

The Catholic Record

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LONDON, SATURDAY, MARCH 25, 1922

TWO CITY BILLS

For the information of those of our readers who may not be familiar with the term it may be well to say that a City Bill is one affecting some particular city, one with which that city is alone concerned. Usually some extension of the powers of self-government is asked; or legislative sanction for doing something considered in the best interest of the city that asks for it.

In 1891 it was considered in the interest of the City of Toronto as well as of the owners of the Toronto Street Railway to substitute electricity as the motive power for the horses that had hitherto been used. This required a new agreement between the city and the Street Railway owners; and this agreement came before the Legislature as a Toronto City Bill.

Now, although the chief owner of the Toronto Street Railway was a Catholic, there was in the new charter a clause stipulating that all the taxes for school purposes on Street Railway property should be paid to the Public schools. The law empowering boards of directors to divide corporation taxes between Public and Separate schools was thus rendered nugatory so far as the Toronto Street Railway was concerned. As in all such companies the stock changed hands through sale and purchase; but down to the very end of the thirty year period for which the franchise ran a very considerable proportion of it was held by Catholics. In these thirty years a vast amount of taxes that morally and legally belonged to Separate schools was by the Toronto City Bill of thirty years ago legally diverted to the Public schools.

Had the Toronto City Council of that time insisted on a pro rata division of the taxes according to school attendance, assessment or population they would have asserted the equitable principle that Catholics are now contending for. But they went much further and practically held up the Catholics concerned, forcing them to sacrifice their legal rights in the matter of school taxes to their business interests.

But, the parties concerned being agreed, and the Legislature looking on the matter as concerning only the City of Toronto, this City Bill was enacted into law.

There is now before the Legislature another City Bill. Ottawa has a Bill before the House in which there is a clause empowering the municipality to apportion the taxes on public service corporations between the Public and Separate schools on a basis assessment.

We are informed that every single member of the Ottawa City Council voted for this measure of justice to Separate schools. It is a matter concerning exclusively the City of Ottawa. It will be interesting to see just what action the members of the Legislature will take on this clause of the Ottawa City Bill. Will they follow the usual course and allow those who have a right to speak for the City of Ottawa to have their own way in a matter that concerns the City of Ottawa alone? Or will the Ontario Legislature, no member of which interfered when the Toronto City Bill proposed to take from Toronto Separate schools the taxes to which they were legally entitled, now interfere to prevent Ottawa Separate schools from enjoying the measure of justice which the Ottawa City Council

unanimously asks to be allowed to concede them.

The Toronto Bill deprived Catholics of all liberty of choice in the matter and compelled them to pay all their taxes to Public schools; and this rigid arrangement held for thirty years.

The Ottawa Bill merely empowers the representatives of the people in Ottawa to divide the taxes on public service corporations between the Public and Separate schools. If the powers sought are conferred the bylaw so dividing these taxes may be rescinded by any future Council that may desire to do so.

The powers sought in the Ottawa City Bill are far and away less drastic than those obtained through the enactment of the Toronto City Bill of thirty-one years ago.

But—and we fear that "But" should be printed in capitals—the Toronto Bill proposed peremptorily to take something away from Separate schools, while the Ottawa Bill asks that the Council of the Capital city be allowed to give something to Separate schools if, and for so long as, they see fit to do so.

Addressing the General Ministerial Association of Ottawa about a month ago Mr. E. R. Cameron, K. C., Registrar of the Supreme Court of Canada, had this to say on the subject of corporation taxes, which the Journal in its report puts in inverted commas:

"Having had my attention called to the circumstances under which protection of minorities in matters of education was incorporated into the B. N. A. Act, particularly the desire to protect the Protestant minority in Lower Canada, and the further fact that in Quebec the Corporation tax for school purposes is equitably distributed between Roman Catholic and Protestant schools on the basis of the number of children between the age of five and sixteen, attending the State schools, I am of opinion that in equity and good conscience and in the interest of good feeling and harmony between the two races and religions in Canada, that the method of distributing such corporation school tax which obtains in the Province of Quebec should be adopted and followed in Ontario."

The Ottawa City Bill by no means goes so far as this; but it is a generous gesture and a step in the right direction.

We invite our Ontario readers to note carefully those members of the Legislature who may think it part of their public duty to thwart this effort of the Ottawa Council to act "in equity and good conscience and in the interest of good feeling and harmony between the two races and religions in Canada."

THE IRISH-FREE STATE

Irishmen abroad and the children of Irishmen to the third and fourth generation, whose heartstrings are bound to Ireland as no other motherland binds to herself the loving allegiance of her children, are keenly, poignantly, interested in the prospects of acceptance or rejection by the Irish people of the measure of independence guaranteed by the Anglo-Irish Treaty.

Canadian lovers of Ireland above all are intensely interested, for Canadians understand the full scope and extent of the victory that in this Treaty has crowned the long struggle for Irish freedom. Friendship and good-will must inform the relations between the British and the Irish peoples, or these relations must continue to be envenomed by hatred, distrust, and active hostility. In this latter condition the republican form of government would not be a safeguard of Irish independence but its greatest menace. Under the Treaty the unity of Ireland is possible and ultimately certain; to reject the Treaty is to sacrifice the prospect of Irish unity and to abandon the only road that can lead to complete independence with the good will of Britain and the world.

Our readers will therefore be keenly interested in knowing that in their Lenten pastorals the Bishops of Ireland have come out strongly for peace and unity amongst the people in the acceptance and exercise of the great powers the Treaty places in their hands to shape Irish national life and guide Irish national destinies.

"We hail today," writes the Bishop of Cloyne, "our own Government vested with full authority to legislate in all departments of

State for the welfare of the people, untrammelled by any outside interference."

"Let us be loyal to the Government of the country," writes the Most Rev. Dr. Hoare, "and drive away violence, intrigue, secret societies, hatred, slander, and uncharitableness. Otherwise we shall let slip out of our hands the blessings of freedom and give new strength to our enemies."

But significant above all is the pronouncement of the Most Rev. Dr. Fogarty, the fearless champion of the Irish soldiers of freedom in the darkest days of the heroic struggle when the novel methods of the new warfare were so confusing to moralists; when to stand by the fighting men called for such clearness of intellectual vision, so high an order of moral courage that their combination in the great Irish bishop one is forced to believe was providential.

"Twelve months ago," declares His Lordship of Killaloe, "Ireland suffered under a tyranny which is now hateful as well as horrible to recall. A merciless campaign of incendiarism and murder expressly designed to terrify the people and break their national spirit was in ruthless operation through the country. Day and night were made hideous by the roll of military lorries on their destructive prow. No man's life was safe. Every day brought its horrible tale of tragedies, of people brutally ill-treated, robbed or murdered in their beds; or of towns, villages, and homesteads given to the flames; of fairs and markets suppressed, industries destroyed, and roads impassable. Religion itself was not spared. The graves of Father Griffin and Canon Magner will remain as sombre monuments of that raging fiendism."

"How the people survived that protracted agony will be one of the wonders of history. Nothing but the spiritual enthusiasm born of their habitual association with Christ and the fortitude infused into their hearts by the Holy Spirit of God can, in my opinion, adequately account for it."

"But now what a change! how sudden, how striking, how vast, and, I will add, how providential! For it is a coincidence not to be passed over lightly that the Treaty to these horrors was declared on the Feast of Blessed Oliver Plunket, and the Treaty signed within the Novena of the Immaculate Conception of the Blessed Virgin, to whom the people in their anguish consistently turned with unbroken confidence in her heavenly aid."

"And how striking the victory has been! The Terror is gone, and with it the foreign Power that held our country in destructive grip for seven hundred years. It is gone; and, let us hope, gone for ever. Even though we have not achieved all that we should wish to reach we have established this supreme thing at all events—Ireland is now the sovereign mistress of her own life. The rusty chains of bondage are scrapped for ever—unless indeed by our own folly we put them on again. True it is that the Northern difficulty is still unsettled. Time will cure that difficulty also. The desire for union, north and south of the Boyne is growing too fast to be long denied."

We sometimes hear the specious and shallow argument implied in the flippant assertion: "No one ever died for a 'Free State' or Dominion Status." As a matter of historic fact thousands have gladly given their lives in the hope of a smaller measure of freedom than that guaranteed by the Treaty and secured by the Irish Free State. This Dr. Fogarty points out:

"Thus what Hugh O'Neill in his hour of most triumphant victory, what Owen Roe, and Patrick Sarsfield never aspired to, has under God's Providence been achieved for us."

"Hugh O'Neill after the Battle of the Yellow Ford, when he had beaten the English all over the place and was free to march with his armies unopposed from one end of Ireland to the other, when he came to make peace only asked that the Judges and officials and half the soldiers should be of Irish birth."

"He did not ask for control of the judiciary or the army, much less that the English forces should evacuate the country. Such a contingency he deemed impossible."

"But now, not only are the British forces gone or going, but all political power within the land passes to Ireland's own hands. This is the chief thing. Political independence constitutes the soul and substance of a free people. The nation that has her hand on this central lever of national life can mould herself to what she wills."

"It was only when political power was definitely wrested from her after the Battle of Kinsale that Ireland began to lose, bit by bit, land, language and national culture. Compared with this sovereign authority over every department of national energy, all things else, valuable and desirable though they may be, can afford to wait the growth of time."

The clearness of vision, the unflinching sound judgment and the unquestionable moral courage that always characterized the intrepid Bishop of Killaloe throughout the dark and doubtful days of the unequal struggle are all manifest in the courageous counsel and unequivocal warning he now gives to his people:

"Unfortunately there is one cloud overhanging what would otherwise be so bright a sky for Ireland," continues Dr. Fogarty. "They who held so firmly together in days of danger are now divided, and, to the general dismay, divided on points which in their original form at least did not seem to differ very substantially. It would appear to be a question of one form of association with the British Empire as against another. There are some dissatisfied because Ireland under the Treaty is even nominally within the British Empire like South Africa."

"Their ardent aspirations deserve respect. But an attempt to realize them will mean another sanguinary conflict."

"There ought to be some consideration for the present generation. They have done their part nobly and heroically; they have made great sacrifices, and are now entitled, if they so desire, to enjoy in peace the burst of freedom these sacrifices have won for them."

"Unless I am in error the bulk of the people are sick and tired of war. They long for rest. They long to be let alone, not that they want to surrender any national rights (which are quite safe in their hands) but to avail of the present opportunity and by honest work to build a great and prosperous Ireland as the surest way to the attainment of all rights."

"It is but cruel and crude patriotism to rob them of this opportunity, and plunge them just now after all their sufferings into fratricidal strife with the prospect of another 'terror' worse than they have gone through, ending perhaps in the loss of the freedom they purchased at so high a ransom."

Such a pronouncement from such a source leaves little room to fear, when the time comes, for the Irish people to give their momentous decision, that the Irish people will lose the substance of freedom by grasping at the shadow of an Irish Republic or the not less shadowy but more vague "external association" with the British Empire.

MOVIETTIS

By THE OBSERVER

It is good to see the Catholic press sticking to the topic of the effects of the movie craze. Catholic writers must always be ready to be called names. Old fogies and back numbers we are, and always shall be, to people who think, in a sense quite different from that of the poet, that "whatever is right."

The most thankless and unpopular thing a man can do is to offer any opposition to a popular craze. But popularity is no part of the reward of Catholic writers anyhow; and as for thanks, they are seldom given in this ungrateful world that a man who has worked to do had better just do it and leave it to time and events to show that he knew what he was about, and was right. To paraphrase Lincoln, it is better to be right than to be President or to be anything else that a man can be without being right.

On the question of the most general of all the latter-day crazes, the Catholic press is, and has been all the time, splendidly right. I have called the moving picture the most general of all latter-day crazes; but indeed one may say that it is the most general of all crazes, of all times up to the present. I do not think of anything ever offered to mankind as an amusement or an indulgence, that has ever had nearly so much popularity. The stage, the press, games, cards, dice, drink; all have had a great popularity, but it may be doubted whether all of them put together have ever, at any one time in history, commanded attention and received patronage so universal and so enthusiastic, as the moving pictures now have.

The Catholic press has always taken a sound position on this matter; a position not different in principle from the position the Catholic Church has always taken in respect of all worldly pleasures and amusements not in themselves sinful. That position is that the good or the ill must be tested in two ways. First, and principally, do they lead to sin or weaken virtue; secondly, do they do harm mentally or materially? For the Church of God is mindful not only of the soul's salvation, but of the well-being and happiness of her children in this world. No one is more insistent on the desirableness of men, women

and children being reasonably amused than is the Catholic Churchman. The Catholic Churchman realizes that people will seek amusement, and that if they cannot find legitimate amusement they will seek that which is not legitimate. The Church does not require long faces, nor discourage honest laughter. She is no kill-joy.

No Catholic ever was so foolish as to condemn wholly the moving picture amusement. But the Catholic press has seen with deep concern certain circumstances and conditions. Bad reading was always a matter of deep concern to the Church. But the press, though it has always needed watching, has never been organized and merged and consolidated into a few vast trusts; a few great factories; operated by a few men; and completely directed towards the one aim and end of making money. In the nature of things, it has not been practicable to consolidate and commercialize the press, particularly the book press, to anything like the extent to which the motion picture business has been consolidated and commercialized.

In the newspaper field, a good deal has been done to form newspapers into combines and to bring them under a common head, or under a few heads. But the nature of the newspaper business, and the circumstances surrounding it, were, and are, not favorable to complete success in such an endeavour.

Neither was it possible to attain complete success in such an attempt, in the case of the ordinary theatre. But from the early days of the motion picture theatre it has followed the lines of a business; a mere business; a commercial venture. For one thing, it was, and is, easier to find "artists" of the screen than to find great actors or great writers. The requirements were far simpler, and were such as were possessed by a far greater number of people. One has only to think of commercializing and consolidating grand opera to see what I mean. One great tenor, holding to his independence, could prevent the perfecting of such a plan. But the motion picture was so much a business, and so much less an art, that it lent itself to commercialization.

And it has been thoroughly commercialized. It appealed to so many people that no picture, however poor, could fail to get an audience of some sort, for some length of time. The good, the bad, and the indifferent could be mixed in a theatre programme, because of the millions of people who could be depended on to crowd the theatres no matter how poor the output of the picture factory.

For these reasons, and others, it was possible to accomplish the commercialization of the motion picture; the subjection of considerations of art and those of morality, to those of cash returns; and that is what has been done. And this is the most unfortunate fact about the picture business; for the popularity of the picture with the young makes it a rival to the school and to the Church, and to the home, in respect of its influence on the plastic mind of youth; and it is a great misfortune that this immense power should be wholly in the hands of men; (and their number is being reduced by mergers; whose purpose is to profit in cash by the exercise of that power; and to whom all other purposes are casual and secondary.)

This is the fact which throws so sinister a light on the great popular craze which I call "moyietis." The youthful frequenters of picture theatres are numbered by millions; and the habit has reached a stage where it can be accurately described as a craze.

On the one hand, we have a great cash investment and a purely commercial purpose; on the other hand, a popular craze in which there is not very much or very fine discrimination. Under such circumstances, two things are inevitable; first, unscrupulous efforts to make greater profits; second, more and more toleration of evil pictures.

NOTES AND COMMENTS

A NOTABLE Canadian, in the person of Mgr. John Forbes, has just arrived in Montreal from Africa on a visit to his mother, and to his brother Bishop William Forbes of Joliette. Mgr. John, who is coadjutor Bishop of Uganda, is a White Father, that is a member of the religious order founded by Cardinal Lavigerie, to withstand the slave trade formerly carried on under

revolting circumstances by Arab traders. Since the suppression, or at least the curbing of that unholy traffic, the White Fathers have devoted their energies to the regeneration of the blacks, and with much success. That a native Canadian in the person of Mgr. Forbes, should occupy the responsible position which is now his is additional gratifying evidence that a great future in the domain of foreign missions lies before French Canada. Bishop Forbes, as his name implies, is of Scots extraction.

THE HISTORIC See of Glasgow rendered vacant a year or more ago by the death of Archbishop McGuire has again an occupant in the person of Mgr. Donald Mackintosh, Rector of the Scots College, Rome. This intelligence has been received with great satisfaction in Scotland, where the new Archbishop, by reason of his long association with the ecclesiastical authorities, and with the many priests who as Roman students have passed through his hands, is favorably known. A thorough Scotsman who until he went to school spoke only Gaelic, his return to his native country at this time when national sentiment among Catholics is undergoing a process of re-birth, may be regarded as peculiarly propitious and cannot fail to result in increased vigor and aggressiveness in every department of Church activity.

ARCHBISHOP MACKINTOSH is still in the prime of life with every prospect of a long episcopate before him. Born in the Lochaber district in 1876, he received his primary education in the local schools, and then entered Blairs College, Aberdeen, from which venerable institution he passed to the Petit Seminaire, Paris, and later to the Scots College, Rome. Graduating from the latter institution he was at the early age of twenty-three appointed Vice-Rector, being at the time younger than some of the students. The appointment nevertheless proved popular and its duties were so efficiently discharged that upon the selection of the Rector, Mgr. Fraser as Bishop of Dunkeld, Father Mackintosh succeeded to the rectorship which he has since held.

THE NEW Archbishop is a doctor both of Divinity and of Philosophy, degrees won in competition in the Roman schools. He is also a canonist and a linguist of repute, and among the most distinguished of living Gaelic scholars. As a student he was particularly interested in Oriental languages. With this scholarly training and equipment, added to administrative capacity and an intimate acquaintance with ecclesiastical affairs, his return to Scotland at this juncture is, we repeat, singularly propitious.

In his latest "reply" to the Catholic plea for more equitable treatment in regard to Separate schools, the Hon. W. D. McPherson contends that matters should be allowed to stand as they are in order that "our young people may grow up to respect one another and to build up a united country." If Mr. McPherson were as earnest in educating the people he represents to adopt a more rational attitude to their Catholic fellow-citizens, and in eliminating from Orange gatherings the incendiary and un-Christian sentiments which have come to be regarded as inseparable from them, he would contribute a great deal more to the unification of the Canadian people than by agitating against the firmly-grounded and moderately expressed Catholic plea for a just interpretation of the law governing education.

AMONG THE controversies which, whether in England or this country perpetually agitate our Anglican friends, the *Lancet*, the well-known medical journal says:

"The Church of England has no obligatory creed or form of belief, a *sine qua non* of membership. Some years ago, the famous Gorham judgment declared that Baptism was not essential. Lately we have seen and heard the miracles of the life of Christ denied by one of the Anglican High Doctors of Divinity. The Bishop of Durham has denied the necessity of Bishops and Orders. The Dean of St. Paul's ridicules the idea of the Virgin Birth and now the Dean of Carlisle repudiates the Divinity of Christ. So Scripture has gone. The old watchword of the Reformation, 'The Bible and the Bible only' has gone overboard."

The Athenian youth, on the other hand, was the product of the home and the small group training. The studies of the Athenian youth, including grammar, music, and gymnastics, aimed to secure a symmetrical development of mind and body alike. Grammar included reading, writing and arithmetic. Music, which embraced a wide range of mental accomplishments, trained the boy to appreciate the masterpieces of the great poets, to contribute his part to the musical diversions of private entertainment, and to join in the sacred choruses. The exercises in the gymnasium trained him for the Olympic contests and for the sterner hand-to-hand battles, where so much

BOY LIFE

THE DEVELOPMENT OF LEADERSHIP

(Adapted)

The presence of a common interest which draws people together always demands a leader. When that common interest involves the overcoming of obstacles, strength in leadership is required. In the Boy Scout movement, the common interest is sufficiently strong and comprehensive to demand the attention of all kinds and conditions of men and boys. Obstacles are presented in the form of requirements to overcome which, effort, sustained interest, and application are involved. Leadership in them is imperative.

For the purpose of Boy Scout training, leadership is a quality which may, to a more or less marked degree, be acquired by all. It is not an elusive, intangible quality that takes its abode in a favoured few—were this true it would be outside the realm of Boy Scout training. Leadership involves doing, and because it involves action it is subject to change. It involves the discovery of ways and means, and necessitates that men, figuratively speaking, doff their coats and enter the thick of action. It implies that dynamic forces of personality are set to work in support of common interests and in the overcoming of common obstacles.

Leadership is a growth by law, not a circumstance in creative artifice. In all the primitive tribal relationships a leader gained recognition by superior physical force, by cunning, or by some greswome wifery which cast a spell over those about him. In such cases leadership, however, was temporary unless deified, and its qualities, depending solely upon the individual, gradually lost influence with his decline. Moreover, the range of influence was limited to small family groups, as represented by the totem or distinguishing family marks. Among the American Indians for example, leadership representing peculiar qualities or requirements was held during the period in which that requirement was attractive and forceful. When others more forceful arose its power diminished, and its possessor relinquished the claim of leadership. Hence it became little more than a survival of the fittest, as applied to influence, mostly describable in terms of physical force.

Another type of leadership is found admirably depicted in the educational system of the Greeks. In Spartan training the aim was to make soldiers who should despise toil and danger, and prefer death to military dishonor. Only so far as the mind was helpful in contributing to this main object was it cultivated. Hence reading and writing were not taught, and the art of rhetoric was despised. On the other hand the care of the body received special training. The boy was perfectly trained in running, leaping, wrestling and hurling the spear. As a result, the Spartan youth acquired surpassing nimbleness and dexterity, and at the Olympic games bore off the prizes more frequently than the champions from other parts of Greece.

Systematic training in this system began at the age of seven, when the Spartan youth was delivered to the care of the State and his real education was begun. By the State he was committed to the charge of public officers, called "boy trainers." Boys, youth and men were organized into troops and, by means of gymnastics and various forms of outdoor recreation were taught to be nimble, cunning and courageous. This method of education was directed toward making brave, strong and well-disciplined soldiers, and was carried on outside the home and without its aid.

The Athenian youth, on the other hand, was the product of the home and the small group training. The studies of the Athenian youth, including grammar, music, and gymnastics, aimed to secure a symmetrical development of mind and body alike. Grammar included reading, writing and arithmetic. Music, which embraced a wide range of mental accomplishments, trained the boy to appreciate the masterpieces of the great poets, to contribute his part to the musical diversions of private entertainment, and to join in the sacred choruses. The exercises in the gymnasium trained him for the Olympic contests and for the sterner hand-to-hand battles, where so much