

The Catholic Record

Price of subscription—\$2.00 per annum.
United States and Europe—\$2.50.
Publisher and Proprietor, Thomas Coffey, Ltd.,
1100 St. James St. E., Toronto, Ont.
Editors—(Thomas Coffey, Ltd.)
Associate Editor—H. F. Mackintosh.
Manager—Robert M. Burns.
Address business letters to the Manager.
Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance must accompany the order. Where Catholic property is required, send it to the Record Box address in person or by registered mail.
Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.
The Catholic Record has been approved and recommended by the Bishops of Ontario and the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, and the clergy throughout the Dominion.
In St. John N. B. single copies may be purchased from Mrs. M. A. McGuire, 240 Main St. and John J. Dwyer.
In Sydney, N. S., single copies may be purchased at Murphy's Bookstore.
In Montreal single copies may be purchased from J. Milloy, 311 St. Joseph St. West.
In Ottawa, Ont., single copies may be purchased from J. W. O'Brien, 141 St. Patrick St.
The following agents are authorized to receive subscriptions and canvass for The Catholic Record:
General Agents—M. J. Hagarty, Stephen V. James, Vincent S. Cox, Resident Agents—Miss Marie Saurin, Sydney; E. B. Costello, 141 10th Ave. West, Vancouver, B. C.; Elias Johnson, 210 Rochester St., Montreal; Miss Geo. E. Smith, 2201 Main St., Montreal; Miss Anne Hogan, 307 Langside St., Winnipeg, Man.; Henry Sullivan, Norbert Ogden, etc.

LONDON, SATURDAY, SEPT. 3, 1921

THE NEW BISHOP OF ALEXANDRIA

The historic See of Alexandria, so closely identified with the Right Reverend Alexander Macdonell, first Bishop of Upper Canada, has lately witnessed the installation of its new Bishop, the Right Reverend Felix Couturier, O.P., who was appointed to that office by His Holiness Benedict XV.

Though the new Bishop comes as a stranger, never having visited America before, he was none the less welcomed by his new flock. In this regard, the Rev. J. J. Macdonell of St. Finian's Cathedral, in announcing the appointment of Bishop Couturier paid a high tribute to the scholarly attainments, patriotic devotion and ecclesiastical eminence of the Bishop designate who in the near future would be one of ourselves.

The qualities and virtues which the new Bishop was most fortunate in the possession of, were only secondary in as much as they pertained to the priests and people of the Diocese of Alexandria. The primary matter was that his appointment was sanctioned by His Holy Father, the Pope, and that it was our duty to accept in obedience to the voice of the Vicar of Christ this appointment, thereby showing our unwavering loyalty and devotion to our Holy Father. In concluding he asked the parishioners to pray for the temporal and spiritual welfare of the Right Reverend Felix Couturier, assuring them that his appointment would be for the greater honor and glory of God.

From a letter addressed by Bishop Couturier to the Very Rev. George Corbett of Cornwall, Administrator of the Diocese of Alexandria, the following biographical details are extracted. His Lordship writes: "I was born in 1876, of French-English parentage and my education, ordination and priestly life have been spent in England. I have preached for fifteen years all over England, Ireland and Scotland, and during the War I was Military Chaplain, at home for awhile and then in Egypt and in the Holy Land. I was consecrated in 1919, and the Holy Father entrusted the Apostolic Visitation of Egypt to my charge."

The CATHOLIC RECORD joins with the good people and worthy clergy of Alexandria in extending a hearty welcome to their new chief pastor, whose many talents and previous wide experience so admirably fit him for his new office. Ad multos annos!

THE DEBASEMENT OF THE AMERICAN POPULAR SONG

A recent issue of the Dearborn Independent, Henry Ford's Journal, contains an excellent article on the debasement of the American popular song. The article in question undertakes to show that the morality of popular songs began to decline precisely at the time when the latter became the monopoly of Jewry.

That the Jews did not create the popular song is, of course, a well-known fact. That they are in present possession of it, is proven by United States government statistics according to which 80% of these popular songs are under the control of seven Jewish music houses. It is, likewise, an incontestable fact that under their control popular music has degenerated.

It is interesting to trace the stages through which the popular song has passed during the last few decades. After the Civil War,

war songs were of course the predominant fashion. These were gradually intermingled with songs which were picturesque, romantic clean, and for the most part serious with a tinge of melancholy. "Silver Threads Among the Gold," "When You and I Were Young, Maggie," may be cited as examples.

The ballads of that period were not the unwholesome products of song factories, but the creation of individuals whose gifts were given natural expression, and who labored for the satisfaction which their work afforded.

The music of this school yielded to songs of a lighter character, but still just as clean as their predecessors. It was the time when, "My Wild Irish Rose," "Annie Rooney," "Down Went McGinty to the Bottom of the Sea," were in vogue. Then came the "ragtime" period, a development of Negro minstrelsy. With its seductive syncopation it captured the public ear. It was about this time that the Jews gained control and to their clever methods of advertising we owe the craze for "Jazz" music, or ragtime run riot.

This music, if it may be called such, which resembles the infernal din of tin pans, made to recall a recalcitrant swarm of bees to a proper sense of their domestic allegiance, is what is demanded by the public.

"The first self-styled 'King of Jazz,' says the Independent, "was a Jew named Frisco. The general directors of the whole downward trend have been Jews. It needed just their touch of cleverness to camouflage the moral filth and raise it half a degree above that natural stage where it begets nothing but disgust. They cannot gild the lily, but they can veil the skunk-cabbage, and that is exactly what has been done. The modern popular song is a whitened sepulchre, sparkling without, but within full of the dead bones of all the old disgusting indecencies."

"Sentiment has been turned into sensuous suggestion. The popular lilt slid into ragtime, and ragtime has been superseded by jazz. Song topics became lower and lower, until at last they were dredges of the slimy bottom of the underworld."

"We are now in the period of 'The Vamp'—that great modern goddess upon whom tens of thousands of silly girls are modeling themselves. The original 'vamp' is to be found in a forbidden French novel, upon which Morris Gest founded his grossly immoral spectacle called Aphrodite."

Songs, in which low ideals or debased notions of marriage, love, parental authority and home life are inculcated, are not without their influence on public morals. "Let me make a nation's songs, and I care not who makes its laws," is a statement accredited to a profound thinker. If this be true, it is indeed time that the public voice should be raised against the insidious menace of the debased popular song, which has mobilized in its work of undermining public morals, the vaudeville, the dance-hall, the player-piano and the phonograph.

EDUCATION SUNDAY

The designation of a certain Sunday in August, as "Education Sunday," on which, by order of the united voice of the Hierarchy of Ontario, pastors are required to present to the consideration of their people the desirability of providing their children with the benefits of higher education, has indeed been attended by splendid results.

Already the effects of this prudent regulation have manifested themselves, for, last year, all the Catholic institutions of higher learning were able to report a large, if not the largest enrollment in their history.

Nevertheless, there is yet a great deal to be desired. The fact cannot be overlooked that in proportion to our population the number of Catholics in such walks of life as the legal, medical and teaching professions is still far below what it should be.

There is always a temptation for parents with large families or of limited means, to send their children to work as soon as possible. In some cases, they are compelled to do so by necessity, in others their action is the result of culpable indifference in the matter of education. It is to this latter class that we wish to appeal—to those parents

who cannot plead necessity and yet who send their children to work for the sake of the few paltry dollars they are able to earn.

Such parents would do well to consider that a good education is the best gift that they can give their children, in the temporal order. For children who leave school with but a meagre education are, all things being equal, unable to compete with those who have received the benefits of higher education. A well-trained intellect is prepared to achieve success which is quite beyond the reach of a half-trained or ill-trained mind.

As we know of no stronger indictment against indifference in educational matters with its attendant bad results, than that penned by the Right Rev. Alexander Macdonell, Ontario's first Bishop, to the people of Sandwich, we shall quote therefrom as follows: Addressing himself "to the Rev. Joseph Crevier, and the Elders and Churchwardens of the parish of the Assumption in the Township of Sandwich, Western District," His Lordship wrote under date of Nov. 20th, 1890:

"It is a great misfortune to your parish, and a great reflection upon those who have had the management and control of it, that in so wealthy and in every other respect so respectable a parish as yours, education should have been hitherto so woefully, and I will add so shamefully neglected."

"Were the same advantages afforded to the Catholic youth of the Western District as to their Protestant fellow subjects, there can be no doubt but that they would display equal talents and equal ability with those of any other part of the Province and would at this day fill some of the most lucrative and confidential situations in the State. While every description of Protestants are coming forward and obtaining seats in the National Legislature and thus by possessing weight and influence in the Government, procure for themselves and their friends posts and places of emolument and distinction, the Catholics for want of education are not only kept in the background and neglected, but are made the hewers of wood, and the drawers of water, to those who came into the country, adventurers and beggars."

It is hoped that the approaching scholastic term will again show that Catholic parents are disposed to do all in their power to provide their children with the best education which their means will permit. To what institutions of learning should our children be sent? Unquestionably to Catholic schools, if it be reasonably possible to do so. Throughout the various Provinces of Canada, there are several splendid colleges and convents, where a thorough higher education may be obtained in a healthy Catholic atmosphere.

There are, however, pupils who for various reasons cannot be sent to these institutions. In this event they should avail themselves of the advantages offered by the High Schools and Collegiate Institutes of our country. Catholic taxes aid in building and maintaining these institutions and Catholics should patronize them, if needs be.

If parents cooperate to their utmost with their ecclesiastical superiors, in this all-important matter of Catholic education we may hope to see the rising generation of Catholic youth, creditably occupying the places which they should, in the social, political and religious life of our country.

NEW LIGHT BUT NOT BETTER LIGHT

By THE OBSERVER

The Albany Evening Journal, of Albany, N. Y., on August 22nd, had an editorial entitled "A New Light on Queen Victoria," commenting on a recent biography of the late Queen Victoria.

The author, it seems, has used "the new psychology," whatever that is. We are told that he "does not psycho-analyse the Queen," but that he presents us with the materials for doing so, drawn from her letters and journals: "her spasms of childish egoism, the unrestrained sentimentality, the self-will, prejudice, conventionality and obstinacy which characterized her whole life."

We pause to remark that though many people keep private diaries, most people are lucky enough never to have them published; and few of

us would look well in the eyes of posterity if the thoughts and ideas which pass through our minds from day to day were published just as they come and go. And that is the point; or one of the points; our ideas come; and go; provided we have sense enough not to record them, for some absurd person to publish at a later time, divorced from their mental context, and taking on an appearance of settled conclusions, which we never intended. Biographers would do well to try, sometimes, a little psycho-analysis on themselves. But let us get on.

We are told that:

"She emphasized, without discrimination, every event of her life, however trivial. The decree went forth at the beginning of her reign that nothing should be thrown away. The dresses, furs, bonnets, and parasols of seventy years were kept in chronological order, dated and complete. The rooms at Windsor which had been occupied by the Prince Consort were kept as they had been at his death. His clothes were laid afresh on the bed in the morning, the water set ready, etc.; and this incredible rite was performed with scrupulous regularity for nearly forty years."

Now, no one ever said that Victoria was a great queen. She was narrow in some ways; her line have never been noted for mental greatness. But in two respects, at least, she was a great woman; she was great in her moral character, and great in her great love for the man she married.

Had she been a wanton as so many sovereigns have been, and had the love she gave her husband been given to a paramour, all the mawkishness and the sentimental slush of the world would have been poured out by her biographers, to the end that she might be rottenly famous forever.

But the case was different. Fancy loving a man for forty years after he was dead; and continuing that love into an age when it was fashionable to take a second husband before the first was dead! "An incredible rite," the laying out of clothes, and all that. Perhaps; but a rite which had a far closer connection with the eternal principles of decency and propriety than the rites performed in our times in the divorce courts and the offices of justices of the peace, where wives are swapped like horses or cows.

Victoria was capable of a great love; and a great love is the negation of selfishness. It is not strange that in 1921, that great love is hardly understood; for this is the most selfish age the world has yet seen.

But it is not enough for "modern" writers to sneer at Queen Victoria. That is only by way of introduction to the topic they want to come to; which is, the glory of 1921 and the backwardness, the narrowness, of 1841, or 1851, or 1861.

They might go back to 1831 or 1821, but that would not suit their book; for 1821 and 1831 were rotten, with a rottenness which is about, or nearly equalled, in 1921, but equalled, or approached, without the honesty which characterized the rottenness of the Georgian period.

"The attitude," says The Journal, "which prompted such a heathen ceremony, was characteristic of the time. Victorian belles preserved love letters, pressed flowers, and dance programmes. Victorian brides laid away their wedding gowns in lavender. Victorian mothers and wives kept their baby's shoes and curls and wore rings and bracelets of their husband's hair. Whatever may be the demerits of our present-day thought we refuse to clutter our minds or our houses with sentimental relics. The rummage sale is a significant manifestation of a changed spirit."

Who refuses to keep sentimental relics? They are preserved in at least seventy-five per cent. of the homes in North America. Who are "we?" But it must be admitted that that part of the world which calls itself society is going back to the Georgian period; when social leaders had families of illegitimate children. They allowed the children to be born, anyhow; whereas it is now the fashion to murder them.

Victoria, more than any other person, raised English society out of the foul slough of the Georgian period; and that was no small task. Some of her predecessors, of the same royal line, were moral lepers; and they gave the tone to English society. With that to her credit, who that has a sense of proportion, should care to mention her personal eccentricities? She was brought up with some racial and religious prejudices. Well, the "broad-minded" people of today dislike an Irishman or a Catholic as much as she did. Why do they not improve on her before beginning to criticize her?

We admit that the tendency of our times is towards the discarding of "baby's shoes and curls," and such "sentimental relics." In fact, in "society," there is not now considered to be a place for baby anyhow.

The Journal says: "We are threatened with a revival of Victorian fashions in clothes and decorations; furbelows and horse-hair sofas are coming back; but it is, like all revivals, a mere external aping of the past. The Victorian spirit is as dead as Methusalem."

We see no probability of a revival of Victorian fashions in clothes. At present, we are nearer the fashions of the Restoration period or the Georgian period; in the main feature of our fashions, which is indecent exposure of the person.

No, no Victorian revival is at hand. Grandma is fox-trotting with her skirts cut to her knees, and with enough rouge on her face to paint a door; and her granddaughter looks so like a street-walker that the most experienced eye fails to discern the difference.

We have over-leaped the Victorian period. We have gone farther back.

NOTES AND COMMENTS

THE REPORT brought back to Canada by an Ontario barrister of name that the demolition of Edinburgh Castle, to make way for a War memorial, is in contemplation is a thing unthinkable to Scotsmen animated with the old national tradition. As well talk of removing Westminster Abbey; for Edinburgh Castle is rooted no less deep down in the history of the Scottish people than is the venerable abbey in that of the English. But nothing can be said to be proof against innovation in this material age, and Scotland long since parted with her national birthright for a much less worthy consideration than now threatens the Castle. Nevertheless, if there is a spark of the old spirit left in Scotland it should assert itself now.

A NOTORIOUS apostate-priest, one Joseph McCabe, has compiled a biographical dictionary of those whom he classifies as nationalists, covering a period extending over the last three hundred years. It is noteworthy that out of the vast array of famous names embraced within that period he has been able to find only 3,000 who were not believers to a greater or lesser extent in the Christian revelation and for even that 3000, or a large proportion of them, we have no other warrant for their classification as unbelievers than the questionable warrant of McCabe. But even if all of them in their tenure of activity professed a greater or lesser degree of skepticism how many of them, it would be interesting to know, turned to God at the last? This side of the question did not of course come within the scope of McCabe's enquiry.

WITH RESPECT to McCabe's book, an English university man of reputation, Professor Bury of Cambridge, who is himself a reputed nationalist, has this to say: "One's first thought is that 3,000 names are not very many for 320 years. In order to draw useful statistical conclusions, the names should, in the first place, be arranged in at least four chronological sections, two before and two after the French Revolution. That would give an indication of the growth of liberal opinion which one alphabetical enumeration does not exhibit. But we want, in the second place, something more. We want, in fact, another dictionary, including people, equally distinguished, of the same period, who have clung to the theological beliefs of their fathers. If some diligent person, possessing Mr. McCabe's wide knowledge, were to compile such a list, we should be able to estimate the statistical significance of Mr. McCabe's 3,000."

A PRESBYTERIAN contemporary, referring to this book, seems to see

some significance in the fact that the most aggressive and blatant assailant of Christianity in recent years is an unfrocked Catholic priest, and that his assaults are directed not alone against the Church he had left, but against all things Christian, even atheistic. There is, indeed, very great significance in the fact, for in nine cases out of ten it will be found that when once a man has turned away from the Catholic Church he ultimately loses all faith in the supernatural, and while he continues to recognize in the Church the only real obstacle in the way of the atheistic propaganda, he only too often adopts, his warfare is against the very name of Christianity. He may seek to disguise that fact, and even, for material considerations ally himself with this or that sect separated from the parent stem, but sooner or later, unless the grace of God brings him back to the starting point, his warfare will be found to be against the very kernel of the Christian creed. There is then much significance in McCabe's antecedents, and there is a lesson too for every penetrating mind and understanding heart.

AT A SOCIAL gathering a short time ago some discussion arose as to the singular facts and fancies connected with numbers, and the peculiarities of the figure 9 was especially noted. Its most striking quality is that when once you use it you cannot get rid of it. All through the multiplication table the product of 9 comes to 9. No matter what you multiply with, or how many times you repeat or change the figures the result is always the same. Here are some examples of it:

Twice 9 = 18; add 8 to 1, and you have 9. Three times 9 = 27; 2 and 7 make 9 again. Go on until you try eleven times 9 = 99. This seems to bring an exception, but add the digits—9 and 9 make 18 and again 1 and 8 makes 9. Go on to an indeterminate extent, and the thing continues. Take any number at random, for example 875 times 9 equals 7,875, and the digits added make 27, which if added again make 9. Take any row of figures, reverse the order, and subtract the less from the greater, the total will certainly be made 9 or a multiple of 9. For example, take 5,071-1,775 = 3,296. Add these digits and you have 18, and 1 and 8 make the familiar 9. You have the same result no matter how you raise the numbers by squares and cubes.

ONE MORE way was given by which number 9 shows its strange powers. Write down any number you please, add its digits, and then subtract the sum of digits from the original number. No matter what numbers you start with the sum of the digits in the answer will be 9 and so on through all the mazes of calculation. These are in effect the cogitations of an old mathematician and it will repay any one whose tastes lie in that direction to pursue the enquiry.

BOY LIFE

BOY SCOUTS CAMP AT LAKE SIMCOE

Under the auspices of the Most Reverend Neil McNeil, Archbishop of Toronto, a most successful camp for Scoutmasters was held at Lake Simcoe from August 1st to the 15th. His Grace is deeply interested in developing this phase of Boy Work and with his usual foresight has started the ball rolling in the right direction by having a camp conducted where properly fitted Boy Leaders might be trained as Scoutmasters before actually becoming connected with a Scout troop. This is the first practical step taken since the inspiring visit of Mr. Victor Ridder, the well-known Boy Worker from New York, who addressed the representative gatherings of Catholics in Toronto, concerning this subject early in June. A better selection than that of Mr. N. F. Foy, as Scoutmaster in charge of the camp, could not have been made. Under his capable direction a great deal of ground was covered in two weeks and this was very well shown by the high calibre of the papers handed in by the candidates and the excellent manner in which they handled their practical tests when examinations both written and practical were given on Saturday, August 13th. The following is the programme of lectures given:

August 1st—The Big Idea in Scouting.
August 2nd—Boy Life and Its Needs.
August 3rd—The Promise and Law.
August 4th—Scouting and Patriotism.
August 5th—Outdoor Life.
August 6th—The Training of Patrol Leaders.
August 7th—Camp Fire.
August 8th—Policy, Organization and Rules.
August 9th—The Badge Programme.
August 10th—Patrol System. (Gang Tendencies.)
August 11th—The Scoutmaster and His Work. (Leadership.)
August 12th—Application and Results.
August 13th—Camp Regulations.
August 14th—First-Aid.
August 15th—Week-end Hikes.

There were ten young men registered in the course and these were nobly assisted by eighteen King Scouts who were in camp during the entire period. These were picked from the best troops in the Toronto District, and their model camp and the efficient manner in which they conducted themselves at all times fully justified their title of "King Scouts."

Lectures were delivered in the morning, and the remainder of the day was spent in study in overcoming the difficulties of the practical work, rope-knots, first-aid, cooking tests, etc., and in fraternising with the Scouts. Very pleasant afternoons were spent; the young gentlemen joined the boys in their games and hikes and learned much of Scouting from the boy's point of view. A few days sufficed to gather together a crackerjack of a ball team, and, out of six games played with the teams from Jackson's Point, Glen Sibbald Inn, Lakeview House, Pine Plaza, and the De La Salle Camp, the Scouts came off with four victories, which is no mean reputation, considering the quality of the players opposed. This fraternising with the boys could not but inspire the future Scoutmasters, and they all went home fully determined to put their theory into practice, and see that other young boys will be able to enjoy the same advantages which have produced such remarkable traits in these young citizens.

A representative body of Catholic business men of Toronto have been asked to serve on the Catholic Boy Life Council. The following members were present on Sunday, Aug. 7th, at the Boy Scouts Rally: Messrs. P. J. Mulqueen, E. M. Carroll, A. J. Gough, C. J. Gilhooly, T. E. MacDonnell, P. G. Cherry, W. J. Commis, Frank Shannon, J. M. Lalor, Fred O'Connor, R. Fitzpatrick, and J. P. Hynes. Unfortunately, His Grace the Archbishop was ill and could not attend. Several officers of the Provincial and District of Toronto Boy Scout Councils also came up to be present at the Rally: Provincial Commissioner W. K. George, Lt.-Col. Noel Marshall, John G. Kent, Toronto Commissioner Charles Mitchell, President of the Toronto Executive Council, Earle H. Davison, Provincial Field-Secretary, and many other gentlemen. They all expressed gratification at the progress being made and were particularly delighted with the camp "grub" cooked and served by the Scouts. There were over one hundred Scouts in Camp during this week-end, ranging in rank from the tiny Tenderfoot to the King Scout. All remained till the following Tuesday, and this gave the students a chance to note the progress made from Tenderfoot up through all the grades. Many thanks are due to Lt.-Col. T. H. Lennox who entertained the visitors to dinner at his very beautiful "Bungle-on" and for many other favors shown to the boys.

On Sunday, August 14th, the camp was honored by a visit of His Worship T. L. Church, Mayor of Toronto, and party, including Property-Commissioner Chisholm, Mr. Fred O'Connor, Lt.-Col. T. H. Lennox, Mr. David, Mr. E. M. Carroll, Mr. Roach and Mr. J. H. Forrest. "Tommy," as the boys familiarly addressed him, won all their hearts with his usual affability and goodheartedness. Several other visitors called during the week and all left with the very best impressions of Boy Scouting.

The aim of the Boy Scout Association is to develop good citizenship among boys by forming their character—training them in habits of