

exists, and the salutary influence exerted is everywhere felt.

Thus spiritually fortified, the French-Canadians have victoriously withstood the forces that have weakened others. Their Faith is pure; their morals uncorrupted, and their homes the reflection of their purity and integrity; and in proof of this it is but necessary to point to the big birth-rate among them.

In 1890 the Government of the Province of Quebec passed a law granting a piece of land to every head of a family that could boast of 12 or more children. This grant was later changed to a cash premium. Until 1905 a total of 5,414 families received the premium. Of this number 150 families had 14 to 18 living children; in some cases where one or the other of the parents was married twice, the number of living children ranged from 18 to 27 children. Since the foundation of Quebec in 1608 there have been entered upon the parish registers up to 1883, a total of 2,900,000 births, or 67.25 per 1,000 population. French-Canadian families of 8 and 10 children are not uncommon. The average size of a family is 5 children—an average that will be maintained, one should think, unless alcoholism, which is beginning to plague our race, pervades the rural districts.

The fact that the French-Canadian families have not yielded to any considerable extent to the tendencies of the times, one can not repeat often enough is due entirely to the splendid Catholic Faith. The fear of God has actuated them in their lives. The dread of poverty, so frequently associated in the minds of some with the existence of a large family, has not influenced them to thwart the laws of nature or to outrage the laws of God. Their reward has been a progeny that is physically, mentally and morally equal, if indeed not superior, to any people on the face of the earth. The boys are manly, the girls womanly; for the very existence of many children in a family helps to develop traits and characteristics that raise them in many respects above the pampered children of the rich. Physically they are strong and healthy. When the children are from nine to ten years old they begin to help the parents. "Work with me," shouts the hysterical sentimentalist. "Terrible, is it not to put children of nine to ten years to work?" No, monsieur or madame, it is not terrible. They work not beyond their strength; they are not overtaxed; it is a species of play for them; they are out in the field with their fathers and mothers; their is light and invigorating. The proof of this lies in the fact that they grow up into physically strong and healthy men and women. Nature seems to approve of it, even though modern sentimental, selfish, non-child-producing society frowns and pretends to be shocked.

The very large families abound in the rural districts. It is these families that have turned the forests into farms; it is the labor of these families that has increased the values of the lands. It is the children coming from these big families that have gone to settle new regions, to help develop other lands, to enrich new communities. And this is the course of progress that builds up towns and cities and makes a nation mighty and prosperous.

We who live in the big cities, enjoying the comforts and luxuries to be found there, sometimes forget, or at least do not properly esteem them, that the magnificent avenues and boulevards over which hundreds of automobiles are speeding at this moment, were, in many cases less than a hundred years ago, rough roads, leading over prairies or through forests; and that where to-day are skyscrapers or mansions, stores and factories, our forefathers laboriously tilled the soil, planted their gardens, or cultivated their farms. The descendants of many of the early French-Canadian farmers have helped to make the cities populous; many emigrated to distant districts where, like their ancestors, they follow the business of farming. During the past thirty years agriculture has proved profitable, and it is owing to this fact that at the present time there is less need for the children of big families, when they attain to years of maturity, to strike out for themselves in new regions. Families are kept together more than in former times.

But, says the eugenicist and pseudo scientists, the death-rate is high in large families; infant mortality is prevalent where there are many children. And when they say this they imagine that they have delivered themselves of much wisdom. It requires no scientific mind to see that necessarily where there are many births there are bound to be a correspondingly large number of deaths; but this one point must not be overlooked, that the percentage of deaths among the large families is no greater than among the smaller families and even if there were a greater percentage it is possible to find the explanation which, in most cases, is quite unrelated to the existence of a large family.

In Canada, as in other countries, are to be found the same causes which produce death among infants. There have been years when the death-rate was higher than in other years, but this is not an unusual phenomenon. The sudden appearance of epidemic diseases is still to be reckoned with among all classes of people and in all countries. Until comparatively recent times the infant mortality rate has been high everywhere, but with modern observance of hygiene, sanitation, etc., there has been a steady decrease.

The following statistics are compiled by the Hygiene Council of the Province of Quebec. (Statistics for 1905 and 1907 are omitted because incomplete.)

Year	No. of Births	Death Rate per 1,000 of live births
1899	57,765	8.89
1900	58,818	10.08
1901	55,398	9.49
1902	51,134	7.39
1903	60,419	7.97
1904	60,731	6.61
1905	61,371	7.28
1906	64,914	12.83
1907	71,074	10.66
1908	73,824	12.84

The average duration of life of children coming from large families is about



The destruction of the house fly is a public duty. Almost every American State Board of Health is carrying on a crusade against him. His filthy origin and habits, and the fact that he is a pestilential laden with disease-producing germs, makes him one of the greatest enemies of the human race. If the housekeepers of Canada will use

## WILSON'S FLY PADS

permanently, this pest will be tremendously reduced.



the same as elsewhere. Unfortunately the public authorities have not taken up the study of this particular phase of the question; but what better proof can be asked for than the very existence of a large family, and the doubling of population every twenty-five years.

The official census statistics for 1911 have not yet been compiled, but the last published tables (1901) throw an interesting light on this subject. According to these figures there are given for a population of 1,084,000, old people from 70 to 74 years of age, 22,182; from 75 to 79 years of age, 14,080; from 80 to 84 years of age, 7,281; from 85 to 89 years of age, 2,856; from 90 to 94 years of age, 839; from 95 and above, 260. Advocates of the eugenic movement are showing a disposition to teach that frequent child-bearing has the effect of breaking down the health of a mother. French-Canada throws back the argument. No country in the world has a stronger, healthier, handsomer population of mothers. A French-Canadian woman has no physical superior in the world. Even in the country districts where they work hard, the percentage of not only physically strong but of attractive womanhood is very large. But such a statement scarcely needs to be made, for already the physical development of the French-Canadian man has been pointed out. How could the race in general give us the hardy, well-set-up type that we see in the Province of Quebec and elsewhere, if the mothers were lacking in health? Besides it must be remembered that it is not one generation which is back of the strong race inhabiting Quebec and other provinces of Canada today, but many, for the French Canadians as a people date from 1751. A race which has increased from 55,000 to over 3,000,000 in five generations, and now gives us the spectacle of a race of strong, sturdy people of an average height of five feet nine inches, certainly has nothing to complain of in the health of its mothers.

Do the large families in French Canada prevent the parents from properly educating their children? In the archdiocese of Montreal there is a Catholic population of 472,000. Roughly, we might say that 400,000 of these are French-Canadians. For this population there is one university, having a normal school and faculties of arts, medicine, law, etc. There are eight classical colleges, and 731 Catholic schools. And then we have spoken only for the boys. This does not count the numerous educational boarding schools and other educational institutions for women. In this archdiocese alone there are 88,000 pupils.

In the archdiocese of Ottawa there is a university fully equipped, and one classical college. There are 450 Catholic schools with 30,000 pupils. It must be remembered that this diocese is mixed English and French, with French predominating, and many Catholic children go to the Public schools.

The archdiocese of Quebec is almost exclusively French Canadian. The Catholic population numbers about 390,000. There is again a fully equipped university and three classical colleges. There are 1,750 students of the classics. There are 1,272 Catholic schools and 30,600 pupils.

In the diocese of Chicoutimi there is a French-Canadian population of about 73,000. There is one splendid classical college with 325 students and 5 other institutions called colleges but which really are commercial schools. No statistics for schools and for girls attending are given.

The diocese of Joliette has a French-Canadian population of 63,000 and 1 classical college. 7 commercial academies, 280 parochial schools with 11,200 children attending.

In the diocese of Rimouski, with a French-Canadian population of 90,000 there is 1 classical college and 6 commercial academies, and 48 schools with 16,000 pupils.

In the diocese of Trois-Rivières, with a French-Canadian population of about 85,000, there is 1 classical college with 8 academies for boys, 200 Catholic schools and about 17,000 pupils.

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In the diocese of Valleyfield, 5 counties, with a French-Canadian population of about 50,000, there are 2 classical colleges and 5 commercial academies for boys, 218 parochial schools with about 6,500 pupils. This gives a very fair idea of the number of schools and colleges in the Province of Quebec.

The percentage of literacy is as high as in any other part of North America. All the children can read and write, and none of them are deprived of school advantages.

The French-Canadians have few millionaires among them, but there are a few. On the other hand, they have no poor. The poor even in the great city of Montreal are not French-Canadians. Among the smaller places one town, Nicolet, will serve as an example. Confronted with one of the citizens, the writer asked him if there were a large number of poor. He answered that practically there were no poor. "We are neither rich nor poor. Every one makes a living, and a comfortable living. Our farmers are even prosperous." The question was asked if the large families did not have the tendency to make the people poor, and he laughed and said that on the farms the large families were a distinct advantage, for, while farmers in English-speaking portions of the country could get no help at all, the French-Canadians never lacked for it.

Poorhouses are not common in Quebec as in other places. There are of course always some old and infirm people who naturally would become a public care, but these are taken care of, as in the middle ages, by the religious institutions, so that the poorhouse is not so frequently seen as in some other sections of North America.

A visitor to Quebec on one occasion was driven by a charrette to Mt. Morency Falls. He noticed the long thin farms of the French-Canadians which line the way. They are very peculiar on account of the houses being close together and the farms running back sometimes for miles, like a slender ribbon. The charrette turned to the traveler and said: "Monsieur, all these people own their own homes. There are fewer mortgages in the Province of Quebec than in any other part of our country."

To sum up the French-Canadian country, which really is the Province of Quebec; it is a country without rich, without poor, without a stringency in the labor market, without divorce courts; full of happy-faced children, strong men, hard-working but physically perfect women, religious, thrifty and happy. As to its future, its population occupies only a tenth part of what it could occupy and find subsistence. It has vast water power, has the largest city in Canada within its borders as well as the oldest. In one of its manufacturing towns, Chicoutimi, it has a labor union run on the principles set down by Leo XIII. in his encyclical on the condition of labor, which brings peace and harmony between the workman and the capitalist.

One of the most magnificent sights the present writer ever saw was on the occasion of a mission in the city of Quebec, attended entirely by workmen, who came to the mission with their dinner pails in their hands, and in their working clothes. And thousands of them filled the church to the doors. Next to the farmers these workmen are the backbone of the French Province of Quebec, and they are all fathers of large families who bring up their children in comfort, though not in luxury, and always in the Fear of God.

## WHY THE SERVICES ARE IN LATIN

Nothing puzzles some non-Catholics so much, in reference to matters Catholic, as the fact that our church services should be rendered for by far the greater part in Latin. Father George Bamfield, of the Oratory, London, deals with the matter in one of the Catholic Truth publications, and tells of his argument with an amiable, if heavy-headed, non-Catholic on this particular subject. The Protestant complained that the choir sang in Latin, the priest sang in Latin and "spoke low, as if he did not want anyone to hear him" when he prayed. Father Bamfield had a hard task to point out that, despite the Latin the less educated of the Catholic congregations understood the Mass far better than the Protestants understood their English prayers. The non-Catholic admitted willingly that the Catholic Church seemed to welcome and attract the poor.

In the first place, Father Bamfield said, there was no use in the Mass being recited or sung in English; and in the second place, there was much use in it being sung in Latin. In celebrating the Mass, the priest is not only praying; he is doing a work which is greater than prayer, and the people join him in the work he is doing. The one great Act the priest performs is a sacrifice, as ordained by God; for nowhere is it read that He ordered the people to use personally any particular form of prayer; each man has his own according to his heart, his grief, his joy or his repentance. The duties of the people, however, were two: 1. To be present in the Temple while the priest sacrificed. 2. To feed upon certain parts of the Victim. They, therefore, joined with the priest in his Act, but did not join with him in any particular prayer or sacrament to that Act. It consequently matters not what the language be which the priest may use at the Altar; what the people join in is the great Act of worship, not any form of prayer.

The non-Catholic persisted in his enquiries, and asked why Latin should be the tongue actually used. He was told that in Prayer the words and feeling or sentiment are all; but in sacrifice the thing done counts for most, the words said being of secondary importance. The sacrifice must be the same for all; the Prayer may be different for each according to his disposition. Catholics are not poor in prayers in the English tongue, a fact that is shown by another fact, namely, that all the good parts of the Protestant Common Prayer Book are bodily taken from Catholic sources, and much altered. Unlike the Protestant Church services, moreover, of which the larger part changes day by day, the Catholic Mass does not change. It is the same day by day, and

only the Gospel of the day varies. The same unchanging Sacrifice is the cause and guide of the intensity of Catholic devotion, and the liberty given the Catholic to pray during the Sacrifice as he wishes, makes the same worship ever new.

Since the universality of the Church is one of her characteristics, it is only fitting that the devotions rendered in the course of the Act of Sacrifice should be universal and given everywhere in one and the same tongue. So men, gathered as on the day of Pentecost from all nations under heaven in one mastery, or in one church, can not only be present at the same Sacrifice because it is an act in which they all join, but can join in the same psalms and the same prayers in the very same tongue to which they were each in his own land. Clearly this is good for both layman and priest. The priest who is ordered away to China at a moment's notice, can say his Mass just as quietly when he arrives there. It would puzzle a non-Catholic clergyman, however, to read his prayers in any other but his native tongue. To this the non-Catholic assented.

There is a greater reason, however, as Father Bamfield insisted; Christianity, he told the non-Catholic, is no longer Christianity if it be changed. Christianity added to, or Christianity taken from, is not the Christianity of Christ. The care of the Truth is the great and the first duty of the Society of Christ—the Catholic Church. It follows, then, that the Mass, if it be changed, ceases to be the purpose of the Church; the meaning of each word is established and cannot alter. What Cicero meant when first he spoke the words in the Senate at Rome, what St. Jerome and St. Augustine meant—that same is meant to-day, and will be meant when the world ends. What an English-speaking Catholic means by the Latin word, that

the Frenchman means, and also the Italian, the Austrian, the Hindoo, and the Jap who are acquainted with Latin. All who know living languages are aware how the meanings of words vary in different ages. In Chaucer, for example, it is very hard to follow the language without notes, and the French of Rabelais is very far from the French of Chateaubriand. By the use of Latin, a fixed and settled language, the Doctrine of the Church is enshrined in one unchanging tongue—as unchangeable as the doctrine. Hence, no wrong idea can be brought by the growth of the language into the first Christianity taught; and in this we have another reason why Latin is best. Latin was the language of Europe, and because Europe has spread itself, by its peoples, throughout the world, Latin is the best of the world-wide tongues that have died.

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Answering "Question Box" questions: "How the Bible was lost and came to light again?" and "Whom are we indebted to for the Bible?" the Catholic Herald (England) gives some interesting facts on the subject: "The Bible was never lost. The questioner is evidently one of those who hang on to the legend that Luther brought to light the Bible which had been hidden away by the Medieval monks. The Bible was made up into its present form about 400 A.D., and was preserved in manuscript all through the succeeding one thousand years by the Catholic Church. When printing was invented, the Church also printed the Bible. In all 626 editions of the Bible and portions of the Bible were issued by the Catholic Church before ever Luther's German version saw the light in 1534. All this shows that the Bible was compiled, preserved, taught, translated

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and printed by the Catholic Church all through the ages. Had it not been for her, the book would have been lost. When the 'reformers' came along, the only thing they did was to cut some of it out and mutilate the rest. It will easily be seen from these facts to whom we are indebted for the Bible—in the first instance, of course, to God the Holy Ghost; to the Apostles and Evangelists whom He inspired to write it; and to the Catholic Church to which they belonged, for preserving and handing it down.

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