

The Catholic Record

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LETTERS OF RECOMMENDATION

Apóstolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey: Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability...

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1909.

Mr. Thomas Coffey: Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published...

LONDON, SATURDAY, SEPTEMBER 14, 1912

THE TOWNWARD DRIFT FROM THE FARMS

Each succeeding census shows a steadily increasing stream of migration from rural districts into the towns and cities. Recognizing that the permanent prosperity of the country as a whole depends on the basic industry of agriculture, the question of the constant depletion of the agricultural population has become a question of national importance with serious men. It may have no special significance for Catholics; but inasmuch as the conditions are at least as pronounced in Catholic rural districts as elsewhere, we shall give some consideration to the problem.

Just because agriculture is the basic industry on which the prosperity of the country rests, it is important that Catholics should retain or increase their relative strength in the farming community; it also behooves Catholics to lead the way in the solution of what unquestionably is a serious problem. Later we shall attempt to show that the farmer has exceptional advantages in the matter of educating his children, a fact that too frequently he is the last to recognize.

There is one great handicap very generally recognized and complained of, that is, the difficulty of procuring the necessary farm help. That this is a real difficulty is patent; and it is frequently the impelling reason for selling the farm and moving to town. In other cases it necessitates such an amount of drudgery, and allows so little leisure, that the social side of life becomes regrettably restricted. This question of farm help becomes one insistent of solution.

Sometimes it is a question of wages. The law of supply and demand has enormously increased the average wage which a laborer can command. But one might be inclined to think that the farmer, with the prevailing prices for farm products, would be in a favorable condition to compete in the matter of wages with other employers. If the farmer will make the wages attractive and the conditions of life and work agreeable he could often secure the help that he now does without, much to his own discomfort and pecuniary loss. The argument most apt and ample for common use is the example.

The writer knows of a farmer who this year paid \$300 in wages to save one hundred and fifty tons of hay, for which he refused in the barn \$1,500. Some of his neighbors, on account of the lack of help, sold their hay in the field for \$5 an acre. At this rate the farmer referred to above would have received \$600 for his hay crop, whereas by paying generously in wages he has at least \$1,200.

However, we think that merely increasing the wages paid will not solve the problem. More help might be secured in busy seasons than is now available, but a permanent solution must be sought. And here we must recognize that there is no career, no actual livelihood as a farm laborer. The farm laborer cannot develop into a farmer; he cannot, under existing conditions, marry and provide a home for wife and children. And until this is possible, there will be no class of people in the country from which the desired and necessary help can be obtained by the farmer. It matters little that the wages offered are high by the month or by the day, the fact remains that the man who would be willing to do farm work for hire cannot live the normal life of a married man, hence the

farm laborer does not get what we may call a living wage. Leo XIII. has defined the living wage as what is sufficient to maintain a family in frugal comfort.

Now we think that it is not only possible but comparatively easy to so change the conditions of life for farm laborers as to call back into being a class that has practically disappeared.

If an acre of land and a cottage were provided where the farm laborer could live a decent human life in the midst of his own family, the conditions would attract many where present conditions repel them. Each such family would in time provide the help needed both by the farmer and the farmer's wife. The laborer and his family would enjoy the privileges of country life, and the growing sons and daughters would find in the immediate neighborhood suitable work and remuneration together with the blessings of home life.

Whether or not the farmers themselves should provide such facilities for home life for the farm help; or, as in Ireland, the Department of Agriculture should assist, the question of farm help will never be settled until, like other laborers, the farm laborer has an opportunity to live the normal human life, to provide for a family by his work; in other words, until he receives a living wage.

With the conditions changed as indicated, the money cost of farm help might decrease.

OUR RUTHENIAN BRETHREN

Our readers will remember the indignation aroused some time ago when it was found that so-called missionaries to the Ruthenians dared to pose as priests, to administer sacraments, and to celebrate bogus Masses. This disgusting hypocrisy, this heartless and cruel deception, though defended in some quarters, seems to have been too much for honest Presbyterians.

Recently Mr. A. J. Hunter, through the columns of The Presbyterian, makes an appeal for funds for what he is pleased to call the Independent Greek Church. Pointing out the rapidly increasing importance of the Ruthenian element of the population both in numbers and wealth, he says:

"For Canadian Protestantism to permit it to be abandoned at this stage would be incredible folly. That vast body of Ruthenians in the hands of a scheming hierarchy would be a menace to the liberty of every Canadian. If we do our duty from now on that danger will surely be escaped."

Yes, that is the real object—to detach them from the hierarchy, to lead them away from the Catholic Church, to rob them of their faith. And always the burden of the appeal is for funds and more funds.

But there is besides the menace of a "scheming hierarchy" another danger which we shall allow the writer to describe in his own way:

"But now is the critical time for the Ruthenian people. A quarter of a million of them here are trembling in the balance. A hundred wild notions are in their brains. Their minds are moved hither and thither as the autumn leaves by the changing winds. The doctrines of materialistic socialism and atheism are running rampant among them. On the other side the Roman Church is pouring in men and money in the endeavor to regain its hold. The Orthodox Church of Russia has its representatives. All over the country groups of radicals and independents with various motives, leaning either to Protestantism or to socialism, are developing missionary energy.

Moses Barris, the official organizer of the Socialist party for Ontario, was honest enough to state plainly and unequivocally that Socialism and Christianity were as light and darkness:

"The Socialist party of Canada is opposed to the unscientific worship of Christ, Buddha or Mahomet. We do not believe in the salvation of the Church. We oppose that idea. It is far better to have the people to understand this now than let the confusion exist or let it be disseminated in the pulpits."

Socialists cannot believe in any supernatural God. If they do they are not Socialists.

The pamphlet issued by the Socialist party of Great Britain on "Socialism and Religion" is the only attitude we can take up.

The Church will find in us their unrelenting foe. Christianity with its superstitions must be submerged before the workers obtain their complete emancipation. That is our slogan. That is our challenge.

Far better let it be known now and so avoid misconception in the future. Finally, a Christian cannot be a Socialist, and a Socialist cannot be a believer in Christ or God.

The Presbyterian writer professes to regard the Ruthenian Catholics as not real Roman Catholics. Of course he may be honest, but if so he is woefully ignorant.

There are amongst Roman Catholics many rites and many liturgical languages. The Ruthenian Catholics have their own rite and liturgical language, but they are quite as much Roman Catholics as the Pope or the College of Cardinals.

We shall be very much surprised if straightforward Presbyterians can feel anything but contempt for the arrogant hypocrisy of the sort of proselytism suggested in the following:

"If he is in a settlement already favorably disposed to Protestant ideas, his problem is easier perhaps. He may be able to reform the ritual without much complaint, but in many places any great change in the form of service will lead to hostility and withdrawal of support. Here, of course, the matter of human sympathy comes in. The old father or grandmother wants to confess and receive the comfort of absolution. The poor old creature cannot understand the new arguments, for their brains are long since stereotyped, so the independent priest must treat them as kindly as he can; but with the young people he can explain things more fully, gradually opening their eyes to the original meaning of the gospel."

It is surprising that the honest Ruthenians on discovering the knavish hypocrisy of such missionaries "sometimes resort to the most vigorous ways of vanquishing their opponents?"

ONE PHASE OF PAPAL INFALLIBILITY

If our Divine Saviour founded a Church to teach mankind to the end of the world, that Church must be infallible. The Pope as successor of St. Peter and the visible head of the Church on earth is preserved from error when he declares *ex cathedra* the doctrines contained in the deposit of faith.

Now while every Catholic understands what is meant by papal infallibility, sometimes he finds this a difficult doctrine to explain to his Protestant friend. Infallibility is so peculiarly and exclusively Catholic, that the Protestant feels that in this matter at least he enjoys a greater liberty than his Catholic friend.

Now as a matter of fact the orthodox Protestant who believes in the Bible as the inspired word of God believes in principle all that the Catholic believes with regard to human infallibility. If God has given to man a message in the inspired writings, He must have preserved each and every one of His writers from error when writing his part of that message. Moses and David and Solomon, the prophets and the evangelists, were infallible, or the Bible is not the inspired word of God.

If God preserved David and Isaiah from error in their sacred writings, why should He not preserve Pius X. from error in his interpretation? Again, some Protestant critics make merry over some Popes who were not

shining lights of virtue. Was not Solomon's heart turned away to serve strange gods; was David not guilty of adultery and murder? And yet Solomon and David were the infallible instruments through which God gave to man parts of the Bible.

Whether or not he uses the word, the Protestant believes in the infallibility of the inspired writers, while he illogically and flipantly derides the possibility of Papal infallibility.

A BISHOP'S DREAM

His Lordship the Episcopal Bishop of Nova Scotia preached recently at Fredericton, N. B. As is their wont Anglican Bishops cling fondly to the belief that they are still a healthy branch of the Roman tree. It is a beautiful conception, and many of them, in good faith, derive a considerable degree of happiness from the reflection. Over and over again it has been proved that the claim is fallacious—that it is but a dream or a bubble. "The Church," says His Lordship, "could look back upon a continuity of life. In two thousand years there had been many changes. Old customs and old evils had passed away but the claim to continuity was correct. That claim had been disputed, but any claim could be disputed. There was a hoary tale to the effect that a new church had been born out of the travail of the reformation. New life had resulted from that great upheaval but never a new church. The Church of England before the Reformation and after it were the same."

Since the publication of Tract 90 by the late Cardinal Newman scores of volumes have come from the press in favor of and against the Anglican continuation of continuity. To review all these arguments would take more time and space than we can spare. We will take the liberty, however, of submitting a few points for the consideration of the good Anglican Bishop who has made this latest pronouncement that the Church to which he gives adherence is the same church which our Divine Lord commissioned St. Peter to establish. The general impression amongst Anglicans is that the Roman Catholic is also the ancient church, but that it has become corrupt, and the Episcopal Church the purified branch thereof. This contention has no foundation in fact, for we find in the Episcopal communion a confusion of beliefs and practices which deprives it of one of the distinctive marks of the true Church. It is a house divided against itself. In one diocese we may find a Low Church bishop, in another a High Church bishop and in a third a Broad Church bishop—in one diocese a service resembling the holy sacrifice of the Mass, in another one like unto Presbyterianism and in still another one approaching Methodism. We often feel sorry for and sympathize with our Anglican friends. Some have their faces turned toward Rome, others toward the sects and a considerable number toward indifference. The Liberalism of the days of the Oxford Movement, the doctrine that there is no positive truth in religion, but that one creed is as good as another, is still gnawing at its heart. "For the Anglican clergy," says Rev. Sydney F. Smith, S. J., "we have always felt the genuine respect which is due to earnest, devoted and well-intentioned men. Even when they write against the Catholic Church, although their misconceptions and consequent mis-statements are frequently truly surprising, it is the exception, (though there are such exceptions) if we are unable to believe that they write in perfect good faith." Many Anglicans are athirst for greater light. They pray for it; they long for it; they seek it. Some lean towards Newman, Manning, Wilberforce and Faber; others try to find happiness and contentment in the shadows of Keble and Pusey. Some are far removed from Rome because they have pinned their faith to statements of pamphleteers who in their hatred of the old Church cast veracity behind them. A work of this kind somewhat resembling John Kenist literature is Dr. Littledale's "Plain Reasons Against Joining the Church of Rome," which Newman declared to be an untruthful book. He protested against its being circulated by a respectable society like The Christian Knowledge Society with the result that it was struck off their list. He continues: (Page 487, vol. 2, Ward's Life of Newman.)

"I am more than pleased with the result of my drawing attention to the Christian Knowledge Society's shameful circulation of Dr. Littledale's 'Plain Reasons' because such a society should not sanction a controversial work till it has gone through a careful revision. Fifty years ago, when Blanco White's work was on the list, no complaint, as I think, could be made against the Society, because he was a witness of what he said, and, if he colored facts, it was not intentionally; but Dr. Little's book shocks me. However, for this very reason, because it thus affects me, I am sure that it will also, in the same way, more or less, affect others—and I have quite sufficient proofs that it has. . . . I wished to protest against unfair controversy, and thereby to draw attention to it. Even if half of Dr. Little's book was true, that was no excuse for the other

half being untrue."—Letter to Dean Church, December 21, 1881.

May it be that the "Kindly Light" will add more and more to the number of our Anglican friends, both clerical and lay, who are seeking peace of mind in Peter's barque. It is alone troubled spirits may find safe journeying to the Eternal Harbor.

THE PITY OF IT

"Save the Mountain," the Hamilton papers are urging. The first step is to prevent the Whitney government from securing any of its for Provincial purposes and selling it again when values increase. If the Whitney government had control of Westminster Abbey it would sell the marble tombs of the illustrious dead as raw material for soda fountains and lavatory basins.—Globe.

We have no desire to enter the list in praise or blame of Mr. Whitney. That would be politics. But it is worth while to make reference to the closing sentence of the paragraph. Many visitors to Old London are shocked at the manner in which the grand old abbey, one of England's noblest structures, erected by the monks in the days when England was a faithful and loyal child of the Church, has been desecrated by the innumerable marble statues representing quite a few persons who in their day were no better than they ought to be. The only reason for this perpetuating their memory is that their relatives had money enough to pay for the statue and influence enough to have it placed, or rather misplaced, in a sacred edifice designed for the honor and worship of the Holy of Holies. How different it would appear had England remained Catholic. Then there would have been seen within its walls pictures and statues representing our Divine Lord, His Blessed Mother and Foster Father and the heroes in the spiritual order whose names appear in the calendar of saints—men who lived and died in the contemplation and the worship and the love of the Author of all things. The rev. gentlemen who have charge of Westminster Abbey would, we doubt not, had they the power, remove these eyesores. But they are helpless. The State opened the door for them and the State is the supreme power in matters ecclesiastical, at least so far as the Established Church is concerned.

THE COLPORTEURS

From Quebec we are informed that in the village of Ville Ste. Pierre, near Montreal, an assault was made on Bible women and colporteurs who have for some time been distributing Bibles and holding religious meetings in that district. A young man recently arrived from France seemed to be the leading spirit in the enterprise. At a meeting which he held the electric lights were turned off and he and the Bible women were bombarded with rocks, eggs and vegetables of all descriptions. Taking the despatch to be true, although accounts of this description are usually very much exaggerated, it is to be regretted that violence was used and the offenders should be punished. Violence in dealing with such people cannot be defended. All good citizens should be on the side of law and order. We may say, however, that the visit of those proselytizing agencies in French Canadian villages is an impertinence most provoking, more especially when we remember that the habitants already have the Scriptures. Every French prayer book is a comping of Scriptural thought and these prayer books are used religiously by the people in their devotions. The French Canadians live the simple life, are very near to God, and their conduct in the civil and religious sphere is oftentimes, and justly so, held up for the example of the other provinces of the Dominion who boast of greater enlightenment. There is a vast field in the province of Ontario in which the proselytizers might work to better purpose. Thousands of non Catholic homes are without the Scripture and other thousands who have it never touch its

cover. Still other thousands search the Scriptures, and without chart or compass to guide them, without an infallible Church to interpret them, are hopelessly divided in their estimate of the meaning of the Word of God. The gentleman from France and the ladies accompanying him will find in Quebec no divorces, no race suicide, and various other abominations which are quite common in the other provinces which make claim of "advanced Christianity," and the people of which spend freely of their means to sustain those miserably small, inefficient and unsuccessful schemes for weaning the habitants from the ancient faith. At their own doors there are conditions oftentimes which would be a disgrace to paganism.

In the Toronto Globe of the 31st ult. we are told that the record of illegitimacy and infanticide in that city during the last few months is startling. It will be remembered that Toronto is the most non-Catholic city as well as the most anti-Catholic city in the world. The record of the child murders as given by the Globe is simply horrifying and it adds that the number of undischarged cases must be something appalling. If Monsieur the Evangelist from France and the Mademoiselles who accompany him would turn their eyes to Toronto it would be more in accord with the fitness of things. There should not, as we have said, be any violence in dealing with these meddling missionaries who do not know what they believe themselves. Contempt only do they deserve and contempt only should be meted out to them.

A LORD ON THE RAMPAGE

A person rejoicing in the somewhat attractive title of Lord Claude Hamilton—possessed of very great wealth—is on a visit to this country for the purpose of funding out ways and means for its distribution, primarily for his own advantage, was a party to a scene on the Royal Edward when coming to this country. A spirited debate took place along the line of what T. P. O'Connor calls "mostly about people." President Taft and Col. Roosevelt and the policy of the Asquith government were unparaphrasedly denounced by My Lord Claude Hamilton. The President he characterized as "a political kettle and Col. Roosevelt the pot. The Asquith administration he called political robbers and burglars, and averred that, like all burglars, they might die hard, but they were going to die and soon." The speech, we are told, created not only surprise but disgust amongst the many Canadians and Americans on board. Allowance might be made for this titled person on the score of verandey. Before he leaves Canada he will learn many things which will bring about a chastening of conduct. He will find that in this country a Lord from the old land counts no more amongst men on the street than the butcher and the baker, the carpenter and the blacksmith, the haberdasher and the cordwainer. This will bring him a soreness of spirit, of course. That must be expected; but after a while he will be made to recognize the civilizing influences of our customs and accept the situation. But My Lord Claude Hamilton did not have all his own way. On board the Royal Edward was also Dr. Gearin, ex-mayor of Montreal, a brainy, cultured, estimable Irish Canadian gentleman in whose veins flows the warm Celtic blood of his forefathers. He paid compliment to Taft and Roosevelt and Mr. Asquith and said that the government of the latter gentleman was possessed of colossal intellect, a description which caused Lord Claude Hamilton to burst into laughter. Who was it who wrote the poem in which occurs the line "The loud laugh that spoke the vacant mind." It matters not. The description fits Lord Claude Hamilton.

THERE WILL BE TROUBLE

The Lord's Day Alliance is held up for admiration by Rev. W. M. Rochester, its secretary, because it succeeded in stopping the operation of a trolley line between London and Port Stanley on Sundays. If to-morrow a vote in the counties affected were taken and an expression of opinion asked as to this achievement of the clerical gentleman connected with the Lord's Day Alliance, we think he would be condemned by a vote of two to one. The average man one meets on the street gives free expression to the opinion that the association named is becoming altogether too unreasonable and offensively meddlesome. "A laboring man," said Mr. Rochester at a meeting in St. Thomas, "suggested that the members of the Lord's Day Alliance be placed among the animals in the Toronto Zoo." This suggestion the secretary declared to be most damnable. The laboring man's extreme view of things is no justification for the use of the word "damnable." It is unbecoming in a clergyman. Still less is there a justification for this other declaration of his: "If a man cannot take the traction to get this much boasted breath of fresh air, why let him walk. If he wants it the law permits him to have a horse at a livery or an auto." Mr. Rochester here,

displays a botheadness and unreasonable unbecoming a minister of the gospel. His argument is in effect: "I will permit the well-to-do to go to Port Stanley with their team of horses or with an auto; but I will not allow the poor man's conveyance to operate on the Lord's Day." The pot is boiling for Mr. Rochester. Some day he will find that there will be a very pronounced rebellion in the congregations of the sects against the domination of these puritanically-minded preachers.

THE FIRST ACADIAN BISHOP

The appointment of the first Acadian Bishop serves to recall the part played by the devoted French settlers in the history of the Maritime Provinces. They settled in the most fertile stretches of Acadia—on the broad marshlands of Grand Pre and Tantramar, in the beautiful Annapolis valley—and there can be little doubt that their rich possessions excited the cupidity of the English settlers and the New England raiders, long before the Expulsion took place. The sad story of the Expulsion has been immortalized in the beautiful poem of Longfellow, and the defence set up by the apologists of Governor Lawrence, that the Expulsion was a measure of military necessity in the then condition of the country, altogether fails to satisfy those who approach the question without prejudice. However, at this day, perhaps little is gained by reviving those distressing memories.

The fact is that the remnants of that brave people found their way back to Nova Scotia, and joined such of their friends as escaped the expulsion by hiding in the forests. The fine lands which were once theirs had passed into other hands, and they were obliged to make new homes for themselves in less favored parts of the provinces. By their industry and frugality they thrived, and the blessing of God seems to have fallen abundantly upon this simple, clean-living, virtuous people. To-day the descendants of the handful of Acadians who survived the expulsion numbers over one hundred and thirty thousand souls in the Maritime Provinces.

They live in large and prosperous communities in different sections of the Provinces. They have a zealous and devoted clergy, speaking their own tongue, caring for their spiritual interests. They have three colleges where their youth receive a careful education, and to the credit of one of their principal Societies—the Society of the Assumption—about forty young Acadians are now receiving a college education at the expense of that Society. In that respect they are setting an example which their English-speaking fellow Catholics might well imitate.

The appointment of Bishop Le Blanc, which was altogether unexpected by him, is a deserved tribute to the French Acadians, whose loyalty to the Church has always been unflinching in the hard experience through which they have passed.

THE GRAFTERS AND BOODLERS

Recent events have served to convince many that our system of government through the ballot box looks somewhat awry. The best system of conducting public affairs is problematical to a degree. The monarchial mode will not even be thought of by those who have become wedded to the democratic. "The people must rule" is a favorite expression, and the stump orator will always gain untimed applause if he declares that he has pinned his faith to a system of government by the voice of the people. This would, of course, be the ideal mode of government were it not only too evident that popular selection too often carries with it a corruption which brings disgrace upon our civilization. A notable illustration of this is given in the city of Detroit, where about a score of aldermen were caught in the act of accepting bribes from a railway corporation to cast their ballots for the closing of a street. This was bad enough. But worse is to come. Many of these same persons sought once again the suffrages of the people and they succeeded in being selected as candidates by the "Primaries." The "Primaries" is a mode of selecting candidates than which a more corrupt system was never invented by the mind of man. At the beginning it might have looked very plausible in theory but it has worked out to the end that in many cases the most dishonest and the most dishonest men are foisted to the front. Nor is there a base electorate to be found only in the American republic. Even where there are no Primaries, as in Canada, we find the same conditions prevailing. Aldermen who gloried in their shame when found guilty of the most crooked practices in connection with municipal affairs in Montreal, were some of them again elected and some others received a very large vote. Referring to the matter of Judges, the Toronto Globe says that "beyond all question the appointment of the law officers by the Crown is better than their election by the