known lines on "Corra Linn," are in this connection recalled.

"In Cora's glen the calm, how deep!
That trees on loftiest hill
Like statues stood, or things asleep,
All motionless and still.

The torrent spake, as if his noise
Bade earth be quiet round,
And give his loud and lonely voice
A more commanding sound."

As are also his "Clyde Revisited," which contemplates the inroads which even then industrialism had made upon the beautiful natural features of the river—a sentiment on the poet's part which strikes a responsive chord in many breasts.

"And call they this Improvement?
—to have changed
My native Clyde, thy once romantic
shore,

Where Nature's face is banish'd and
estranged
And Heaven reflected in thy wave no
more;

Whose banks, that sweeten'd May-
day's breath before,
Lie sere and leafless now in summer's
beam,
With sooty exhalations cover'd o'er."

To nature-lovers, however, there is some measure of re-assurance in the fact that a scenery-preservation clause has been inserted in the Lanarkshire Hydro-Electric Power Bill, which has received approval, and they may hope, not vainly, that the day is far distant when Campbell's lament in regard to the river will have to be re-echoed in regard to the Falls.

"FOR OTHER important schemes also," says the Scotsman, "Parliamentary powers have been obtained, but all these bear little relation to the country's possibilities. It is, therefore, a happy coincidence that the announcement of the Government's intentions synchronises with the virtual completion of arrange-

ments for the holding in London during July of the First World Power Conference. This is to be a gathering of the authorities from over thirty countries, who will present the accumulated knowledge and experience of more than half a century in the harnessing of water-power and electrical production and distribution."

THE REDEMPTORIST Order is so favorably known in Canada by reason of its missions and of its multifarious good works that anything concerning it is of general interest. An interesting story of religious progress in the Czechoslovakian Republic in which the Redemptorists are largely concerned is told in a letter from Prague which has just come under our notice, and we proceed to give our readers the benefit of it. The substance of the story is drawn from the first of the Annals published by the Fathers in that interesting but, on this side of the water, little-known country. The publication in question gives an account of the activities of those devoted men covering the post-war years. It sheds a valuable sidelight, too, on the widely-disseminated reports of apostasy from the Catholic Church which is supposed to have swept over the Republic.

THE SLOVAKIAN houses of the Congregation of the Most Holy Redeemer are in the jurisdiction of the Province of Prague which comprises eight monasteries and two juniorates spread throughout Slovakia, Bohemia and Moravia. In these ten establishments there are 87 priests, 19 clerics and about 44 lay Brothers. During the past year the Fathers have within their own churches preached 2,726 sermons, and administered 470,396 communions, but, as in other countries, a great deal of their time is devoted to missions in the parishes, and in preaching retreats for the clergy and religious communities. About 125 of these regular parochial missions, and 80 retreats (including 10 for lay-people) were given during the year, and in addition some fifty each three-day missions and renewals.

WHAT is described as one of the most venerable shrines of the country, is that of the Svata Hora, or Holy Mountain, which possesses a miraculous statue of the Blessed Virgin. This shrine is in charge of the Redemptorists, who have made themselves responsible for maintaining the pilgrimages in all their ancient splendor. Under their direction a Society of the Holy Mountain has been founded whose chief purpose is the restoration and beautifying of this venerable sanctuary, and this society has charge also of all the arrangements for celebrating the second centenary of the coronation of the miraculous statue, which event will occur within a year or two.

"LOOKED AT broadly," says the Prague letter, "the activities of the Redemptorists have had an important bearing on the present welfare of the Church in this Republic. The Fathers occupy an honored position in the ranks of the regular clergy; while their increase of vocations is satisfactory, considering the general crisis in recruits for the priesthood which still prevails in the country." And, it may be added, the Fathers have had no inconsiderable share in stemming the tide of schism which, arising out of the disturbed state of the country following upon the War, brought into play the evil passions of that disturbing element from which no country is free, and which works havoc in so many homes. As stated in these columns some weeks ago, this incipient schism already shows sign of disintegration; the Government having awakened to its real character, and several of its leaders already returned to their Catholic allegiance. We in Canada who know so well the merits of the Redemptorist Fathers can well understand their part in bringing about this desired consummation.

He who waits to do a great deal of good at once will never do anything.

A soul which possesses true liberty will leave his prayer, and with an amiable countenance and gracious manner greet the importunate person who disturbs him. For it is the same to him whether he serve God in meditation or by bearing with his neighbor; they are both the will of God.