

## The Catholic Record

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and the clergy throughout the Dominion.

LONDON, SATURDAY, FEBRUARY 10, 1917

### LETTER FROM THE BISHOPS OF ONTARIO

TO THE CLERGY, SECULAR AND REGULAR  
THE RELIGIOUS COMMUNITIES, AND  
THE CATHOLIC LAITY, OF THE  
PROVINCE OF ONTARIO

Dearly Beloved in the Lord,—

The undersigned Archbishops and Bishops, exercising ecclesiastical jurisdiction in Ontario, at a meeting held in Ottawa on the 24th of January, 1917, after careful study, mature deliberation, and fervent prayer, arrived unanimously at the following conclusions:

That we view with sorrow and alarm the divisions and dissensions existing in this Province because of the bilingual controversy, and being earnestly desirous of promoting civil and religious peace and harmony, we solemnly exhort and enjoin the clergy and laity of our respective dioceses to obey all the just laws and regulations enacted from time to time by the civil authorities; and we respectfully ask the majority in this Province to consider sympathetically the aspirations and requests of their French-Canadian fellow-citizens in the matter of the establishment and operation of English-French schools, facilitating an equitable teaching of the French language together with a thorough acquisition of English.

That we are confident there is no desire or intention on the part of the Government or the majority of the people of Ontario to proscribe the French language. This is set forth in the official statement of the policy of the Government of Ontario issued on the 14th day of March, 1916, as expressed in the following words:

"Regulation 17 applies only to the 'list of schools annually designated' by the Minister as English-French. 'In the case of schools not on the list, but containing French-speaking pupils, or in the case of new schools organized since the adoption of Regulation 17, in 1913, the use and study of the French language are provided for by Section 84 (b) of the Public Schools Act, and by Section 12 (2) of the 'Regulations for Public and Separate Schools. These enactments, which have for many years defined the place of the French language in Ontario Schools, have not been amended or rescinded.'"

That we are also confident there is no ill-will on the part of the French-Canadian people towards the Government or the majority of the people of Ontario, and are of the opinion that much of the agitation against the educational measures of the Government has been caused by the misunderstanding of Regulation 17. Nor is this surprising, since the Judicial Committee of the Privy Council in delivering its formal judgment on this Regulation, expresses itself as follows:

"Unfortunately it (the Regulation) is couched in obscure language, and it is not easy to ascertain its true effect."

Meanwhile we exhort our priests and people to pray for harmony and to do nothing that could tend to disturb it.

This letter shall be read without comment on the first Sunday after its receipt at all the Masses in each church and chapel of the Province, and on the first convenient opportunity in the chapels of the religious communities. And we humbly beseech Almighty God to bestow His most abundant graces and blessings upon you all.

C. H. Gauthier, Archbishop of Ottawa.

N. McNeil, Archbishop of Toronto.

M. J. Spratt, Archbishop of Kingston.

Arthur Béliveau, Archbishop of St. Boniface.

D. J. Scollard, Bishop of Sault Ste. Marie.

W. A. Macdonell, Bishop of Alexandria.

M. F. Fallon, Bishop of London.

M. J. O'Brien, Bishop of Peterborough.

E. A. Latulipe, Bishop of Haileybury.

Patrick Ryan, Bishop of Pembroke.

Ovide Charlebois, Vicar Apostolic of Keewatin.

### "DISTRIBUTIVE JUSTICE"

Leaving aside for the moment justice as involved in the World War there is no other term so widely discussed, no other question that stirs to its very foundations the fabric of organized society as that of justice. Complicated and far-reaching, affecting the welfare of the individual and of numerous classes, indeed of society itself, justice and injustice are the most potent considerations in great political movements, and, for ever-increasing numbers, lie at the very basis of the philosophy of life.

The growing forces of what may be grouped under the comprehensive and elusive term—Socialism, are evident and ominous.

Leo XIII. pointed this out very clearly over a quarter of a century ago:

"That the spirit of revolutionary change, which has long been disturbing the nations of the world, should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics is not surprising. The elements of the conflict now raging are unmistakable in the vast expansion of industrial pursuits and the marvellous discoveries of science; in the changed relations of master and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working classes; as, also, finally in the prevailing moral degeneracy. The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; wise men are discussing it; practical men are proposing schemes; popular meetings, legislatures, and rulers of nations are all busied with it—and actually there is no question which has taken a deeper hold on the public mind."

Just how far the War now raging may be traced to considerations springing from the same source is at present beside the question. One thing, however, is certain. Civilization is threatened with another war, not along the lines traced out by national jealousies or ambitions, but along the lines of social cleavage, if the deep-rooted causes of the rankling sense of injustice be not removed.

Those who merely condemn the forces making for anarchy, those who at all costs would uphold the established order of things, are far from understanding the deep significance, the wide and radical bearing of the great Pope's luminous encyclical.

No socialist has ever uttered a more ringing denunciation of the evils of present-day capitalism than Leo XIII. condenses into this short sentence:

"A small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than slavery itself."

Stern and uncompromising is the warning of Christ's Vicar to the grasping and unjust capitalist: to defraud the laborer of his rightful wage is a crime which cries to the avenging anger of Heaven. With good grace, then, and resting on eternal principles of right and wrong of which he is the divinely appointed guardian, the Pope condemns as well the unjust methods and vicious principles of reformers whose zeal is not according to knowledge.

The old, hard, inhuman law of supply and demand was applied as the sole economic consideration in determining the wages due to him who supplied that absolutely essential factor in the production of wealth—human labor. That was the hard and cruel and inhuman economic theory; the practice was even harder, more cruel and more inhuman. And like so many other things, it was justified in the name of freedom—freedom of contract. This Leo analyzes fully and lucidly and concedes the justice of the abstract principle but does not lose sight of actual concrete conditions:

"Let it be then taken for granted that the workman and employer should, as a rule, make free agreements, and in particular should agree freely as to wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely that remuneration ought to be sufficient to support a frugal and well-behaved wage-earner."

A little later he says that a workman's wages should "be sufficient to enable him to maintain himself, his wife, and his children in reasonable comfort."

It is the simple truth to say that Leo XIII's Encyclical on Labor was an epochal pronouncement and that during the twenty-six years that have since elapsed it has profoundly influenced human thought in the matter of economic science as well as the trend of social legislation in all civilized countries. And this is not the less true even though multitudes affected by the great Pope's great Encyclical have forgotten or never knew the source from which recent economic inspiration is derived.

Though the *Rerum Novarum* might well be called the Magna Charta of the rights of Labor, it is a comprehensive and illuminating summary of the great principles of natural justice and equity that form or should form the very basis of the economic structure of Christian civilization. Its scope includes not alone the manual worker, but the employer, the capitalist, the individual, society, the State. The reciprocal rights and duties and responsibilities of all and each are duly considered. It must be read and re-read, studied and studied again before its masterly enunciation of fundamental principles can be appreciated or its sources of practical suggestiveness exhausted.

Under its old name Political Economy was known as the "dismal science"; now Sociology claims every human interest, for Leo XIII. has made clear that not the heartless and conscienceless considerations of the old science, but the eternal principles of Justice imperiously claim the first place in a science that is above all others predominantly human.

For this reason we welcome with great satisfaction a new work on Economics by Dr. John A. Ryan, of the Catholic University of America. It is another evidence that this great institution is worthily filling in the intellectual life of America its destined place as a centre of Catholic thought and Catholic influence.

The title of Dr. Ryan's book, "Distributive Justice," indicates the widened scope of the newer Political Science while the sub-title, "The Right and Wrong of our Present Distribution of Wealth," while reminiscent of Adam Smith emphasizes the moral considerations which enter so largely into the more recent economic studies.

We shall next week give further consideration to this very important contribution to the solution of an all-important problem.

[Distributive Justice: The Right and Wrong of our Present Distribution of Wealth. By John A. Ryan, D.D., Associate Professor of Political Science in the Catholic University of America; Professor of Economics at Trinity College; Author of "A Living Wage," "Alleged Socialism of the Church Fathers," Joint Author with Morris Hillquit of "Socialism: Promise or Menace?" The MacMillan Company, \$1.50.]

### CONSCRIPTION

There has been a great deal of talk about Conscription in Canada. Curiously enough, Protestant clergymen in conference, synod or congress assembled were for a time very much preoccupied with the matter and passed resolution after resolution in favor of it. Many evidently fear such a law may soon be enacted. It may be instructive, therefore, to glance at the law as it stands.

Section 10 of the amended Militia Act as it stood before the War, reads as follows:

"All the male inhabitants of Canada of the age of eighteen and over and under sixty years, not exempt or disqualified by law and being British subjects, shall be liable to service in the militia, provided that the governor-general may require all the male inhabitants of Canada capable of bearing arms to serve in the case of a levy of men."

So that there is no doubt in the world that the Government has full and unrestricted power to "conscript" all native or naturalized citizens of Canada between eighteen and sixty years of age. The Government, not the Governor-General, has the power and the responsibility; for of course the Governor-General acts only by and with the consent of his responsible Ministers. Section 15 divides Canadians liable to serve into four classes: Class I, comprises the unmarried and widowers between eighteen and thirty; Class II, the unmarried from thirty to forty-five; Class III, those who are married, or widowers with children, from eighteen to forty-five, and Class IV, all between forty-five and sixty.

While the Act used to read as though the duties of the men so

called to arms were limited to Canadian territory, the Act was amended in 1904 and Section 69 now reads:

"The governor-in-council may place the militia or any part thereof on active service anywhere in Canada and also beyond Canada for the defense thereof at any time when it appears advisable to do so by reason of emergency."

It is quite evident that if the Governor-in-Council—that is the Government—should formally decide that the War, no matter where "beyond Canada" it may be fought, is for "the defense of Canada," the law as it stands gives full discretionary power to call out and send over seas practically every man in Canada.

That there may be conscription is therefore well within the bounds of possibility. There is no need of special legislation for the purpose. The law as it stands gives far greater powers than any one has even suggested invoking. But conscription does not meet with popular favor, therefore there will be no general conscription. A modified measure of compulsory military service is, however, much more probable. If both political parties agreed on any such measure the only real political objection to it would be removed. The responsibility for action or inaction in the premises lies, therefore, not with the government but with the people's representatives of both parties in Parliament.

But while agreement between the parties would make enforced enlistment politically possible it would still remain an open question whether such a measure would attain the object sought.

Some weeks ago the *Detroit Journal*, commenting on the influx of Canadians after paying generous tribute to the great debt Detroit owes Canadians, says:

"For this reason we welcome the 17,681 Canadians, mostly virile, independent, educated, aggressive, combative, upstanding young men strong in the principles of Christianity and of democratic self-reliance, who have come to Detroit from Ontario and the Northwest Provinces during the past year."

While a certain number of these would undoubtedly have gone across the line war or no war, there is little reason to doubt that the number was vastly increased by the fear of possible conscription. High as that number is the monthly average has been doubled since the National Service cards aroused anew the suspicion that compulsory military service was imminent. And Detroit is only one point on the four-thousand mile boundary line.

Without any desire to defend or excuse Quebec in the matter of recruiting we may permit ourselves to suggest that it might be a good thing for the English-speaking provinces of Canada to ascertain just how many native Canadians have enlisted and to what extent we are complacently—may boastfully—basking in the glory won for us by natives of England, Scotland, Ireland and Wales who came to Canada since the census of 1911.

Examination of conscience is a wholesome exercise. But a national heart-searching after the War, or, during its continuance, the self-examination modelled on that of the Pharisee of the parable will not be of much practical value; and when all is said and done we may get very little consolation from the over-worked comparison with the French-Canadian publican.

### AN IMPORTANT WORK

There is no more important work, no more intelligent exercise of enlightened Catholic charity than that indicated in the following request by the Catholic Truth Society, Toronto:

"The re-mailing department of The Catholic Truth Society of Canada is in urgent need of names of persons who are receiving Catholic newspapers and magazines, and who are willing to remain when read to families, who are not financially able to subscribe themselves, or who for some reason or another are not receiving any Catholic literature. The Society will also be glad to receive additional names of Catholics who cannot afford to subscribe for Catholic papers, or who are located in isolated districts where facilities for practicing their religion are poor. Every effort will be made to supply such families with reading matter regularly. Enquiries should be addressed to the Society's office, 67 Bond St., Toronto."

### HOBBIES

Once upon a time, in conversation with a physician relative to a person whose mental condition rendered him a danger to himself if not to others, the son of Aesculapius pointed out to us that the law makes a distinction between illusions and delusions. A man may believe that the moon is made of green cheese. That is simply an illusion of which the law takes no cognizance. It is merely an indication of feeble-mindedness, and whatever legislation may be passed in regard to this disease among children, there is no intention of extending the enactments to the adult population. That would create a situation that would be too embarrassing. If, however, the individual is possessed of the idea that he can walk on water and attempts to give proof of his ability to do so; if he thinks that he is the Sultan of Turkey and arrogates to himself the right to have as many wives as he wishes; or if he believes that all governments are an abomination and that he has received from on high mandate to destroy them, and proceeds to fulfil his mission by blowing up some parliament buildings and removing some crowned heads, he is considered to be suffering from a delusion which renders him amenable to the law.

We are convinced that the same distinction should be made in regard to hobbies. It has been frequently pointed out that it is a good thing, especially for professional men such as clergymen, lawyers, doctors, and teachers, to have hobbies which would afford them opportunities for physical and mental recreation. We have no quarrel with this theory so long as the hobby partakes of the nature of an illusion, so long as the disease does not reach that acute stage in which the patient shows symptoms of delusion and becomes a nuisance if not a danger to others.

Some men have a hobby for raising poultry. Others keep bees and learn from them lessons of order and economy. Others, again, interest themselves in some rural industry. Apart from a slight financial sting, we foresee no great evils attendant upon these and similar avocations, nor any reason why the civil or ecclesiastical authorities should intervene in such cases.

But there is another class of hobbies that are not quite so harmless. If a person takes such persistent interest in one particular subject that he exaggerates its relative importance; and if this condition of mind influences him in the performance of his official duties, we think there should be some legal restraint put upon him. We would not suggest incarceration. We judge that the imposing of a fine would sufficiently satisfy the ends of justice. Professional men, more than others, are predisposed to this mild type of delusion. The autocratic position that they hold, each in his own sphere, exempts them from the repressive influences that are exercised on the ordinary man; and it may be that they fondly imagine that their mistaken zeal in one particular line of thought or action will accentuate their personality. An example will illustrate the particular type that we have here in view. We were present at the examination of a class by a school inspector, long since dead, whose hobby was the cultivation of the memory. Having ordered the class to close their books, the following dialogue ensued:

Q. What is the first thing in the book?

A. The Frontispiece.

Q. What is the next thing?

A. The Preface.

Q. What lesson is at page 62?

A. (Mirabile dictu!) One of the pupils answered correctly. The White Ship.

Q. This little boy: why was this ship called The White Ship?

A. Please sir, because it was painted white.

Q. Next little girl: who was the most important man on this ship?

A. The captain, sir.

Q. Next little boy: where did this ship go down?

A. In the sea, sir.

We must confess that we took a secret pleasure in this unconscious meeting out of retributive justice on the part of the pupils to a representative of a generation of teachers from whom we have all suffered.

There is another species of so-called hobbies that are not only a nuisance but a positive danger to the well-being of the State and the salvation of souls. The clergyman who, either through malice or through some strange mental aberration, devotes his energies to misrepresenting the religious belief of others, and bearing false witness against his neighbor; the politician

or journalist whose stock in trade is racial appeals; the physician who has very pronounced objections to the right to existence of physically or mentally deficient infants, and puts his principles into practice in his official capacity; the eugenicist who is burning with the desire to inflict his fad upon the children of our schools; the agnostic professor who artfully insinuates into the minds of his pupils the poison of his false ideas relative to the most sacred doctrines and maxims of Christianity—all these are sometimes spoken of as having hobbies. This is certainly a misuse of the word. There are many serving life sentences in our penitentiaries who are less guilty in the sight of God than these men. THE GLEANER.

### NOTES AND COMMENTS

HISTORICAL literature in Ontario has received a notable addition in the publication within the past few weeks of "The Catholic Church in Waterloo County," by the Rev. Theobald Spetz, D. D., of St. Jerome's College, Kitchener. Dr. Spetz has long been a student of our ecclesiastical annals, and by his "History of St. Jerome's College," published in the summer of 1915 as a Golden Jubilee Number of The Schoolman, paved the way for his present more exhaustive work which is issued in commemoration of the Diamond Jubilee of the Diocese of Hamilton. The fact that the book is issued as a memorial volume may to those who consider the outside of things only, seem to detract somewhat from its value as an historical work, but to those who on the other hand are not content with a superficial reading but burrow into its pages with the zest of the student, it will be seen that the reverend author has made a permanent contribution to the history of the Province.

DR. SPETZ begins his narrative with a brief description of Waterloo County, and its first settlement by Mennonites, or "Dutch" as they were popularly called, from the State of Pennsylvania. This was in the closing years of the eighteenth century. They took up land on the southern end of the Township along the Grand River, and when the initial difficulties of settlement were overcome, formed themselves into a company, called the "German Land Company," which subscribed the capital to redeem a mortgage which, unknown to them on their first arrival, lay like a wet blanket on the whole Township, and finally purchased the land outright. Dr. Spetz pays a notable tribute to these people as virtuous, kindly and industrious, and ready to welcome their Catholic fellow-countrymen, who, coming a quarter of a century later, found several thriving villages and a peaceful and industrious population.

THE FIRST Catholic settler in Wilmot Township, in which is situated the village of St. Agatha, was Theobald Spetz, grandfather of the historian. Coming from Upper Alsace about 1827, he took up land midway between what are now the towns of Waterloo and St. Agatha. Through correspondence with friends at home, others of his fellow-countrymen followed him, and later, crossed the boundary into Wilmot Township, which to this day remains the centre of Catholic activity of Waterloo and adjoining counties. For Waterloo is not now the only county possessing German Catholic settlements. The descendants of the original settlers having, in keeping with the Scriptural injunction, increased and multiplied, have long since overflowed their original boundaries, and are to be found in large numbers in Bruce and Gray, and to some extent also in the North-Western part of the County of Wellington. The original immigrants were, says Dr. Spetz, almost without exception, splendid acquisitions, and in the century almost that has intervened, their descendants have maintained the high standard set by their progenitors.

IT WOULD BE impossible within the limits at our disposal, as well as a work of supererogation, to follow Dr. Spetz' narrative through all its intricacies of detail down to the present time. He takes the parish one by one, sketches their first settlement as offshoots from the parent stem; their religious beginnings; the labors of the first missionaries and those of their successors; the erection of churches, convents and schools; and, with the pen of a discerning and sympathetic

artist, tells the story of struggle, endeavor and achievement which has characterized the lives of the earnest men and women who go to make up the splendid Catholic communities of Waterloo County today.

IT MAY BE news to some people that in the very centre of what is usually termed Protestant Ontario, there are communities as thoroughly Catholic, and characterized as fully by Catholic life, devotion and practice, as in any part of the adjoining Province of Quebec. In St. Agatha, for example, may be seen on each recurrent Feast of Corpus Christi, the Sacred Host borne through the village streets, and out through the waving fields of grain, bestowing a benediction upon devout worshippers and upon the fruits of the earth. And as the sweet notes of the Angelus ring out from many a church spire through the Township, men and women may be seen to bow the knee, and heard to raise the voice in prayer to God and to His Blessed Mother just as in French Canada or on the sunny slopes of the Austrian Tyrol, now, alas, so cruelly decimated by War. All this and more Dr. Spetz relates in simple, unaffected terms, and with every felicity of example and illustration.

AN INSPIRING chapter of Dr. Spetz' book is that in which he relates the labors and the journeyings of the pioneer Jesuit missionaries in Waterloo and adjoining counties. There were notable men amongst them—men who might have filled with distinction professional chairs in any European university. And they were as varied in nationality as in type or in personal characteristics. Fathers Caveng and Fruzzini were Swiss; Fritsch, a Bavarian; Holzer and Matoga, Austrians; Du Mortier, Blettner and Sorg, Frenchmen; while Fathers Ebner and Elena came from the Austrian Tyrol, one of the most Catholic portions of Europe, the sweetness and simplicity of whose life, and the hospitality of whose inhabitants are the theme of every traveller. Among these missionaries, Father Holzer is certainly an outstanding figure. He practically broke the ground in Wilmot Township, and later, removing to Guelph, became the real founder of that flourishing community. He had been a classmate in his younger days, of Emperor Maximilian of Mexico, whose ill-starred fate robbed him of a real friend and helper in his missionary enterprises. Father Holzer was a man of real eminence, whose life might fittingly form the theme of an extended biography.

A LEAF from the journeyings of Father Matoga, Father Holzer's colleague and fellow-countryman, through the settlements, German and otherwise, of Bruce and Grey counties, is in itself a sermon. This for example, not related in detail in Dr. Spetz' volume. Starting out from Guelph at the end of March, 1854, his first stop was at Pilkington on April 1st; at Nichol on the 2nd, Garafraxa the 3rd; in Proton on the 4th; Luther, the 7th and 8th; Minto the 9th; in Bentinck, the 10th; Normanby the 12th; in Bentinck again the 12th and 13th; Carriek, also, on the 13th; Culross, the 15th; Greenock, 15th and 16th; back to Culross on the 17th; Huron, 17th to 19th; Kincardine, the 20th; Brant, and back to Greenock, the 22nd; and so on, to Glenelg, Melancthon, Artemesia, Arthur, Owen Sound, and a dozen other places, and without returning to Guelph, off on the same round again. And when it is remembered that a large part of these journeys was made on foot their full significance may be realized. Afflicted on one of these journeys with some throat malady (diphtheria, Dr. Spetz opines,) about 30 miles from Guelph, he walked home and arrived there speechless, and so remained until his death a few days later.

DR. SPETZ also relates in generous detail the labors of Father Schneider (an Alsatian) and other scarcely less notable secular priests. Father Schneider had at one time been a Redemptorist, but, withdrawing from that Order, came to Canada in 1890. Almost his entire life as a missionary priest was spent in Western Ontario, and it was a very arduous and fruitful one. He is the founder of many of the most flourishing parishes, such as Goderich. He returned to France in 1898, and died at Vernaison, near Lyons, in 1880. Father Simon Sanderl, (also a Redemptorist, but who ended his life as a Trappist in Kentucky) Gib-