

The Catholic Record

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LONDON, SATURDAY, MAY 7, 1921

CANADIANIZING THE FOREIGNER

On both sides of the line the "foreigner," the non-English-speaking immigrant, is regarded by a noisy section of the press and people as the great problem of citizenship. Americanization is the magic term which our cousins over the border believe will solve the problem; and on our side we hear similar loose, sometimes hysterical, talk of Canadianizing the foreigner.

While here in Canada it is apparently taken for granted by the "Canadianizers" that making the English language the sole language of the schools and proselytizing those not of the Protestant religion is the obvious and certain method of attaining their object, in the States many have seriously studied the problem and have arrived at quite different conclusions.

It never seems to have occurred to our Canadianizers that the fundamental social virtues of honesty, industry, thrift, of human faith and hope and love, are of much more importance, much more useful and necessary in the promotion of good citizenship than the knowledge of the English language; and that the ethical sanctions for these virtues—whatever they may be—may not be tampered with or destroyed without the gravest peril to that very Canadian citizenship which the officious—mayhap unwitting—meddlers in their indiscreet zeal profess to be desirous of promoting and upbuilding.

Yet that is precisely the grave danger which thoughtful and observant study has led intelligent Americans to recognize as of the very essence of the problem. Writing in the New York Times Magazine L. P. Edwards characterizes the movement as "one of the periodic attacks of Know-Nothingism" from which the United States suffers. As Canada's problem is identical with that of our neighbors, his observations apply here with equal force. After referring to the hysterical outcry against the peril of the foreigner, Mr. Edwards goes on:

"Now it is known to every respectable sociologist in America that our recent Eastern European immigrants, including the Russians, are just as peaceable and law-abiding people as native Americans of native American ancestry. This is a fact about which there is not the slightest doubt in the mind of any competent informed person. It has been repeatedly established by careful studies made by the United States Bureau of the Census; by various State boards and by highly qualified private foundations.

"Furthermore, the most honest, thrifty, industrious, upright, God-fearing and conservative portion of our foreign population is precisely that portion which has clung most stubbornly to its native ways of life and has been least influenced by American customs. Our immigrants upon changing their foreign languages, customs, beliefs and ideals upon becoming 'Americanized,' deteriorate profoundly in moral character; deteriorate to a degree that shows itself in the criminal statistics. "It is very fortunate for the moral welfare of millions of our foreign population that the present furore for 'Americanization' is destined to fall in its object. Its failure is in its own nature.

This writer maintains that the 'Americanization of the foreigner' should be spread out over three generations at least, for 'there is only one foreigner who is really a menace to American society. He is

the foreigner who is in rapid process of Americanization." He continues later on to emphasize this point:

"The danger from these classes is real and serious, perhaps the most serious presented in the whole range of immigration questions. Here again we have very reliable statistics which leave no room for reasonable doubt. America needs protection, needs it urgently, against the foreigner of the second generation, particularly against the youthful foreigner who goes through our Public school system. The father who stubbornly refuses to learn English or to adopt American ways is commonly a man of admirable moral character. The son, often quite as American as young man of our old stock, is equally commonly a youth of vicious and unprincipled character.

"Public opinion in this matter is grievously at fault. There is danger to American institutions, and that danger is real, but it is just the opposite of what is popularly feared. The danger lies precisely in the process of Americanization itself, particularly in the endeavor to hasten that process. If, as is commonly maintained, the present need in America is peace and safety, security and conservatism, then the Americanization of the foreigner should be slowed down in every way possible. No encouragement should at this time be offered to the foreigner to abandon his native language or religion or to change his ethical or cultural standards.

"On the other hand, every possible assistance should be given to Roman and Greek Catholic priests, Orthodox priests, Jewish rabbis and other such leaders in maintaining and strengthening the traditional loyalties of their various groups. Our Mohammedans—no negligible element in recent immigration—should be encouraged to build mosques, to read the Koran and to obey the various other requirements of their faith."

What this sociologist would have to say of our proselytizers whose unscrupulous zeal led them to adopt the "huguenot" method of winning souls to the Father of Lies may be imagined. And he it is remembered that though public contempt forced them to abandon this revolting and blasphemous deception, their spirit is therein revealed.

Rev. Dr. Shields, the eminent educationist of the Catholic University, Washington, in a masterly study of this whole question arrives at precisely the same conclusions as those of the Protestant sociologist whom we have been quoting. Noting that "competition, or the struggle of individual with individual, or of group with group, moves under the banner of selfishness and greed that are always near the surface" he points out that Christianity "seeks unceasingly to supplant competition by co-operation." And in this work, essential to good citizenship, he emphasizes the importance of the family, the home. The home is God's own school system; without the proper functioning of the Christian home all other school systems must utterly fail.

Two or three references to this vital and essential aspect of education, with special application to the foreign born element and the problem which is so engaging so much attention, are so apposite and illuminating that we give them here:

"The home which is created by the faith and hope and love of one man for one woman and of one woman for one man is the foundation upon which the welfare of the whole social body rests. The Christian home is indispensable for the maintenance and proper upbringing of children. The close contact of the child with the daily manifestation by Christian parents of self-oblation and self-sacrifice is required to build in the child's soul the unshakable foundations of faith and hope and love. These virtues implanted in the home must be broadened by the school until they embrace the entire nation. . . . The love of the parent for the child, acting through the child's instinctive tendency to imitate, shifts the centre of gravity from the child's self to the group. It teaches them to strive for the good of the larger self. Upon the success of the parent in this important educative function, reinforced by the school and the Church, rests the welfare of the home, the city, the nation, the Church, and humanity itself. It is for this reason that thoughtful people will hesitate before dealing with the foreign child in such a way

as to lessen the influence of parents and of home upon the formation of his character, and we are in grave danger of weakening this influence by our overzeal for hasty transformation in the child, which ignores the roots of his moral being that have struck deep into the customs and traditions of the land of his forefathers. . . . "The native impulse, with its note of self-oblation and self-sacrifice which leads to parentage, must be converted by education for citizenship into a permanent, constantly operative principle of conduct, and here again we see the great danger that lurks in the rash intrusion of overzealous Americanizers into the sanctity of the homes of our foreign born citizens. We may readily destroy the delicate, vital bonds that are destined by nature to pass over from the parents to the children—transforming the latter from selfish, greedy, little beasts into generous, self-forgetting citizens who will labor for the common good."

Dr. Shields illumines the whole question by the following opposite illustration: "It is the obvious duty of every school in this country to put forth every reasonable effort to develop the children entrusted to its care into worthy citizens; but this is a constructive policy and continuity must be its first principle. We can engrave upon the root of a wild crab apple tree a branch of a pear or a peach and the fruit resulting will not be wild crab but pears or peaches. If, however, we fail to secure a flow of sap from the native root into the engrafted branch there will be no fruit and no life in the branch and the same is true of a child. Whatever qualities we would engrave upon a child so that he may grow into a worthy citizen of this free country, must draw their nourishment and support, not only from the individual life of the child, but from his social life which comes to us as the organized instincts of a people under the form of social customs and family and national traditions. We must guide the native impulses into proper channels but be exceedingly careful to leave out nothing that is of value in the native root. The policy that would seek to prevent the flow of sap from the wild root into the engrafted branch in the fear that wild fruits might replace or injure the cultivated fruit would be no more fatal than that which expresses itself in a school policy that tends to belittle or destroy the individual or social life of the foreign pupil lest he should grow into an American citizen with a tainted or foreign attitude."

In the light of serious study and intelligent observation this much discussed subject is seen to be a problem indeed, but one that will never be solved by the superficial methods of indiscreet zeal. It is an interesting question. Has it for us more than an academic interest? St. Joseph's Ukrainian College at Yorkton, Saskatchewan, was founded in 1919 by the Catholic Church Extension Society of Canada, and is conducted by the Brothers of the Christian Schools. The Ukrainians—better known perhaps as Ruthenians—are Catholics, of a different rite it is true, but absolutely united with us in the household of the faith. They are honest, industrious, thrifty, God-fearing; they are in a very special sense the very problem that we have been considering in so far as it concerns Canadian Catholics.

The hundreds of thousands of Ruthenian Catholics must have educated leaders. It will be a disaster to them, a discredit to us, and a peril to Canada, if they do not have educated Catholic leaders.

It is a duty at once patriotic and religious to give generous financial aid to St. Joseph's College, Yorkton, Sask. It is a duty so urgent and so plain that the Canadian Catholic who shrinks it must have but little conscience and less faith. Give to St. Joseph's College and give now. If that be impossible make a note of it and give just as soon as you are able.

BRITISH PROPAGANDA IN THE U. S.

Commenting on Hamar Greenwood's intimation that he was about to organize a more systematic propaganda in the States, the New York correspondent of the Manchester Guardian writes that "nothing could be more foolish," and quotes the brutally candid statement of the pro-British New York Herald: "The

American people are sick and tired of organized professional foreign efforts to influence its sentiment and to shape its thought." The English Journal's correspondent thus concludes:

The one thing to do with official propaganda is to stop it. As for propaganda designed to counteract Sinn Fein or to persuade the American people that there is a case for the Black and Tans and the Greenwood policy, it is mere fatuity. Let the Coalition Government and the terror and make a single fine and hold gesture in the direction of peace with the Irish people. That done, Mr. George and his colleagues may be perfectly assured that the sensible American public will be in no need of persuasion. And if they were the itinerant missionaries of the Foreign Office would still be the worst possible agents for the task.

NOT HYPHENATES BUT PROFILIGATES

Addressing a Holy Name breakfast an American judge sternly rebuked those preachers who substitute crude and superficial national ideals for the Gospel of Christ, and in the name of union, preach ill-will, distrust and disunion.

"The menace to American institutions is not the unjustly branded hyphenate of today, the alien of yesterday; the alien whose powerful arm laid low the primal forest, whose stimulating impulse has produced every ease and comfort we possess and who withal in the gravest moment of the Nation's peril has been the man in the gap ever ready to shed his blood for his country. That alien has never betrayed human rights; that alien has ever been the staunchest defender of American liberties.

"The danger to American institutions is not from him whose blood has sanctified every battlefield in the land; not from him whose most grievous fault in the eyes of his relentless foes is loyalty to the noble ideals of his race and religion.

"No greater injustice has ever been heaped upon this citizen than the insinuation which brands him as a hyphenate because his red blood surges at the piteous call from the cradle of his race, because he cries in horror at the inhuman slaughter in his native land and because he dares to exercise his blood-bought right of free speech to sympathize with a people aspiring to be free, when that people is of his own flesh and blood.

"The menace, the real menace to American institutions is not the so-called hyphenate with his virile ideals, but the apathete and the profligate with low ideals, or no ideals at all.

"The apathete and the profligate are now among us spreading raucous in the hearts of man and sapping at the very vitals of the Nation; the one tearing down all religious ideals, the other debauching the land with his shameless practices. The public press teems with sickening details of their ravages. The courts of the Nation know them well. The broken homes of the land attest their debaucheries.

"Can we expect to eliminate the hyphen in the foreign-born citizen when the malvo-america brand sets the example of low ideals or no ideals at all?"

The Rev. John Roach Straton, pastor of Calvary Baptist Church, New York, referring to the same subject in a recent sermon on the press accounts of divorce trials that haunted their shores on the front pages of Metropolitan dailies said:

"Sickening as the details are, I am glad the newspapers are publishing them. Let those who are guilty of these infamies be brought to the bar of an enlightened and righteous public opinion."

After referring to the appalling total of divorces in the United States he continued:

"The divorces of today, do not stop with one divorce, but go on and on. They follow that impulse; they get the habit. We have had in America in recent times records of divorces and remarriages on the part of people of national reputation which made the variegated matrimonial career of Henry VIII. pale into insignificance."

Hyphenates? Not at all, unless it be those who have made the record of Henry VIII. seem 'insignificant' should proudly claim the doubly hyphenated title of Anglo-Saxon-Americans. They are 'people of national reputation,' people for whom decent hyphenates have a robust contempt.

Dr. Straton voiced his sentiment when in concluding his sermon he said:

"The present looseness, if continued, will be disastrous to civilized society, as it strikes at the family, the foundation of orderly and decent society."

And it is toward this terminus ad quem that Canadian ministers of the gospel, with timid and futile reservations, would guide the legislative steps of Canada!

Not hyphenates but profligates are the real menace to the national well being of Canada as well as of the States.

Of greater importance than the so-called Canadianization of the foreigner is that the ideals and conduct of the native born Canadian should be such as will command the immigrant's respect, and such as will at least give equal promise with the virtues of the foreigner of conducting to the national welfare.

THE BUSINESS SYSTEM OF THE FUTURE

People do not really care how much they are overcharged for goods so long as they have money to pay the price demanded. Indeed, to many people, it affords a positive pleasure to be able to pay a high price. Thrift is not thought much of in this country. To spend all one gets is the rule; and it is the custom to spend for the mere sake of spending, without any effort to get value.

And so, many people, perhaps most people, do not really resent high prices, when they have the price; or at least they do not resent it much. Canadians, as a rule, do not know much about the value of goods. For most people, the price tag is the sole guide to the value. Shopkeepers have experimented in this matter. They have put a higher and a lower price on the same goods; and have seen customers unhesitatingly choose the higher price.

Of course, the folly of the customer does not justify the greed of the seller. It is no more just to rob a fool or a thoughtless or ignorant person than it is to rob the shrewdest or wisest of men. But, in seeking causes, one must try to find them all; and it is an unquestionable fact that the folly of the customer has often tempted the seller to ask an unfair price.

Moral principles are not much considered in the business of the day. Most shopkeepers are not only willing, but quite determined, to take all they can get; and that determination is hardened when they see customers eager to spend, and see them even taking a vain pleasure in their ability to pay.

Some people take the superficial view that it is best for the country that everyone should spend carelessly; because, they say, it keeps money moving. But this is not so. A nation whose people save money is always better off than one in which everyone spends all he gets. France is a case in point; and, amongst the Canadian provinces Quebec is a case in point.

A nation, or a community, in which there is no thrift, or very little, will have a ways experience periods of hard times and even distress, alternating with its periods of prosperity and plenty. The United States, great country of varied and vast resources, experiences periods of great distress to millions, because the American idea is to spend and not to save.

Who has our money? This is a question which we may well ask ourselves, now that we have come to a period of dull times. If the theory mentioned above were correct, the money spent in Canada so freely since 1914, should be flowing and circulating freely yet. But it is not. Who has it? Just those who have been wise enough not to spend; they, and the wealthy manufacturers in other countries, and especially in the United States, whose goods we have so eagerly and often so unnecessarily bought with money we ought to have saved against worse times.

I advocate the co-operative system in business for this reason, amongst a number of good reasons, that it directly encourages and helps thrift. In co-operative business, the sales and untenable division of the public into sellers and buyers, two classes having interests directly opposed, will gradually disappear. The capital required for the business of making goods and selling them is today gathered up by a few men; gathered by subscription for the bonds or stock of a company. Being so gathered it is operated and controlled by a few men, the directors of a company. The consumer is taken to be the natural prey of the commercial company. More than that, company joins with company, to form

a trust. Agreements are reached by which prices are fixed at certain levels. Combined companies, called trusts, reach out yet further, and dictate to individuals in the retail business what the retail prices shall be.

All this is artificial. There is no natural law which necessitates the transaction of business in this particular way. The human element counts for nothing in this system of doing business. The company is an abstraction to its customers; and the customers are abstractions to the company. And the interests of the one being exactly the opposite of the interests of the other, the transaction of business between them becomes a financial game in which all the best of the chances are on the side of the organized capital, the efficiency, the knowledge and the power which are possessed by the company or the trust.

The only way for the great masses of consumers to get out of that false position is to take over the business of supplying their own needs, by adopting the system of co-operative business. If the conduct of an enterprise requires a million dollars capital, a million dollars will do, whether it is subscribed by twenty men or by twenty thousand men. Men of little means can control capital by putting their little means together to form a large capital.

NOTES AND COMMENTS

THE VITALITY of a lie has been the theme of philosophers for ages, and it finds fresh exemplification in our day in the continued exploitation of historical actions notwithstanding accumulated irrefragable testimonies against them. A case in point is that of the traditional Presbyterian attitude towards John Knox, which, as has been pointed out more than once in these columns, can be accounted for only on the theory that they who espouse it lie under an obsession of a peculiarly malignant type. We had occasion to go into this subject pretty thoroughly some five years ago. That in the interval there has been no modification of the tradition current events testify.

THE LATEST exponent of this Knoxian fiction is Rev. W. Moir Auld, of old St. Andrew's church, Toronto, who has been delivering a series of Sunday evening lectures on "Pioneers of Protestantism," among whom of course he includes John Knox. Among other things he is reported to have said is that "with John Knox Scottish democracy was born." This is a proud saying, if it were true, and a veil could be drawn over the man's character. It is, however, but one of the many lying traditions which have grown up about the "great Reformer," and which no amount of evidence to the contrary seems able to dissipate from the average Presbyterian mind.

WE DO NOT propose to animadvert upon the saying in question on this occasion, but it may not be amiss to set in contrast the findings of one or two historians of name who, with every disposition to favor the cause of the Reformation, have not been able to swallow Knox or his work. Leaving aside their opinion of his moral character (which is anything but high) here is what they have to say as to his own attitude towards popular liberty, and the bearing of his influence upon democracy.

MR. YORK POWELL, Professor of Modern History in the University of Oxford, a recognized authority on Scottish history, and by no means partial to the pre-Reformation Church says: "The whole story of the Scottish Reformation, hatched in purchased treason and outrageous intolerance, carried out in open rebellion and ruthless persecution, justified only in its indirect results (sic) is perhaps as sordid and disgusting a story as the annals of any European country can show." The "indirect results" which Professor Powell hints at as justifying the Reformation it will take a very powerful glass indeed to make visible to the normal eye. It is hard to imagine any results that are admirable arising from so polluted a source.

AS TO democracy alone, Henry Thomas Buckle, the historian of "Civilization in England," may be assumed to speak with some authority. He was not partial to Catholicism, but he has not said of pre-Reformation Scotland what he has said of the period beginning with Knox's career of incandescence, that "I do affirm that in no civilized

country is toleration so little understood, and that in none is the spirit of bigotry and persecution so extensively diffused as in Presbyterian Scotland." Or this, referring to the eighteenth century: "The rulers of the Kirk displayed a littleness of mind, an illiberality of sentiment, a heat of temper, and a love of persecuting others, which shows that the Protestantism of which they boasted had done them no good, and that it had been unable to free them from the prejudices which made them the laughing stock of Europe, and which had turned the very name of the Scottish Kirk into a byword and reproach among educated men."

NO NAME stands higher in Scottish judicial annals than that of Henry, Lord Cockburn, who in his earlier years saw something of the working out of Calvinistic "democracy" in the Scotland of the eighteenth century. And in his "Life of Lord Jeffrey," he tells us that so late as the year 1794 there was then in Scotland "no popular representation, no emancipated burghs, no effective rival of the Established Church, no independent press, no free public meetings, and no better trial by jury, even in political cases (except high treason) than was consistent with the circumstances; that the jurors were not sent into court under any impartial rule, and that when in court those who were to try the case were named by the presiding judge." It with John Knox "Scottish democracy was born," as Rev. Mr. Auld asserts, it had, as shown by such testimony, after two hundred years, not been "justified by results."

WE GET further glimpses of this precious "democracy" in the "Memoirs of Lochiel." There we read of the eighteenth century: "Every parish had a tyrant, who made the greatest lord in the district stoop to his authority. The Kirk was the place where he kept his court, the pulpit his throne or tribunal from whence he issued out his terrible decrees; and twelve or fourteen sour, ignorant enthusiasts, under the title of elders, composed his council. If any, of what quality soever, had the assurance to disobey his orders, the dreadful sentence of excommunication was immediately thundered out against him, his goods and chattels confiscated and seized, and he himself being looked upon as actually in the possession of the devil and irretrievably doomed to eternal perdition."

AS ILLUSTRATIVE of the period, when, if ever, the Kirk had an opportunity to exhibit its zeal both for godliness and liberty, Mr. James McLaren Cobban, who has written an interesting romance dealing with the time of the Covenanters, entitled, "The Angel of the Covenant," puts into the mouth of his heroine this sentiment: "I dare aver that of all the tyrannies I have ever read or heard of or seen, whether civil or ecclesiastical, the tyranny of the Reformed Kirk of Scotland has been from the beginning, and is up till now, the most constant, grinding and intolerable." And this to candid students of the history of Scotland will be found to be a true, as well as a moderately drawn picture. And yet in face of this, a Presbyterian preacher, in this boasted age of enlightenment, has the assurance to stand up in his pulpit and tell an audience, of presumed average intelligence and education, that "with John Knox Scottish democracy was born."

WORLD'S GREAT MEN COLLEGE BOY PUTS FRENCH MASCWINEY FIRST Rev. P. MacCormac, B.A., Hanley, writes us: In a college in England a prize was offered by the Professor for the most satisfactory answering of the question: "Mention the name of the greatest man that ever lived, giving five reasons for saying so." The students were of many nationalities. Of the examiners only one was an Irishman. The prize was awarded by them for the enclosed. In my opinion Terence MacSwiney, Lord Mayor of Cork, was the greatest man that ever lived. My five reasons for saying are: 1. He overcame morally the most powerful Empire that has ever existed. 2. His last stand was the most heroic act in the 700 years' war, the longest war in history. 3. His agony was the longest, best known, and most universally discussed one on record, lasting as it did for upwards of twenty three days. 4. He made the supreme sacrifice for the most cherished cause of man. 5. His example was a lesson to all his race and the admiration of all people.—Edinburgh Catholic Herald.