

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1909.

Mr. Thomas Coffey. My 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, and above all, that it is imbued with a strong Catholic spirit.

Mr. Thomas Coffey. Dear Sir: For some time past I have read your Catholic paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

LONDON, SATURDAY, SEPTEMBER 4, 1909.

THE CALL OF THE COUNTRY.

Many of our Catholic contemporaries beyond the line are putting forth their utmost endeavor with a view to inducing an exodus of our people from the city to the country. Amongst others the Michigan Catholic points out that time was not far distant, when to enjoy any of the privileges and consolations of his religion, it was necessary for the Catholic to locate in the populous centres of the land, but that such a day is now past, new villages springing up everywhere and scarcely any place so situated but that it has a priest to minister to the spiritual wants of the people.

The plea of our contemporaries is worthy of attention. It strikes a note hitherto heard but faintly over the vast areas of our broad Dominion. It is true the "call of the West" has become a slogan with which the country at large is familiar, but as of particular application to us as Catholics, the call has not, we think, been generally accepted.

Some years since the tendency to drift cityward and locate there, was perhaps for the majority having education, spiritual and secular, in mind, a thing to be commended. Opportunities for such elsewhere were rare and unsatisfactory. Conditions, however, have changed beyond all calculation, even during the last decade of years, and one time obstacles no longer exist. Many modes of transit have made traffic and organized waterways cover the face of the country. Settlement is thus made comparatively easy and Catholics with a little foresight may band themselves together, and dotting the country here and there with colonies, find themselves provided in short space with school, church and all else necessary to the carrying on of divine worship and to a life vital with Catholicity and to the spirit that makes for religious and secular progress.

It may be that all this will not satisfy, that the wealth of church ritual and its gorgeous accompaniments would be missed beyond recompense by some, but if it be true that thousands are going to seed amidst an opulence of church observances, is it not possible that those same backsliders might be strengthened by the necessity for striving after the things which now they find so easy of acquirement and their supineness turned to ruggedness in an effort to establish and retain things to which they are now indifferent?

From a utilitarian standpoint too great advancement has been made of late. Along the lines of agriculture, schools, institutes and conventions for the teaching and sending abroad the best and latest methods of farming, have been established and are common throughout Ontario at least. Beneficial results are being everywhere felt and more are promised. The life of the farm is not now or at least need not be, a drudgery, and the independence of country living, its communings with

nature and all else that it offers, never appeared in fairer guise than at present. It has been noted that even with the inferior opportunities of the past, that a large proportion of our prosperous business and professional men spent their early years in the country. With all this in view it would seem the height of wisdom that would direct our Catholic families in large numbers to the open areas that are even now calling them. To possess religious consolations for themselves and families, it is only necessary to have accord amongst a certain number being of prospective settlers, the number being large enough to assure the building of a church and its support, when a priest to minister therein will invariably be found.

It is then with full confidence in our message that we add our voice to that of our contemporaries who advocate settlement on the farms. A few strong and initiative leaders, here and there, capable of organizing Catholic settlements, are the one thing necessary. The settlements themselves will quickly follow.

PRACTICAL RESULTS DESIRABLE

In our issue of last week we drew the attention of our readers to the conditions brought about by our present educational system, a system which some time ago we were wont to laud and speak of in accents of pride as a great educational system of Ontario. Later we spoke in more guarded, less confident tone, because we, in common with others, were learning by experience and by the application of practical tests, that the teaching and training given by our schools were largely on the surface and in no wise adequate to the calls and needs of every day business life.

Canada, or at least Ontario, is as yet a new land. Its people are largely an agricultural and commercial population. That which tends to advancement along these lines upon which they are engaged is the thing above all others to be desired from a merely utilitarian aspect, and as this is the only purview of which the schools outside those under Catholic guidance take cognizance, it is a point to which attention must be directed.

Now and for years the secular education of the primary and secondary schools both Public and Separate has been along the same lines. The pupils in both have been tested, as we pointed out last week, in their passage from class to class and from school to school by exactly the same methods. The same examination papers have been handed out at all centres and results have been allotted to Separate and Public school pupils by the same set of examiners. This being so it is quite within our province to criticize the educational system of Ontario as a whole. As one proof that when tried the system has been found wanting we pointed out in our former article the bewildered and bewildering ideas of history entertained by those young men and young women soon about to be let loose upon the Province as fully fledged Normalites and therefore accredited as teachers and guides for the present day children and youth of the land. To day we wish to put forward another proof, one too touching a much larger class than even the Normal graduates referred to above. This is the great army of boys and girls to be found in every city and commercial centre, who are supposed to have sufficient knowledge in a general way, together with stenography and its accompanying instrument of the typewriter, to carry on the correspondence of business houses in a creditably business-like manner. In most cases these boys and girls, young men and young women, have diplomas of proficiency from some business school or college, and, strange as it may seem, it is not a lack of these special branches which causes them to fail miserably when tested by the exigencies and routine of ordinary every day business life. It is the foundation that is lacking. The old and ever to be reversed three R's have been woefully neglected, and the superstructure erected upon the fallible underwork proves altogether useless in the strenuous business life of to-day.

Business men the country over are calling out for competent assistance. In all too many cases only the weak and incompetent answer the call. Those who present themselves may take dictation at a "hundred or more a minute" and their fingers may fly over the keys of the machine with all the facile execution of the skilled pianist. But with all this results are often lamentable. Errors in grammar and spelling are gross and frequent, and punctuation oftentimes a thing unknown. Who or what is to blame? Once again impartial analysis must point to the schools, where the crowded curriculum with its multiplicity of subjects and its too early options has made thorough grounding in the essentials impossible, and has left the market ever at a premium where good business assistants are concerned.

A liberal education attained by much and varied knowledge is a good thing, and a thing to be desired. But before this and for a still pioneer and largely

commercial community, an education that will give the majority of our boys and girls a sound, systematic and working knowledge of the essentials before delving into the numberless extras, is something which is commending itself more and more to all interested in the prosperity of our country from a commercial and business outlook.

A DEAD WITNESS.

Very soon the world, the English speaking portion of it at least, will celebrate the two hundredth anniversary of Samuel Johnson, the painstaking, sometimes humorous, though often pious man of letters. Born two centuries ago, September 13th, Johnson deserves the gratitude and appreciative remembrance of the lovers of the English tongue the world over, but it is not as the author nor as the essayer of quaint and wise conceits that we wish to bring him before our readers, but as one who, though dead, bears testimony to the necessity for church and creed, things which many of the present-day men of letters are doing their utmost to sweep from the face of the universe.

"To be of no church," said this moralist, "is dangerous. Religion of which the rewards are distant, and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and re-impressed, by stated calls to worship and the salutary influence of example." What wisdom and knowledge of the necessities of human nature are revealed in this pronouncement of the philosopher of two centuries ago! His judgment on the subject of religion is on the side of security and solidity and in accordance with the needs of the limited conditions of the human side of humanity. Those who now-a-days preach one creed as good as another, or no creed at all, who would do away with the temple, altar and sacrifice, who deery ceremony and ceremonial, and who give nothing in return, forget the constituents of the human composition, this altogether apart from revealed religion or the commands of an omnipotent Being. Something tangible to which we may anchor is necessary, hence Johnson said, "to be of no church is dangerous," and he gives his reason, "because religion, animated only by things indefinite, will glide by degrees out of the mind unless it be invigorated and re-impressed by external ordinances, by stated calls to worship and the salutary influence of example." How logical and sane do not these sentences appear and rising as they do from the tomb of the centuries their clear call is a warning and a reprimand to the fickle-tongued and light-penned triflers of to-day who in the unrestful atmosphere of their environment flutter about, disturbers of the old order and giving nothing permanent in return.

How admirably in keeping are the words of Johnson with the attitude and teaching of the Church. How she invigorates her members and impresses her salutary teachings over and over by the emittiae and specialness of her ordinances. The ceremonial which to some is meaningless, is defended, if such were necessary, by these words of an outsider when he declared the occasion for "external ordinances" for "stated calls to worship" and the "influence of example."

The command for Sunday observance and obligatory attendance at Mass are wise and salutary from the statement of this outside witness, and the influence of example which he advocates is met by the assemblage engaged in religious exercises, an influence impossible to be otherwise exercised.

Looking back, it seems strange that so deep a thinker and one so honest in the expression of his thoughts, should not have journeyed further. It is strange that a plurality of churches did not appeal to him as absurd. The grace to distinguish the one lustrous light is not however given to all, but the soul of the Church has within its embrace many who, even unknown to themselves, are signed with the marks of the One fold, the Shepherd of which needs none to enlighten Him as to those for whom His arms must be ever open. But Johnson was too full of himself to see beyond his own circumscribed horizon.

THE SALOON AND ITS KEEPER.

To champion the good and condemn the evil, is and ever will be, part of the duty of every Catholic newspaper. Complying with this line of thought we have never hesitated to express our condemnation of the liquor traffic in its many vicious phases, even though in the doing of it we have offended some whom otherwise we might rank amongst our friends and supporters. There have been perhaps times when our championship of absolute temperance in the matter of alcohol seemed too intense, but if such a thought ever arose in the minds of the thinking portion of our readers, it will be forever put to flight by the words of Archbishop Ireland, the great prelate of Western America, whose utterance on the saloon and its keeper lies before us as we write. The far-seeing and power-

ful prelate of St. Paul does not deny that a worthy saloon keeper is an impossibility or that liquor selling might not be classed outside the things called morally wrong, but he shows, and that without difficulty, that so rarely are the conditions met with that would make the business of the saloon honorable, that for all practical purposes they are not worthy of consideration.

Archbishop Ireland gives us a picture of the ideal saloon keeper. He is, he tells us, an upright, honorable, conscientious man, who will never sell liquor to an habitual drunkard or to a person who has already been drinking and whom another draught will intoxicate; he will never permit minors, boys or girls, to cross his threshold; he will not suffer around his counter indecent or profane language; he will not violate law and the precious traditions of his country by selling on Sunday; he will never drug his liquor and will never take from his patrons more than the legitimate market value of the fluid. Upon these conditions being observed, says this great moralist, I will not say that the selling of liquor is a moral wrong, and he even admits that this ideal portrayed is possible. Perhaps you may have met him, he says. Perhaps Diogenes, lamp in hand, searching through our American cities, would discover him, before wearying marches would have compelled him to abandon the search, but this margin which the Archbishop allows only serves to accentuate the fact that, like the ancient philosopher whom he quotes, his belief in the possibility of the one whom he pictures is so slight as to be almost non-existent.

The Archbishop does not stop at things as they might be, but continuing he gives us a graphic and all too true picture of things as they are, things which in the lime light of the strong words before us are a portrait of sordidness and bare effrontery sufficient to make all but the already degenerate, and perhaps even they, flee the precincts of danger. I have at present before my mind, continues His Grace, the saloon as it usually now-a-day exhibits itself, down in an underground cellar away from the light of the sun, or if it does open its doors to the sidewalk, seeking with painted windows and rows of lattice-work to hide its traffic from public gaze as if a shamed itself of the nefariousness of its practices. The keeper has one set purpose—to roll in dimes and dollars, heedless whether lives are wrecked and souls damned. The hopeless inebriate and the yet innocent boy receive the glass from his hand. He resorts to tricks and devices to draw customers to stimulate their appetite for drink. Sunday as on Monday, during night as well as day, he is at work to fill his victims with alcohol and his till with silver and gold. This is his ambition; and I am willing to pay him the compliment that he executes well his double task. Such is the arraignment of His Grace of St. Paul. Strong and scathing it is beyond doubt, yet none can deny its truth.

There are few living within city or town who do not know either from observation or experience that the reality of the evils of intemperance in the matter of alcohol and of those who cater to it are beyond even the eloquent tongue or pen above quoted. The peace of countless households has been destroyed, families are being disintegrated daily, the career on many a bright road has been shortened, physical giants have become physical wrecks, lives have been extinguished and souls eternally lost through the blight and menace of alcohol. And yet the shadow of its presence is with us and it lifts itself in its ugliness, and with a power that fascinates its victims it holds them strongly in its unyielding and relentless grasp. The words of His Grace of St. Paul are none too strong and sweeping. So long as the saloon exists as a rendezvous for the indiscriminate distribution of alcohol just so long will those evils exist and so long too will the 20th century call for another Father Mathew to turn the tables and rescue the ceaselessly falling hosts from the now triumphant enemy.

THE BARCELONA RIOTS.

We commend to our charitable friend, The Christian Guardian, a letter which we copy in this issue from a religious sister about the riots in Spain. In its habitual impetuosity The Christian Guardian laid the blame upon both the racial character and the creed of the Spanish people. Our logical colleague formed some such syllogism as this: The Spaniards are Catholics; some Spaniards are in rebellion; therefore all Catholics are inclined to riot. Our friend reasons from the effect to the cause and throws in a conclusion with the pepper-castor of prejudice. Some Spaniards are rioting. All Spaniards are Catholics. Therefore all Catholics are rioters. We advise the Christian Guardian to read the sun's letter. It will show how wide the Methodist organ is from the mark—and testify the

religious fervor of the good Sisters who suffered from these socialistic rebels.

Mr. Martin Luther Rouse, of Toronto, writes a letter to that department of the Toronto Mail and Empire which is decidedly anti-Irish and anti-Catholic, a criticism of the inscription on the monument erected to the memory of the famine victims by the Ancient Order of Hibernians. The inscription reads:

"Sacred to the memory of thousands of Irish emigrants, who, to preserve the faith, suffered hunger and exile in 1847-48, and, stricken by fever, ended here their sorrowful pilgrimage."

Mr. Martin Luther Rouse of Toronto decidedly objects to the terms herein employed. He would have us believe that the paternal British Government of that day gave £10,000,000 to relieve the distress. We hasten to assure Mr. Martin Luther Rouse of Toronto that the British Government did nothing of the kind. It voted a large sum of money to charter ships to get rid of the Irish, level the cabins and turn the little farms into pasture land to fatten cattle for the English market. The inscription on the monument is the simple truth. The Irish Church Mission Society and its army of proselytizers were on the ground and Catholics who were willing to give up their faith were directed to the soup kitchens. But there was no soup for those who would not apostatize. Mr. Martin Luther Rouse of Toronto must have been studying some of the pamphlets issued by the Government of that day, the object of which was to whitewash their black doings. Mr. Martin Luther Rouse of Toronto would have us believe that the inscription is false because he has not read in any history that the Government money was not used for proselytizing purposes. There are people, we may remark, whose reading of history is very limited. We can assure our Toronto friend that the truth of the inscription on the monument can be vouched for by the writer of these lines, for he lived in Ireland at the time mentioned. One of the street ballads heard in the City of Dublin in those days explains the conditions. The first verse reads as follows:

"O come along to Merrion square, And as sure as my name is Riley Every northern thief will get mutton and beef, If he prays with Mrs. Smyley."

As to the cause of the famine the historian will lay it at the doors of the statesmen who brought about the union at the beginning of the last century. The names of Peel and Castlereagh will ever be held in execration in Ireland. The great Henry Grattan, a rigid Protestant, said that "the union of the legislatures was a severance of the nations; that the ocean forbade separation; that England in her government of Ireland had gone to hell for her principles and to bedlam for her discretion." Mr. Martin Luther Rouse of Toronto will muster in full force, however, when a popular measure is up for consideration and joyously march in line with the "nays." The noble and wealthy gentlemen are very wroth because the new budget calls for an additional tax from those who are best able to bear it, namely, the class to which the noble lords belong. To show their patriotism and intense love for the Empire, they wish to see Dreadnoughts built by the dozen and the army raised to a German standard, but contend that the pennies of the poor should pay the bills. Verily the House of Lords, as at present constituted, is a promoter of socialism. The claim of many of the members to distinction has been the royal favor only.

A GENERATION since the ex-priests and ex-nuns, or at least those who call themselves such, and many of whom are sailing under false colors, could easily find entrance to the pulpits of non-Catholic denominations. The public halls knew them too, and invariably one or more preachers might be seen on the stage, thus giving the performance their countenance and approval. A few weeks ago, in Motherwell, Scotland, much bad feeling was engendered by the appearance of some of those non-popery orators. Scenes of disorder resulted and now the sober-minded citizens are beginning to sizer up the situation. The Glasgow Herald truly says that "what is required, in addition to the firm enforcement of the law, is that the heads of Protestant churches in Motherwell should take steps not merely to dissociate themselves from the kind of Protestantism that is indistinguishable from rude intolerance, but to visit it with public censure." Happily we now rarely have occurrences of this kind in the Dominion of Canada. Protestant ministers as a rule have become disgusted with the "brand snatched from the burning." They recognize him as a fraud who is playing upon their credulity.

THE REV. JOSEPH HOCKING, whose literature, we regret to say, finds place in some of our Canadian Protestant weeklies, appears to be getting into trouble in England. In one of his lectures he stated that crime, cruelty and outrage obtained in monastic institutions. He is very careful not to specify any particular monastery. The editor of the Catholic News challenges the rev. gentleman to make a specific charge

higher criticism to lower that standard, necessarily finds itself in a perilous position in which its defenders can see nothing but defeat." This is very frank indeed. As to the future the same paper states that "the Protestant churches will gradually become absorbed, and that the final discussion concerning faith will be carried on between the Catholic Church and the Church of Jesus Christ of Latter Day Saints, the two extreme wings of the forces professing Christianity." It is altogether likely, however, that Mormonism will go the way of the other sects. "Outside of naturalism," says Father Doyle, who has just come from a missionary trip to Utah, "the Mormons have little religion now, and they are losing hold of their young folks. There can be but one victor in that final discussion."

ARCHBISHOP GLENNON, at the national convention of the Knights of Columbus, which lately assembled in Mobile, Alabama, gave a splendid address which should sink deeply into the hearts of the members of that excellent order. The constitution of the United States, he said, is a guarantee of religious liberty and the time had come when no set of men could array themselves against Catholic citizens because of their religion. His Grace urged the Knights to sustain every cause that is noble, placing citizenship above party and extending to all, irrespective of race or creed, the even-handed justice that they themselves demand. A grand expression indeed, and just what might be expected from a Prince of that Church which in season and out of season, preaches truth and justice and charity to all mankind. That his advice will be followed by the Knights we have no manner of doubt. He has but spoken the words that describe their procedure. Would we could say the same of all societies outside the Church. In Canada as well as in the United States, we have some whose practise is to keep Catholics in the background wherever possible. We have yet to hear where a Protestant as such has been denied a public position in places where Catholics form a majority of the people.

THE HOUSE OF LORDS is getting into an ugly humor again and the time is approaching when they will either have to be ended or mended. Lord Lansdowne is fearful lest this may be the outcome, if the budget of Mr. Lloyd George is rejected. This noble personage would dearly love to kill it, but he is afraid of the consequences. About one hundred peers attend the sessions of the House of Lords more or less regularly, but there are four hundred more who are purely ornamental and detrimental. They muster in full force, however, when a popular measure is up for consideration and joyously march in line with the "nays." The noble and wealthy gentlemen are very wroth because the new budget calls for an additional tax from those who are best able to bear it, namely, the class to which the noble lords belong. To show their patriotism and intense love for the Empire, they wish to see Dreadnoughts built by the dozen and the army raised to a German standard, but contend that the pennies of the poor should pay the bills. Verily the House of Lords, as at present constituted, is a promoter of socialism. The claim of many of the members to distinction has been the royal favor only.

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