

The Catholic Record

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Advertisement for teachers, situations wanted, etc. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

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 strong Catholic spirit.

LONDON, SATURDAY, FEBRUARY 8, 1913

LENTE REGULATIONS

The following are the Lente regulations for the Diocese of London: 1st. All days in Lent, Sundays excepted, are fast days. 2nd. By special permission of the Holy See, meat is allowed at all meals on Sundays and at the principal meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

In order, however, to safeguard conscience, the faithful should have the judgment of their pastor or confessor in all cases where they seek exemption from the law of fast or abstinence. Whatever may be the obligation in the matter of fast or abstinence, Lent is for everybody a season of mortification and of penance.

A special effort should also be made to have the sacred practice of family prayer in common, and especially the recitation of the rosary, a duty of honor and religion during this penitential time.

MICHAEL FRANCIS FALLOU, Bishop of London.

\$10,000,000 WASTED!

Ten million dollars for agriculture in the next ten years! The newspaper headlines emphasize this magnificent grant, and with reason. There is a very general appreciation of the fact that agriculture is our greatest industry; indeed it is greater than all others combined.

Ten million dollars in the next ten years. How many realize that probably twice ten million dollars have been spent in the last ten years, and the last state of agriculture is worse than the first.

It has been shown that by intensive farming, the crops might be trebled, the rural population doubled. Not only has this been conclusively demonstrated, but every facility is offered to the farmer to profit by all that has been done.

If the Georgian Bay Canal were built so that ocean-going ships could sail from Chicago to within ten miles of Montreal, but the last ten miles were left untouched, it would seem an insane thing to stop at that point.

That is precisely where all the work of all the Agricultural Departments and all the Governments stop with regard to the betterment of the farming industry. The crops might be trebled and the rural population doubled; but as a matter of fact the land is less productive, and the rural population is steadily decreasing.

What is the use of telling farmers that with more work, and more intelligent work, their returns would be much greater; when, as a matter of hard fact the average farmer knows that it is only by working early and late, only by drudgery that he can accomplish the minimum of work required in the present ineffective way of farming.

How can we reasonably expect him to attempt better methods which necessitate more help?

It would be idiotic to spend several hundred millions constructing the Georgian Bay Canal to within ten miles of Montreal and then refuse to complete the work.

The millions spent for the betterment of agriculture, and the millions more to be spent, will fail to bring any adequate return unless the vital question of farm help be taken into consideration, and its solution made part of a comprehensive scheme.

Last summer we dealt with this question in a series of articles; but the time is so opportune and the subject of such vast importance that we may repeat some of the suggestions then made.

Young men do not like farm work, not because the wages for other work are so attractive in comparison, but because under present conditions a man would be a fool to engage in farm labor for hire, unless, indeed, for a short time and for reasons other than the wages.

There is no possible chance, in the older provinces, for the farm laborer to graduate from his class into that of the farmer who owns his land.

What reason, then, have we to expect the man of average intelligence and ordinary ambition to engage in farm labor as a life work? Farmers complain of the poor help they are able to get, even for high wages.

Naturally, they have to depend on derelicts and casual laborers, since farm labor offers no sort of a career, not even a decent livelihood to the normal man who wishes at some time or other to make a home for himself.

So, notwithstanding the many and obvious advantages of country life, farm laborers, as a class, are extinct. The remedy? Provide the homes.

On every farm there should be a laborer's cottage, with an acre or so of ground, where he could live with his wife and children. They could raise a good deal of what they need on an acre of land; pasture for a cow would be gladly given by the farmer; fowl could be kept; and other features added that would make it possible and desirable for self-respecting men to engage in farm labor as a life-work.

The drudgery of farm life at present is not all in the fields; the farmer's wife is often more to be pitied than the man. If there were a class of farm laborers, their wives and daughters would be glad of the opportunity of earning something while relieving the drudgery of the farmer's wife. Help inside the house is as great a problem, often, as help in the fields.

It may be urged that the remedy, therefore, lies in the farmer's own hands. But the problem is too complex for so simple a solution. The possibility of maintaining a home must be offered to the farm laborer it is true; but a farm labouring class must be created. This is beyond the power of individual farmers. It requires a

great comprehensive plan with adequate organization. The Department of Agriculture, provincial or federal, in conjunction with the Department of Immigration could solve the problem.

The details of the plan are but details. In Ireland, with government aid, they have provided laborers' cottages. We are given to understand that the government loses nothing. It is really only government credit that is used.

If the representatives in Parliament of the farmers of Canada could secure the \$10,000,000 now promised for the betterment of agriculture, for the object of solving the vital question of farm help, they will render possible the better methods demonstrated by the expenditure of the millions through agricultural Departments; and they will confer a greater benefit on agriculture and agriculturists than if they secured \$10,000,000 yearly for the next ten years to be spent in the same old futile way which fails just short of reaching its object.

Ten million dollars at 3 per cent would cost the Government only \$300,000 a year. A cottage costing \$10,000 would only have to pay \$30 in rent to reimburse the government in full. The provinces and the counties might co-operate with the Federal Department of Agriculture. The individual farmer might bear a portion of the expense of building the cottage, with the privilege of obtaining absolute possession on repayment of federal, provincial and county loans or subventions.

In any case, \$10,000,000 more spent in the next ten years, leaving the vital question of farm help unsolved, will to a large extent be \$10,000,000 wasted.

At least the feasibility of the solution could be demonstrated by generous grants in aid of private initiative.

WHAT CAN WE DO!

Editor RECORD: Our school section is about half Catholic and half Protestant. The trustees are Protestants. Can they advertise for a Protestant teacher? They have done so. Have we any legal redress? What can we do?—A reader of the RECORD.

There is nothing in the Public School Act of this Province to prevent a School Board from advertising for a teacher of any particular religious denomination. If there were, fully one-third of the advertisements for Public School teachers in the columns of the Toronto Globe would be illegal.

In the case in question the Catholic ratepayers have three courses open to them, to submit to the unfair discriminations of the present trustees, to elect trustees less steeped in bigotry and intolerance, or to organize a Separate school.

By all means elect a Catholic trustee; the meetings of the Board will then be less like the meetings of the lodge. Perhaps the Catholic ratepayers have been as indifferent as the Protestants have been intolerant. Where Catholics are in the majority and the Protestants form a respectable minority there would be a Protestant trustee elected even if there was not a Protestant ratepayer at the meeting. We have never known a case where the Catholic majority was not fair, if not generous.

But if this spirit of which our correspondent complains can not be moderated, if a determined effort on the part of the Catholic ratepayers fail to abate the nuisance, then a Separate School should be organized.

A similar condition existed for some years prior to 1911 in the Township of Otonabee, Peterborough County. Catholics formed a very respectable minority of the Public School section, and the majority were displaying precisely the same spirit as in the case to which our correspondent refers. Acting on the advice of their pastor, the Catholics organized a Separate School Section which is now, we are informed, in a very healthy condition. Neither pastor nor people had the least intention of establishing this Separate school until they were practically driven to do so.

Our advice then should be to see the parish priest; through him, or through the Separate School Inspector all the necessary information may be secured; and exactly what steps should be taken may be ascertained. Get the right people to move in the matter. If the Protestants persist in making the Public school a Protestant school, let them have it; but keep your own taxes for your own school.

THE PRIEST IN POLITICS

We used to hear a lot about the Priest in Politics. It was an intolerable thing in Ireland. It was an argument against Home Rule. Now in the north of Ireland persons and even bishops may preach rebellion and incite to riot without incurring the severe strictures that used to be meted out to the Catholic priest when he helped his people struggling to be free.

To be quite fair, however, we should mention the fact that Anglicans in England have scathingly denounced the Church of Ireland ministers and bishops who have identified themselves with the rebels and rioters of Ulster.

We have grown accustomed to the parson in politics in Canada; but Bishop Mills in his "Charge" to the Anglican clergy of his diocese has rather surprised a good many. His Charge was a rebash of the stock arguments in favor of the Borden naval policy and against a Canadian navy.

Bishop Mills is not a partisan. He would not prostitute his high office to further the interests of a political party. He tells us himself he is not a partisan; and he also tells us himself that "he never gave a God vote in his life except once and that was for personal reasons." So that no one will accuse him of being a partisan.

He has light on this subject and why should he hide it under a bushel? He also assures us that "Mr. Borden is a devout churchman." Any misgivings hitherto felt as to the naval policy of contribution will now be allayed.

If a Catholic Bishop had endorsed Sir Wilfrid Laurier or Sir John Thompson and their policies for similar reasons and in similar circumstances he would hear something. And his ears would deservy to tingle.

THE SEMINARY BULLETIN

The first number of the "Seminary Bulletin," a quarterly publication in the interests of St. Peter's Seminary, London, Ont., has just been issued. The make up is a credit indeed to the publishers. The pages of the work teem with articles both interesting and edifying. The outstanding feature, however, is the part dealing with the response of the Catholics of London diocese to the appeal of their Bishop for assistance in the establishment of a diocesan seminary. The figures published for the thirteen parishes so far visited show the magnificent subscription of \$134,940.50. "We humbly submit," says the Bulletin, "that there is no similar fact in the history of the Catholic Church in Canada. But it is not alone the contribution of the money that makes this event unique; it is also, and especially, the spirit in which the appeal is received. Everywhere good-will, generosity and heartfelt wishes. The publishing of the letters which accompany the payment of subscriptions would constitute a remarkable evidence of the feelings of the people of the diocese."

The history of the First Cash Subscription given in the Bulletin makes touching reading: "On the afternoon of the first announcement in St. Peter's Cathedral, London, of the establishment of a Diocesan Seminary, a gentleman of the congregation gave his little granddaughter—a child of six years of age—25 cents. The following morning, this little child, unknown to her parents, brought the money to her teacher in school, and said to her: 'Sister, this is for the Bishop.' Thus it happened that the first cash subscription in the Diocese of London came, like a direct message from God, from one of the littlest members of the flock. The identical 25 cent piece which was handed in by the little child will be placed in the Corner Stone of the new Seminary, in the humble and heartfelt conviction that a cause which could prompt such generosity must be blessed by the All High."

Some forty parishes remain where an appeal is to be made and the hope is confidently indulged that all of them will contribute their rightful proportion to the grand work. The completed Seminary will surely stand as a worthy monument to the loyalty and piety of the Catholics of the diocese as well as an eloquent testimony to the faith and foresight of the devoted chief pastor who inspired and promoted this noble undertaking.

We publish herewith a summary of the subscriptions to date. The figures speak for themselves:

Table with 2 columns: Location and Amount. Includes St. Peter's Cathedral, London (\$53,940.00), St. Mary's, London (\$15,435.00), Wallaceburg and Dresden (\$5,320.00), St. Joseph's, Stratford (\$11,645.00), Immaculate Conception, Stratford (\$3,550.00).

Table with 2 columns: Location and Amount. Includes Kinkora (\$2,555.00), Dublin (\$2,470.00), St. Columban (\$2,620.50), St. Patrick's, Biddulph (\$2,930.00), Sapientia, Our Lady of Mercy and St. Joseph (\$9,345.00), Mt. Carmel and McGillivray (\$4,905.00), St. Alphonsus, Windsor (\$13,210.00), St. Mary's, Woodstock (\$7,215.00), General Contributions (\$1,568.81), Total (\$136,509.31).

TIMELY TOPICS

The Roman correspondent of the Tablet denies emphatically the truth of the press report flung broadcast over the world some days ago that the Holy Father had appealed to the Powers to withdraw the Holy Land from the Turkish sway. It is the old story over again. Whenever interest threatens to flag for want of genuine news the Roman press agencies can always be counted upon to "deliver the goods," in the shape of a sensation in or around the Vatican. For this reason well-informed persons receive with a taint of suspicion all despatches dealing with Roman events. It is a sorry complicity to the press agencies in Rome to say that discerning readers believe these despatches only when they have independent confirmation of their reliability.

That surely was the "unkindest cut of all" dealt by Derry "loyal and true" to the noble Carson and his fire-eating "covenanters." Derry proclaiming herself a Home Ruler! The Ulster "unit" smashed to pieces! What must the world think now of the antics and hysteria of last September? At all events Ulster, with a right that cannot be challenged, has spoken for herself with no uncertain voice, and with seven-tenths of thirty-three of her representatives pledged to Home Rule, insists on sharing in the benefits of that measure of justice and freedom to the Irish nation.

The principles and known record of Senhor Afonso Costa, the new premier of Portugal, do not encourage hopes of either a peaceful or just administration. His name is held in execration—and deservedly—by thousands of honest Portuguese who, owing to his past tyranny, have rotted in dungeons or been flung out of the fatherland. The persecution of the Church in Portugal was largely his act and deed. It may, however, be just as well for Portugal that she should get a satiety of Costa and those of his ilk. The body politic is not likely to improve in health until in its disgust it has vomited forth these noxious elements.

The "Annuario Pontificio," which ranks with the "Acta Apostolicae Sedis" as an official medium for the communications of the Holy See, comes out for 1913 with an endorsement of the list of the popes given in the mosaics of the Basilica of St. Paul outside the walls. This means that the names of five popes have been lopped from the list heretofore followed and Pius X. appears as the two hundred and fifty-ninth instead of the two hundred and sixty-fourth of the popes. In national complexion one hundred and one of the Pontiffs were Romans, one hundred and seven were natives of other parts of Italy and only fifty-one belonged to other countries.

The Dublin Review of January contains a short but suggestive appreciation of the Irish dramatic movement as exemplified in the literary productions of Synge, Mr. Yeates and Mr. Lennox Robinson. The writer, Mr. Charles Bewley, finds much to warrant the criticism that greeted the Abbey Theatre players on the occasion of their tour of the United States last year.

The writers of these plays were born and bred in Ireland. But while they are Irishmen in the geographical sense of the term, it appears from a study of their literary productions that they are strangers to the Ireland of Gerald Griffin and Aubrey de Vere. Their conception and interpretation of the Irish character are based on a knowledge that does not penetrate beyond the surface. Their sympathies are "with the Irish people" but not "of the people." The religion of the people and the part it plays in their lives seem unexplored regions to them. Their ideas on the relations of the Irish peasant to his religion are glaringly erroneous. The Irishman they portray is, as a consequence, not a complete representation of the typical Irishman. He is the Irishman in his primitive and barbaric state, subject

not to the sway of reason, but to the dictates of uncontrolled passion. Their work is the resurrection of a species that fails of recognition today because it fails to embody the salient characteristics of the present-day type. Their cardinal sin lies in their labelling as Irish that which is but an abnormal characterization of the Ireland of history, of tradition, of religion.

THE KRZYZYSINSKI CASE

In the CATHOLIC RECORD of the 4th of Jan. we published the following letter from the Chaplain of the Lazaretto, Fracadié, N. B., Rev. Joseph M. Levasseur:

Lazaretto, Fracadié, N. B., Dec. 20th, 1912. Mr. Thos. Coffey, L.L.D., editor of CATHOLIC RECORD, London, Ontario:

Dear Sir:—Having noticed in your columns some weeks ago a reference made to a statement published in the Guardian, Charlottetown, concerning a man by the name of Krzyzyski of McMaster University, Toronto, who is said to have reported that he had been teaching languages in a Catholic Institute and had been imprisoned in a monastery in Quebec for attending a Protestant Polish mission. One of our patients in the Lazaretto, a Baptist minister, who reads the RECORD has a son attending McMaster University, Toronto, to whom he sent the statement taken from the RECORD. He has learned that the young man is really at McMaster, and that he is willing to give all particulars.

This would give you the opportunity to ascertain the name of the Institute in which he taught, and the correctness or incorrectness of his statement concerning his forcible detention in some monastery. We should be very pleased to know the result of your investigation for the sake of our Baptist friend who has but one side of the story. Yours very sincerely, Jos. M. LEVASSEUR, priest, Chaplain of the Lazaretto.

P. S.—I am enclosing the son's answer to his father's inquiries. J. M. L. I note your question about Krzyzyski. He is here and the boys all seem to know his story, which is the same as the report you heard. The Methodist Guardian probably got its article from the Toronto World, in which the story appeared over two months ago. Krzyzyski is a Pole and was a language teacher in Montreal. He seems to be a very nice young man and appears to be perfectly truthful. Now if the CATHOLIC RECORD wants more news, or wants to expose the school and priests in question, let them write to Mr. Krzyzyski, McMaster University, Toronto, Ont., and he can give them all particulars. Dr. Farmer or Dr. Trotter could also tell you the whole story probably. Personally I only know that Krzyzyski was a nice young foreigner until you asked about him and I had to inquire.

We will send Mr. Krzyzyski a marked copy of this week's CATHOLIC RECORD with a request to give us particulars.—Editor RECORD.

The morning mail of January 27 brought us the following letter from the young man in question: Toronto 26 1 1913 My Dear Sir:—Few weeks ago I received a paper in McMaster University The Catholic Record in which you ask for some particulars. I am just wondering why you could not understand the untruth and the impossibility of an imprisonment in the Catholic Quebec Monastery for attending a Protestant church. Well, today the Catholic authorities are very cautious and very strict in education, especially in preparation for the priesthood. They don't do anything like the overnamed case, the real fabulous story. One thing is true: that is, that I was educated in a Monastery, but not in Quebec only in Austria, in my native land, by the P. P. of La Salotte. In addition to this I was not imprisoned. The life in the Monastery was full of Divine thinking, beautiful and very religious.

I don't wish to tell you everything about my departure from home, about the losing of my position as a teacher in Montreal, only I want to say this: In omnibus rebus, amice, respice finem.

Excuse me, Sir, my writing and my strong order to you. I should have done that before, but I thought it unnecessary, untruthful and this below my notice.

I remain yours LADISLAUS KRZYZYSKI P. S.—Please supply me every time with a copy of your Newspaper and I'll remit monthly.—L. K. Please insert this letter in your next issue. [Initials his.]

Comment upon the above is unnecessary. Bigotry has given some people a mental twist which makes them an undesirable element in the community. Manufacturing canards about the Catholic Church is to them a favorite occupation and oftentimes developed to an extraordinary degree because revenue may be derived therefrom by playing upon the credulity of innocent Protestants. As to who is responsible for the miserable subterfuge above referred to we will

leave our readers to judge. It is now in order for the editor of the Charlottetown Guardian to make explanation.

NOTES AND COMMENTS

THE DELIVERANCE of the Anglican Bishop Mills upon the Navy question which has given rise to much discussion in the daily papers is a curiosity. No one will deny to him the right to have his opinions on this or any other political question, or to give public voice to them, and if the Synod of Ontario, to whom the charge was addressed, likes that sort of thing, that is its own affair. Had any Catholic Bishop, however, indulged himself in the same way, one can easily conceive what a turmoil it would have made all over Canada. But Catholic Bishops are not given to assailing public men or to calling their patriotism into question without just cause. And it will not work to the advantage of either Bishop Mills or the body he represents to identify themselves with an opposite policy.

TORONTO, EVER conspicuous for its perverted patriotism and contempt for the un-British elements of its population, is once more to the fore with a decision on the part of its Board of Control, to give no employment such as snow-cleaning, etc., to any "foreigners," so long as English-speaking laborers are available. To this unjust discrimination, the Italians of the city, who are rate-payers and property holders, have taken exception, and forwarded to the Mayor and City Council a dignified protest against such a policy of discrimination. But with an Orange mayor, and a council elected and controlled by the lodges, such a protest is not likely to have weight. They might better ask the "Irish Rifle Club" to waive its objection to Home Rule.

MEANWHILE, although Italians and other "foreigners" are to be so discriminated against in the matter of public employment the effort to rob them of something more precious is to be continued. The British and Canadian Bible Society is, according to press reports, to make a systematic attempt to proselytize them. "A scheme for missionary enterprise," says a daily paper, "which when carried out will mean systematic visitation of all foreigners in the down-town sections by college men, was promulgated by Rev. W. E. Hassard, B. A., B. D., at the annual luncheon of the society." The proposal is to form classes in the several denominational colleges to study the twenty different languages spoken in the foreign colony, and then "to make systematic house-to-house visits and read the Bible to those ignorant of English in their own language."

THE SCHEME CERTAINLY is a great one, but, if we might be permitted to offer a suggestion, why not, at the same time, read to these benighted foreigners a few extracts from the text books in use in the same colleges? They would then have some opportunity of understanding what the Bible has come to mean in these latter days to those who circulate it so industriously. They would learn from these text books that in such hands the Bible has been robbed of its supernatural character, its authority been undermined, and its character as a witness to God's dealings with men been explained away. The foreigner would then have some warrant for attributing a measure of honesty to his teachers. As it is, so far as they treat them seriously at all, they must regard them as wolves in sheep's clothing.

WITH THE DEATH of Bishop O'Connor of Peterborough the Province of Ontario loses the last but one of an illustrious generation of spiritual rulers who in their day laid broad and deep the foundation upon which the fair superstructure of the present rests. At the time of Mgr. O'Connor's consecration, May 1889, the whole of Ontario, East of Ottawa and Pembroke, was comprised in the Ecclesiastical Province of Toronto, over which Archbishop Lynch of pious and venerated memory had presided from its election in 1870 until his death in May 1888. Kingston, under the pastoral supervision of Mgr. James Vincent Cleary, was not erected into a separate Province until the July following. Bishop O'Connor's consecration, and Alexandria and Sault Ste. Marie as dioceses had not then come into existence. Mgr.