

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50. Publisher & Proprietor, Thomas Coffey, LL. D. Editors: Rev. James T. Foley, D. D. Rev. Thomas Coffey, LL. D. Associate Editor—H. F. MacIntosh. Manager—Robert M. Burns. Add business letters to the Manager. Classified Advertising 15 cents per line. Retail price 5 cents. Where Catholic Record Box address is required send 10 cents to prepay expense of postage upon replies. Ordinary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. The Editor cannot be held responsible for unsolicited manuscripts. Every endeavor will be made to return rejected contributions when returned addressed envelopes are enclosed. The Catholic Record has been approved and recommended by Archbishops Falconio and Edaratti, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, St. Y., and the clergy throughout the Dominion. In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Main St. and John J. Dwyer. In Montreal single copies may be purchased from J. Milloy, 1181, Catherine St. West. In Ottawa, Ont., single copies may be purchased from J. J. O'Connell, 100, St. Nicholas St. In Sydney, N. S., single copies may be purchased at Murphy's Bookstore. The following agents are authorized to receive subscriptions and canvass for The Catholic Record: General Agents—M. J. Hagarty, Stephen V. James, George J. Quigley, Resident Agents—Miss Brice's, 100, St. Nicholas St., St. Catharines, 716 Pender St. West, Vancouver, B. C.; H. Chamberlain, 2293 Manoe St., Montreal; Mrs. Edward McPike, 224 Martin Ave., Edmonton, Windsor, Miss J. J. O'Connell, 100, Aberdeen St., Quebec City, Miss Margaret E. Mulligan, Capton, Sask.

LONDON, SATURDAY, NOV. 18, 1922

PERSONAL EXTRAVAGANCE

Winnipeg, Nov. 9.—The last decade has been one of personal and public extravagance and excessive expenditures, declared Sir James Aikins, lieutenant-governor, at the convention of the Manitoba Union of Municipalities here yesterday. The people of Canada and most of the nations were demanding a cessation of expenditures resulting in enlarged burdens he said.

There will be few amongst the more mature and thoughtful who will not heartily endorse Lieut-Gov. Aikins' characterization of the last decade as one of personal as well as public extravagance. The curtailment of public expenditure, the elimination of extravagance, is the business of everybody; for despite the absurd but all too prevalent notion to the contrary public burdens are borne by everybody; directly or indirectly these burdens of public expenditure bear heavily—perhaps most heavily—on the poorest classes of the municipality, province or country.

But it is to the personal extravagance of the past ten years that we would direct the attention of our readers. As we have said, the mature, the thoughtful, the experienced in life, recognize the fact and deplore it. Amongst these may be expected vigorous reaction against incipient or newly-formed habits. But there is a whole generation for whom the last decade has been the formative period of life. These young people have been unfortunate in that their formative period has coincided with a period of personal and public extravagance. If children of weak, silly or improvident parents, they have been doubly unfortunate. For provident economy and thrift are closely allied to the Christian virtue of self-denial that Christ himself teaches as essential to Christian living. The boys and girls, the adolescents and youths, who spend money freely to gratify every whim, to participate in every pleasure, to satisfy every craving, are getting a training not in self-denial, but in self-indulgence—the root vice of ruined lives.

To put the matter on lower grounds, self-discipline, self-control are essential to the up-building of character; and character plays a big role in success in life. Weak parents who talk of favoritism, deplore the lack of influence, and find endless other excuses for the failure or poor success of their offspring might with advantage be perfectly honest with themselves and with God in that wholesome Catholic practice of examination of conscience. The one road to success is self-denial; those who have embarked on the wrong road must, however painful the process, retrace their steps and get started on the right road.

Chief Justice Taft of the United States Supreme Court has said that one who can not save something out of any salary or wage lacks an essential element of success. Saving is a matter of habit and the habit is not formed, nor is it continued without self-denial in a hundred ways. How can the child who spends every cent it gets on the gratification of its appetites, or on the mental and emotional excitement of moving pictures, learn self-denial? Such children are being trained in self-indulgence; they are being ruined by the weakness and silliness of parents before

they themselves have reached the years of discretion.

Dr. Margaret Patterson, Police Magistrate of Toronto, says that "the unnatural excitement of the movies is having a disastrous effect on the young people. They cannot concentrate as they did in other days." No one will dispute this. She, however, is speaking of youth. Let us get farther back. Some children are going to the movies every week, often several times a week. Leave aside every other consideration but the expense, the habits of self-indulgence thus fostered, and the parents of such children stand condemned of unpardonable folly, as well as dereliction of duty. But consider the theme of the moving picture story. Again and again and over again, there is sexual love and passion as the prevailing element of human interest linking up the scenarios. Let us grant that there is no obscenity, no immorality; let everything be such that it would pass the most scrupulous censorship. It still remains entirely unsuited to boys and girls. Can there be any doubt of the folly and danger of forcing on the minds, the imaginations, and the emotions of growing boys and girls these reiterated themes of sex, sex, sex, as though the sexual relation alone was the dominant motive in every thing, the only thing that gives zest or meaning to life?

The moving pictures do not need to be immoral to be demoralizing. We are rational beings; and there should be rational pleasures suited to all ages. It is precisely those who are extravagant and improvident who have no money for the wholesome joys of life. Like all virtues provident economy may be perverted; it then becomes penuriousness. And this hard, ugly vice is sometimes made the excuse for slip shod extravagance; while the miserly and penurious excuse themselves by pointing to the quagmires in which the victims of extravagance are floundering.

Intelligent and provident economy is guided by right reason; it does not go to extremes; it recognizes that in this, as in other things, extremes meet. "Take care of the pennies and the pounds will take care of themselves" is a proverb that has come down to us from, at least, before the days of decimal currency. But the thrifless, improvident managers of homes and incomes fail to recognize its homely wisdom. They are surprised, fretful and discontented when after allowing income to leak out in a hundred useless and harmful ways they have not the wherewith to meet urgent needs not to speak of worthwhile pleasures.

The period of personal and public extravagance and excessive expenditure is at an end. It may be difficult, it may be painful, but it is imperatively necessary that those who have been led into improvident and wasteful habits should rewrite their rule of life, and give to their children that training in self-denial which contributes so materially to their welfare, both temporal and eternal.

THE INFLUENCE OF "ROME" AND OTHER INFLUENCES

A subscriber on the Pacific coast sends us a couple of copies of the Spokane Review containing accounts of Protestant conventions.

There is a familiar ring about this: "Rome is enthroning itself everywhere throughout the United States," the Rev. J. M. Groschupf of Reardan declared. "Theoretically, Rome is against free schools, but Roman Catholics seek and obtain positions on the free school boards. Rome's parochial schools are pressing close on the State schools everywhere. The tyranny of Rome still hangs over us. The war is still on."

"Rome" speaking for itself declares quite emphatically that it is not opposed to free schools, either theoretically or practically. We don't know just to what extent his personification of "Rome" has scared the Rev. Mr. Groschupf out of his wits. But he certainly must know that Roman Catholics have to pay dollar for dollar with Lutherans and others in taxes to support what he calls "free schools." That they should seek and obtain positions on the free school boards which administer these taxes is surely a logical consequence. Taxation without representation is a form of tyranny that should be peculiarly odious to a 100 per cent. American

like Mr. Groschupf. True, American Catholics in order to give their children the inestimable boon of an education permeated by religious influence assume the heavy additional burden of erecting, equipping and maintaining parochial schools. These schools relieve the "free schools" of the expense of educating two million Catholic children, an enormous contribution by Catholics to the "free schools" for which they are taxed equally with others. And yet the rev. gentleman says that "Rome's parochial schools are pressing close to the State schools everywhere." It is difficult to know just what he means, especially when we read immediately afterward that "the tyranny of Rome still hangs over us. The war is still on!"

But if it is difficult to follow him thus far, what of this, which in the newspaper account of his address immediately follows:

"We need a strong, well equipped Lutheran school here in the northwest. Our school has its start, but it requires more support and help if it is to grow."

With "Rome" on the brain people often become a bit inconsistent and incoherent.

But all Lutherans are evidently not satisfied with this tilting at windmills. Some of them remember that they are Christians as well as Protestants and protest against the aberration of those who would reduce Protestantism to mere negation.

"Evolution and higher criticism are eating out the heart of Protestantism," the Rev. W. F. Schmidt, president of the Bible department of Spokane college, said. "This condition should challenge our attention more than the danger of the hierarchy of Rome, for it is creating the atmosphere in which our children live. The Lutheran church can never be influenced by Rome, but there is great danger she will be influenced by the infidelity of its own members. We must oppose rationalism as it appears today. We must oppose those who exalt their reason over the word of God, and we must stand solidly behind those institutions that exalt the word of God."

Now we think that this might serve to place a moral or adorn a tale in places far from the Pacific coast.

The other article gives an account of the County Association of Sunday School Workers' Conference at which 150 attended, including 17 ministers and 17 superintendents. These ladies and gentlemen seemed to find in their own work sufficient to engage all their energy without an hysterical preaching of "war on Rome."

Two references to Catholics occur which are none the less interesting: E. C. Knapp, City Secretary of the Association, compared the amount of time spent by the Catholic and Jewish faiths on religious instruction for children with the time spent by Protestant denominations.

"The Jews give their children an average of 385 hours of religious schooling a year, Catholics 200 hours, and various Protestant beliefs 26 hours," he said. "We may say the Jews are no good in politics, but they work six days a week and get money to employ competent religious teachers. The Catholics saw wood."

And later on: "We don't lose so many boys and girls by overworking them as we do by not working them enough," Mr. Knapp said. "The same is true with the adults. If they don't have to do something for the church they grow indifferent. The reverse is true of the Catholics. Early Mass has made them stanch for their Church. They have to get up at 4 or 5 o'clock in all kinds of weather to fulfill their religious obligations."

And now, might we Catholics profit by the example of our Protestant friends? Here from county and city gather together a hundred and fifty Sunday School teachers for discussion of their problems and mutual enlightenment and help. It is not an unusual occurrence, quite the contrary. School teachers have long found this highly useful, even necessary. And why not Sunday School teachers? Is it that the subject-matter is less important or less difficult of adequate presentation?

Our Protestant friends of the far west show some dissatisfaction with the results of their own work and are led to examine Catholic methods and practice; they are not unwilling to learn from us. Have we nothing to learn from them?

Dissatisfaction with ourselves is often the first prerequisite for progress; undue self-complacency the symptom of stagnation.

THE LATE FATHER WHELAN

For nearly half a century Father Whelan of Ottawa has been closely identified with the life and growth of the Capital of Canada and an outstanding figure amongst the priests of Ontario.

Active, intelligent, zealous though he was as a priest for forty-seven years this alone would not single him out for special honor amongst the many equally zealous. It is what he accomplished for the development of the Separate School system that is his enduring title to the esteem and gratitude of the Catholics of Ontario. Immediately after his ordination in 1875 he identified himself with the work of the Separate schools of the capital. Visiting the classes, and establishing the most intimate relations with teachers and pupils, entering sympathetically into all the problems of school life, he soon became thoroughly conversant with the whole important question of elementary school education.

He then served on the Separate School Board where he familiarized himself with the hard realities of school maintenance. The handicaps under which the work was then carried on, the difficulties of the Separate school situation at that time, have almost passed out of living memory. Having thus thoroughly informed himself of the facts of the situation he set himself with characteristic energy and with a youthful enthusiasm tempered by wise prudence, to secure such amendments to the Separate School Act as would enable Separate Schools to attain that object which the Fathers of Confederation had in view in placing the Separate School principle under the protection of the fundamental law of Canada. In this he was entirely successful. Though many cooperated, it was due to Father Whelan's initiative and persistence, to his intimate and accurate knowledge of the law, the facts and the needs of the existing situation that success was due.

It was not then urged so insistently as now that though every other act must naturally and necessarily be amended in the light of experience, with its working and to meet changed and changing conditions, the Separate School Act must be rigidly held to the exact form and wording of a bygone stage of educational development, regardless of the object and purpose of the Act.

To realize the conditions of the time when Father Whelan did his great work for Separate schools we may quote from a document Dr. Ryerson wrote less than a decade before this zealous young priest began his important educational activity. "Of the sixty odd thousand (60,000) Roman Catholic children taught in the Common Schools in Upper Canada, all but seventeen thousand (17,000) or—about 43,000,—of them are taught in the Public or National Schools. Thus a majority of nearly three-fourths of the Teachers and pupils of the Roman Catholic Church are connected with the schools of the majority—they preferring those schools to Separate schools, notwithstanding the ecclesiastical influence to sever them from the Public and connect them with the Separate schools."

Deeply rooted in the esteem and affection of the Catholic people as Separate schools now undoubtedly are, it is not easy for younger generations of priests and people to realize that there was a time when their continued existence was doubtful and their hold on the convictions of the Catholic people precarious. Poorly housed, badly equipped, struggling under great difficulties for existence, not to speak of development, it is not too much to say that Father Whelan some forty years ago rendered service to the Separate schools of Ontario that link his name forever with their progress and development if not with their very existence.

In later years the bilingual difficulty clouded the clear sky that followed his earlier successful efforts in the cause of Catholic schools. Here, as was perhaps inevitable, human nature being what it is, his attitude was misrepresented and his pronouncements distorted. But happily he has left in writing his contributions to the solution of this question. They are succinctly summed up by his

Ottawa Journal biographer as: "Justice to the French, obedience to the Government and autonomy for the English Separate schools." These were his views and nothing in all his published articles on the subject justifies the accusation, made in the heat of violent controversy, of antagonism to the reasonable claims of our French-Canadian co-religionists. Scripta manent. In the calm consideration of his considered views on this difficult question even those who were misled regarding his position will find it quite impossible to sustain the charges sometime made against him.

For the rest the capital city of Canada where he lived his three score and ten years, nearly half a century of which was lived as a priest, paid him such a tribute that comes to no man not of sterling character and genuine worth. To give the multitudes who with sincere affection and a personal sense of bereavement desired to assist at his funeral services Requiem Masses were celebrated at 6, 7, 8, and 9 o'clock in addition to the Funeral Mass at 10.30. Even then the spacious St. Patrick's Church was crowded and many remained throughout the service in the drizzling rain outside. All classes and creeds, people in all walks of life, joined doing reverence to his memory.

The Ottawa Journal's sketch of Father Whelan's life and work—extracts from which we publish elsewhere—together with the editorial appreciation had to be reprinted the following day to meet the great demand.

Editorially the Journal under the heading "A Great Priest Passes On," said in part:

"A singular personality, stern in his pastoral administration and yet—paradoxical as it seems—a man of most lovable qualities, was Rev. Father Whelan who passed to rest early Sunday morning. . . . It is no exaggeration to say that Father Whelan was one of the best informed men in Canada. His reading penetrated into channels not covered by the daily press or in current literature. He followed all popular sources of information but went also far beyond these to obtain unusual points of view. In this way he developed a mind of remarkable power, and a judicial poise that served him well in the work of his Church. It must not be thought from this that his intellectual strength left him cold in those departments of pastoral work that call for gentleness and sympathy. His was a great soul as well as a great mind. . . . His span of life encompassed Ottawa from a frontier settlement to a substantial modern city. As decade followed decade for nearly half a century in all, he became in a peculiar sense, a part of the innermost life of St. Patrick's parish and of the city. . . . Circumstances growing out of Eastern Ontario's school troubles, and notably those in Ottawa itself, made Father Whelan on occasions almost a national figure. He knew every aspect of that controversy—in fact, and in letter of the law—as no other man did. On the school laws of Ontario he was indeed an authority. . . .

"He knew the political history of the country and his association with several of the Fathers of Confederation and later more recent political leaders was personal and intimate. "To the last his interest in city and world affairs was keen, even lively. One can imagine him today just across the valley of the shadow contemplating the new environment with analytical curiosity. In that world beyond surely this stern, capable, big-hearted man will have a reward well-merited by a life of hard, compassionate service."

COOTES AND COOTISM

By THE OBSERVER

William Cootes has been touring the Maritime Provinces. He reminds me of a story. I suppose it is an old story. I'm afraid most of my stories are. They are not, however, as old as Mr. Cootes's, and they are truer. A man was in a bar-room—some time ago, of course,—and he had taken, as the polite phraseology of bar-room days had it, a drink too much. He felt not only "O'er a' the ill o' life victorious, but potentially a victor o'er a' the sons of men;" so he issued a challenge: "I can," said he, "beat any man in the ward." No one took any notice

of the statement. "I can," said he, "beat any man in the city." Still no one took him up. He looked about him in surprise, and then made one more effort to get a hearing: "I can beat any man in the Province of Ontario." At that, a man took up the challenge, and in a minute or two the boastful one was on his back and seemed disinclined to arise; and as his friends assisted him to his feet, he was heard to mutter, "I guess I tried to cover too much territory."

Mr. Cootes has had a fairly successful career as a Pope-baiter in "Ulster;" but he ought to have stayed there. Or, if the saviours of Canada who wave the yellow sashes, and toast "The pious, glorious, and immortal memory" in Canada would insist on his coming over here to smash the "Church of Rome" once more they would have done him a favor had they told him at the outset of his Canadian tour that it was a different thing to fool Canadians, and that the "Ulster" methods would have to be modified to suit the different temperament of the Canadian people. Not that there are not plenty of people in this country who hate the Pope as ignorantly and as wholeheartedly as any that are to be found in that odd creation of legislative geography called "Northern Ireland." But there is a difference. Over there the more frequently a liar is found out and exposed, the better they like him; while in Canada even the most bigoted people have a distinct antipathy to the liar who gets caught at it.

This, in fairness to the gentleman, ought to have been explained to him; so that he might have proceeded along lines that were comparatively safe. But that was not done; and he was left to take his head, just as though he had been in an Orange lodge on a night of regular meeting. In the result, he handed out the same sort of speeches exactly as are the staple stuff for the stuffing of the brethren, and he tried to cover more territory than was prudent in view of the stigma that, unlike the true blues of Belfast, Canadian bigots attach to the man who gets caught out in his lies. There is less hypocrisy about the Belfast way of lying; they proceed on the theory that the number of the lies is the important thing; tell enough of them and some of them are sure to be believed. Mr. Cootes began his tour in Canada under the impression that that would do here. He ought to have been warned that there is a different theory of buying up favor in this country; and that the important thing here is, not the number of the lies, but to get them believed.

If Mr. Cootes had been proceeding on the latter theory, he would have been content to cover less territory. As it was, he accused the Catholic Church of everything that was bad, and he did not admit that any Orangeman in Ireland had ever committed the least offence against morals, law, or even good manners. That was high-class lying by Belfast standards; but by Canadian standards it was mere foolishness; that is not how liars go about their work in this country. They begin by making a great show of giving their opponents all the credit they are entitled to; and having successfully fooled the more thoughtless by that means into supposing them to be fair, they then proceed to lie.

Mr. Cootes's performance was crude. He was caught out by the Toronto Star in a straight lie about the Catholic Record and the Dean Findlay affair; but so attached was his heart to the Belfast methods that he went to Sydney, Nova Scotia, and again told of the incident and again declined to tell that the Record had corrected the mistake. He is a typical lodge ranter, and he ought not to have been allowed to go before an audience of Canadians even in Toronto without competent advisers to tell him how to take a Canadian audience.

Canadian Orangemen are not any more scrupulous than "Ulster" Orangemen as to the means they take to blacken the Church of God in the eyes of their dupes; but they have a small touch of finesse about them. Mr. Cootes has as much finesse as a bull. He reasons like a bull, too; full tilt ahead—Charge. Has the man before him done anything to deserve the attack?—No difference about that.—He hates him and that's enough. The "Ulster" method is more honest, if there is any sense in making comparisons in honesty between liars.

NOTES AND COMMENTS

WHILE BISHOP Reeve, and Canon Dyson Hague, in strict accordance with history tradition and visible fact, are proclaiming their church a "separate entity" and "wholly Protestant," others of their clerical brethren are publicly repudiating that title, and doing their best to persuade the world that they are really and in effect "Catholic." Why should not Bishop Reeve, for example, pause for a moment in his unenlightened strictures upon "Roman" practices and give some attention to the very un-Protestant goings-on of certain Anglican churches in Toronto? If it is in keeping with the formularies of the Church of England to publicly advertise "High Mass," "Processions," and "Solemn Requiems for the departed" as one church has the habit of doing, the Bishop is surely wasting his time and misdirecting his energies.

In the matter of "High" and "Low," "Catholic" and Protestant Anglicans, a correspondent of the Mail and Empire, who seems to have taken upon himself the functions of a Pope in his delirances on Christian doctrine, practically reads Viscount Halifax out of the Church of England. Now, however ambiguous his position in regard to the Articles, the Viscount is one of the most honored and respected "churchmen" of his generation. That a man of his character and scholarly attainments, with every disposition to justify the Anglican position, should have been compelled by the logic of events in that communion during his lifetime to cast longing eyes back to the undivided Christendom of pre-Reformation days is instructive. And while the noble lord would persuade himself otherwise he must in the end be compelled to admit that the Church of England is indubitably Protestant.

BUT, ACCORDING to another Anglican, Rev. E. Pell Edmonds, rector of Whittington and rural dean of Oswestry, Protestantism is played out. "Signs are not wanting," he writes, "that the only form of Christian religion that will survive and face the future is that religion which has stood the test of the past—the old religion, historical Christianity, the faith of the Catholic Church."

"Protestantism seems to be passing. It has served a useful purpose and numbered many noble adherents. However, man cannot live on protest. The religion of the Protestant is a partial religion, making a one-sided appeal, and more adapted for pietists and the 'unco-guid.'"

"It is only the Catholic religion, the religion of the whole rather than of the part, that can meet the spiritual needs of the average man at every time and in every clime. Men are calling for a mystic, supernatural, God-given religion, and a worship linked up with the worship of heaven itself."

"The free and easy make-yourself-at-home type of worship, even when it seems to draw, does not satisfy the religious instinct. Rites and ceremonies cannot be dispensed with. They are only a question of more or less. So hearts turn wistfully to the Mass or Lord's Supper as the centre and focus of Christian worship."