

Emerson professed himself the one, Schopenhauer the other. We doubt if any actual man ever was either. Hence some zealots for exactitude coin such further verbal horrors as "melanism." But general usage is good enough for us, and we are content to avow optimism and disavow pessimism, confident that there is evil to be faced, and danger of succumbing to it, if we shirk the task. By pessimism we mean the temper of Mr. Littlefaith, the atmosphere of Doubting Castle, the habit of fearing the devil, his malice, and his works more than we trust God, His Love, and His Power.—The Universe.

## BOY LIFE

## THE WINTER COURSE FOR SCOUTMASTERS

A determined effort is to be made by the Catholic parishes of Toronto through the medium of the Toronto Catholic Boy Life Council, to organize Boy Scout Troops throughout the city. At a luncheon held by the Council, recently, at the Hotel Carls-Rite it was announced that with the co-operation of the Provincial and Toronto Councils of the Boy Scouts Association, a training course for Scoutmasters would be conducted during the winter months. At the present time there are troops in only two of the Catholic parishes in the city,—that of St. Vincent de Paul and St. Monica's.

The first lecture of the course was given on the evening of Monday, December 5th. It will continue throughout the winter months, lectures to be given every Monday evening, lasting until February 6th, 1922, with the exception of the Monday evenings following Christmas and New Year's Day.

At the opening lecture Rev. Brother Barnabas graphically outlined the objectives of the Scout Movement and made a stirring appeal for the Catholic boy. Mr. Earle Davison, provincial field-secretary of the Boy Scouts Association, described the "Scoutmaster's Job," picturing the modern boy as a hazy bundle of complexes whose study was fundamentally and intensely humane and beneficial to all who loved him. A demonstration of scout knots was given by members of the 10th Toronto Troop, supplemented by a film showing the essentials of knot-tying. Among the Scout Officials present were F. C. Irwin, assistant provincial commissioner; Chas. Mitchell, president of the Toronto district council; E. O'Callaghan, Toronto secretary; and H. A. Laurence, of the provincial executive council.

On the second evening Mr. Frank C. Irwin, assistant provincial commissioner, spoke on the "Union Jack" and the traditional history of its composition, and Dr. Paul O'Sullivan gave his first lecture on Structural Anatomy as an introduction to his lectures on First Aid which will be given later in the course. On both these evenings keen interest was taken in the course by all those participating and it is felt that success is assured.

The subjects which comprise the course are as follows:—Monday, December 19th.—The Scout Programme and Methods of Teaching Scoutcraft; Semaphore Signalling; The Boy—Characteristics of Adolescence; The Scout Promise and Law; Scout Games.

Monday, January 9th.—Troop Organization and Management; Map Making and Map Reading; The Compass; First Aid; Observation Tests.

Monday, January 16th.—The Troop Programme; First Aid; Boy Engineering—Some Problems and Methods of Dealing with Boys; Troop Drill; Scout Games.

Monday, January 23rd.—The Value of Games in Scouting; First Aid; Bridge Building; The "Good Turn"; Nature Study.

Monday, January 30th.—Tenderfoot Investiture—Demonstration by Troop; How to Tell Stories; Semaphore Signalling; First Aid; Nature Study.

Monday, February 6th.—Fire by Friction; Nature Study; Demonstration; Scouting and Physical Development; Question Box and Review.

In order to give the training Scoutmasters an opportunity to do some practical work, a few hikes will be held during the session, weather permitting.

The Catholic Boy Life Council has been fortunate in securing some very able experts in these subjects. These include such men as Hon. Justice H. S. Mott, of the Juvenile Court; Dr. Paul O'Sullivan; P. R.

Hayward, B. D., Ph. D., Educational Secretary, National Boys' Work Board; Professor Chant, of Toronto University; and other specialists in boy work and in subjects of interest to boys.

Scouting is not a fad, it is a real education, sound in theory and in practice. It teaches many things a boy ought to know that is not covered by any school curriculum, therein supplementing the school work. It gives boys an opportunity to try themselves out when searching for their places and vocation in life. Boy Scouts are not ruled by force; they are led by understanding and by the power of example and sympathetic leadership to do deeds of kindness and valour and to live up to the highest standards of true manliness. But before our Catholic boys in this and other cities of Canada can enjoy the splendid opportunities of this movement,—civilization's greatest gift to boyhood—we must have men; men to know, to love, to care, and to serve; men to lead our boys as Scoutmasters. Back of all these youths pledged to the Scout Promise and Law, stands the Scoutmaster. He is the "Key-man." His is a "key-job,"—big, delightful, vital. Modern life presents to men no more worthy task than the leadership of boys. It challenges and demands the best that man has in him. Indeed, only the Best men can lead boys. They demand the utmost in leadership.

Men and women, let us get the real point of view of our boys before their minds have become contaminated by the hypocrisies, the shams, and the selfishness of modern life. If we but do this our law courts will be but echoes, and our jails untenant reminders of our past mistakes.

Get behind this movement on behalf of better boyhood! Thousands and thousands of our boys are waiting for you to lead them to happy times and noble manhood. Will you serve this glorious cause? One boy helped along the road to manhood, to citizenship, to happiness, to God, is worth more than anything this world holds. Will you be a "Manhood Maker?"

All particulars regarding this course and the formation of Scout Troops and Wolf Club (Junior Scout) Packs, can be had upon application to the office of the Toronto Catholic Boy Life Council, 67 Bond Street, Toronto.

When will your community become a Boy Scout Town?

## CATHOLIC PROGRESS IN HOLLAND

## PROTESTANTISM IN NETHERLANDS SHOWING SIGNS OF DISINTEGRATION

By Rev. J. Van der Heyden

Louvain, Dec. 2.—Protestantism in Holland is fast disintegrating. Introduced to the country four centuries ago, pretending to purify the ancient faith, it thrived for a time, mainly on persecution, then split into various sects and is now running to seed in materialism and unbelief. It has lost its hold upon the masses and it cannot even retain within the fold those for whom Christ Jesus remains withal the Redeemer of the world. In ever increasing numbers they seek Him in that Mother Church from which their fathers recklessly turned aside.

## CATHOLIC PROPAGANDA

Up to not so very long ago, propaganda work among Dutch Protestants was not even thought of by the Church. It was useless; for to the Dutch followers of Calvin, whatever was Catholic was the work of the devil. That notion they had raised to the dignity of an axiom. Times have changed and along with the times our Faith's standing in Dutchdom. Shepherds need not even go to seek the strayed sheep. These come to them and ask for information about the Church and her doctrines. Dominies hold meetings at which Catholic laymen are invited to throw light upon the subject of the Faith that is in them. University students, to satisfy their desire for religious instruction, court the companionship of their Catholic fellows. Regular apologetical lecture courses for non-Catholics, which are being given in all large centers to crowded houses, have been the natural outgrowth of this unwonted manifestation of interest in all things Catholic. Hundreds of conversions are registered and a steady increase of the Church's influence is apparent.

## LITERATURE, ART, SCIENCE AND POLITICS

In literature and art Catholics are easily the peers of any in the land; their press is powerful and they even monopolize an artistic and literary venture which serves them as a means of religious propaganda—the open-air drama. So great was the success of the first performances in Valkenburg, a few

years ago, they were repeated in one locality after the other, drawing practically the whole nation to witness them during the last summer.

Politically strongly organized and presenting a solid front, Catholics retain the balance of power in the legislative bodies and hold the chairmanship of both chambers. Their primary denominational schools are maintained at the State's expense, while the secondary schools and the colleges preparatory to the University enjoy such subsidies from the Public Treasury as free them from financial worry.

In the field of scientific research members of the Church were for long years conspicuous: at present plaiads of Catholic scientists are named, with new constellations arising ever and anon upon the horizon.

The absence of a Catholic University has been a handicap for higher scientific research along Catholic lines. The gap is soon to be filled; for a recent joint letter from the Episcopate has brought the agitation for a University to a climax. Collections for the projected university are being made throughout the length and breadth of the land.

## SOUNDS STRANGELY FAMILIAR

The dyed-in-the-wool Calvinist Dominies look askance at all this Catholic activity and growth and dolefully compare the Catholic progress with their own inertia and losses. Their preaching leaving the congregations indifferent, they are after shifts to draw a public—write sensational articles to the press, invite popular foot-ball players and ringmen to address their audiences, or hold readings from writers in vogue, which they intersperse with salacious interpolations. Some with a more religious turn of mind ape the Roman liturgy and sing, in the vernacular, parts of the Mass and hymns essentially Catholic. Anything to draw a crowd.

To offset the Catholic lectures for non-Catholic enquirers, the preachers have started Protestant lecture courses. But whilst the Catholics confine themselves to an expose of their Church's teachings, the Dominies launch into fierce attacks of the Church's doctrines and practices, without exposing their own faith. Their discourses are purely negative. Well, they could not be anything else, since Protestantism has no positive symbol that commands acceptance by the multitudinous sects into which it is divided. Catholics are offended by the slurs flung at everything they hold dear, yet realize with satisfaction that in this very method there is an acknowledgment of the weakness of their adversaries.

Notwithstanding occasional friction, upon the whole, Protestants and Catholics had of late years been living together peacefully. To secure for denominational schools the same support, rights and privileges enjoyed by the Government schools, they had joined hands to fight the State monopolists; but last summer there was a sudden recrudescence of bigotry, of which the occasion was a proposal made by the Commission for the revision of the Constitution to scrap from the Statute Books the interdiction to hold religious processions.

## CATHOLICS STILL STRIFE

No serious objection had been anticipated to the suppression of a ban contrary to the spirit, if not the letter, of the Constitution. The vindicators of the rights of all citizens before the law had not reckoned with certain preachers galled by the progress Catholicism was making in the country. Bitten by the flea of bigotry, these latter suddenly bestirred themselves to foment the fire of old-time fanaticism. Not since April 1853, when the Catholic Hierarchy was restored to the land, had Dutch Calvinism manifested such bitter hostility to the rights of their Catholic fellow-citizens. As Catholics at that time, by their dignified calmness, quenched the fires of religious intolerance, so again they have silenced the trouble breeders and won over to their side the masses by eschewing all strife and contention satisfying themselves with a plain exposition of their side of the case. Recalling Leo XIII's words to them: "Your Protestant fellow-citizens are for many reasons deserving of praise," they declared that for the sake of mutual good understanding in the recent past, they would not insist upon the use of the right to which they feel entitled, nor would they be a party to a strife that of a necessity could but be detrimental to the welfare of their common country.—N. C. W. C.

## MINUTES OF SILENCE

## PRAYER FOR THE DEAD

London, Nov. 24.—If one were asked to say what is the most distinguishing feature about Armistice Day, or Remembrance Day as it is now beginning to be called, it would be that in the Silence of two minutes that is observed throughout the entire country on the stroke of eleven the people really do pray. And in that prayer, short though it may be, their thoughts are directed towards a very old and Catholic devotion—prayer for the dead.

It is the thought of their dead that brings the men in the street to a sudden halt as the maroons announce the great Silence, and as

they stand with uncovered head in the streets, in stores and shops, on the railways and in public places, this is accompanied, whether consciously or unconsciously, with a pious aspiration for the dead.

What perhaps centuries of definite religious instruction might have failed in accomplishing, this simple act of a national silence on Remembrance Day has done in bringing the people of this country back to the old Catholic practice of praying for their dead.

People do not go to department stores to pray, yet in three of the biggest department stores in London, one of them the establishment of Mr. Selfridge of Chicago, the whole of the staffs gathered in some central place where the Roll of Honor is exhibited, and for two minutes engaged in silent prayer. In one great store at the conclusion of the Silence a religious service was conducted with hymns.

Hundreds of thousands thronged Whitehall near Cenotaph, tens of thousands were packed in front of the Mansion House in London, and in the other great cities like scenes were witnessed, where vast throngs of people assembled to sing the hymn "O God our Help in ages past," which is a poetical version of the Psalm "Deus refugium nostrum et fortis."

## CATHOLIC WELFARE PURPOSES

## EXPLAINED TO PROTESTANTS

Washington, D. C., Dec. 10.—Readiness to serve in all sane movements for the moral and material improvement of the American people was expressed on behalf of the National Catholic Welfare Council by Charles A. McMahon, editor of the Council's Bulletin, at the annual conference of the International Reform Bureau here yesterday. Mr. McMahon's address was delivered at a luncheon given in the Metropolitan Presbyterian church.

The occasion afforded Mr. McMahon an opportunity to present the Catholic viewpoint with regard to the Welfare Council's social, educational and religious activities. Rev. R. A. McGowan, of the Council's Department of Social Action, also attended the meeting.

It is a hopeful sign that the Christian forces of the country are uniting in a spirit of friendly cooperation in the solution of the many urgent tasks of reconstruction confronting the nation these stressful days," Mr. McMahon said in responding to the introduction of the chairman.

## WELFARE COUNCIL CONSTRUCTIVE

Explaining the purpose and program of the Welfare Council, Mr. McMahon said:

"I wish to make it clear to this meeting that our organization is engaged in constructive welfare activities to benefit not only Catholics but other groups of our population as well. We are working in the most constructive way that we can devise to put into effect certain positive programs in the field of social welfare and to cooperate with other sane-minded agencies in the country having aims and purposes similar to our own."

Adverting to the anti-Catholic propaganda in certain sections of the country as an effort to inject religious bigotry into the national life, Mr. McMahon said:

"We realize that there are many fearless and fair-minded leaders like Dr. Crafts who are fighting such un-Christian and un-American conduct and doing their best to expose those designing hypocrites to the liberty-loving American public."

"As far as anti-Catholic bigotry is concerned," Mr. McMahon continued, "I am convinced that a great deal of such feeling is based not so much upon malice as upon ignorance. Naturally, we shall work in the future as in the past to remove such misunderstandings, but in the main in matters concerning the public interest we are determined to fight not so much against something as for something. Naturally, we shall not hesitate to oppose legislation or policies which in our judgment are inimical to the best interests of our people and contrary to the spirit of our American Constitution. I refer to the too frequently noted tendency to create through centralization a swollen Federal government against which President Harding admonished recently in his speech at Plymouth."

At this point Mr. McMahon called attention to the concert of action between Catholic and Protestant agencies in investigating the Denver street railway strike, and to his own conferences with Rev. Dr. Watson, president, Canon William S. Chase, director, Rev. Dr. Lucius C. Clark, secretary, and other members of the International Reform Bureau.

## SOME COMMON INTERESTS

"I am sure we have been able to consider and work for these common needs without in any way compromising our religious convictions or sacrificing our religious ideals," Mr. McMahon said.

"In looking over the program of the International Reform Bureau for the coming year, I find that many of your activities are similar to those of our own organization. For instance, there is the question of divorce, which your organization is fighting effectively in your own circles. The Catholic Church considers divorce and birth restriction two of the greatest evils threaten-

ing our American civilization today. Our organization will certainly cooperate to the utmost with all movements striving to maintain the Christian ideal of womanhood, the sanctity and stability of the marriage relation and the dignity and sacredness of the Christian home."

The Catholic attitude toward education and the place occupied by the parochial school in the religious system of the Church were made the subject of a frank statement by Mr. McMahon. He said:

"It may not be out of place to state to this meeting that the Catholic school system has not been established with any idea of holding our children apart from the general body and spirit of American citizenship. They are simply the concrete form in which we exercise our rights as free citizens in conformity with the dictates of conscience. Their very existence is a great moral fact in American life, inasmuch as they offer to all our people an example of the use of freedom guaranteed by our American Constitution for the advancement not only of education but of morality and religion—a task which I am sure invites our common support."

## MOTION PICTURE EVIL

Before beginning the discussion of the Welfare Council's activities in behalf of a clean stage and clean pictures, Mr. McMahon referred to Rev. Dr. Wilbur F. Crafts as having been "the object of much malignant misrepresentation" by individuals and interests which have attempted "to cloud the issue by a smoke screen of harmful misstatements regarding 'blue laws' and the Puritanical Sunday."

"In this connection," said Mr. McMahon, "I wish to state that the National Catholic Welfare Council is endeavoring to rid pictures and plays of uncleanness and immorality. We do not insist, as a general principle, that there shall be no exhibition of motion pictures on Sunday. We do insist most emphatically, however, that wherever local option permits of the showing of pictures on Sunday that these pictures shall be decent, wholesome and moral not only on the Sabbath but on the other six days of the week as well."

"One task at which we have labored incessantly during the past eighteen months has been to arouse our Catholic people to a sense of their individual responsibility in patronizing films of a questionable character, thereby abetting their financial success."

## FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

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J. M. FRASER.

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## DE VALERA HAILED AS CHANCELLOR

Dublin, Dec. 2.—A new chapter in the life of the National University of Ireland has been opened. In 1908 the University was founded. Then for the first time after long years of agitation and struggle, Catholics were afforded the facilities of higher education. Archbishop Walsh became Chancellor of the University, a position which he occupied until his death.

His successor, as chancellor, Mr. de Valera, formally assumed office, acclaimed by professors, graduates and students. The intellectual and civic life of Dublin was fully represented. The new chancellor was conducted to the dais in the Council Chamber by the President of University College with whom were Right Rev. Monsignor McCaffrey, Pro-vice-chancellor and President of Maynooth College and the Lord Mayor of Dublin. An address was presented to Mr. de Valera on behalf of Convocation.

In the course of his reply the new chancellor said:

"The chief duty of this nation's University at this time certainly presents a field for endeavor and achievement wide enough to satisfy the deepest lust of an Alexander. A nation's university should not be a machine for casting standard types and stamping them off. Nor should it be merely a venerable seat of learning—a dusty old library could be that. These are only what a university may degenerate into if it stands serenely apart in artificial isolation. A nation's university to be worthy should throb with the full current of the nation's life, scintillate with the living fires of the nation's soul, reflecting back again upon the nation its own most energizing beams and transmitting to all mankind the flow of its warmth and its light. This is what we ambition for our university, and our university like our nation's newborn freedom is young."

"The morning is with us and we are exultant in its freshness and in our own vigor. The Jewish love of the Gad for its own will soon make the starving niggardliness of the foreigner a nightmare of the past. Already we are rich in prestige and wealth in the heritage of our mother of scholars and Saints."

Among the clergy and laity Mr. de Valera's speech created an excellent impression. All felt that under his Chancellorship the National University would benefit enormously. His conception of a real university resembles closely that of Cardinal Newman in his "Idea of a University."

The work of the National University has been hampered by want of adequate funds. Under altered conditions of government this drawback will disappear. In the reconstruction of Ireland the educational system will be thoroughly overhauled and vastly improved. On the broad principle of reform there is complete agreement between the Hierarchy, the clergy and the laity.

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

## TRAVELLING FOR CHRIST

## A SPIRITUAL STOCK-TAKING

## REFLECTION NO. 2

I have said above that our Catholics who are at present of English speech are still more scattered than those who still speak another language, and are to some extent grouped together in settlements. Unfortunately there are but few English-speaking Catholics on the land; and, still more unfortunately, the few that we have seem to have possessed a genius for separating themselves from their co-religionists and securing their holdings in the midst of non-Catholic settlers. The majority are in the larger towns, or along the railway lines. Many of them are unmarried men. They work

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hard—sometimes to support their aged parents, sometimes to put by a nest egg for more or less belated matrimony, sometimes alas! to enrich the Poker Shark, and to make the fortunes of those who degrade their trade or profession by evading the Penal Laws of Prohibition. Many of them are married. Some, God bless them, having Catholic partners, are settled down in homes which re-echo to the happy laughter of many children. Others have ignored the warnings of Mother Church and chosen their spouses outside the fold; in their homes one finds luxury rather than laughter and an expensive gramophone, grinding out the latest peripetition of New York publishers, in place of the piano or harmonium upon which the fingers might love to trace out the almost forgotten melody of "Home Sweet Home."

Father Louis and I asked each other, "Does the true Catholic spirit still live in the hearts of our scattered flock up here?" We decided that, upon the whole it did—as far as the present generation is concerned. "Servabit odorem testidit." The fragrance of origin has followed these children of real homes in other lands. But will they communicate it to their children? How can they? I have tried to tell you, dear patient readers, of the little towns with inadequate churches—or without them, and of the isolated folk who cannot teach their children a catechism which they themselves have half forgotten. I have tried to indicate to you the somber possibilities of religious isolation and ignorance, of mixed marriages and race suicide. I have tried to show you that you can help us. You, our brother-priests, by coming to our help personally or educating others to do so. You, good Catholic parents and teachers, by watching and fostering the vocations which are absolutely necessary for the spirit of self-sacrifice which is at the core of our religion. You, young men and women, who have read these lines, by asking yourselves sincerely not only whether you have ever done anything at all to help the missions of the West, but also to see whether you couldn't give to them the best of all possible gifts—your whole self, your memory your understanding, and your will—to serve the noblest of causes in some capacity or other. You finally, dear benefactors of Extension, by continuing to provide us with the sinews of war, and the means to erect and adorn new altars to God.

Of these things, then, did I meditate as I wended my way down to the depot, and exchanged the fine frosty air of the early morning for the thick and frosty atmosphere of the day-coach which had just emerged from the night. Seated amid its dishevelled and disgruntled occupants I chatted for a while with our Anglican clergyman, who was on his way to Jasper, and as always, kindly, or courteous, and finely appreciative of the work done by his "Roman brethren."

Then I recited Matins and Lauds at a very suitable and liturgical time of day, and fell into a snooze from which I recovered in time to have a cherry talk with a returned soldier before I "grabbed my grips" and stepped off into the crisp mountain air of Brule Mines. Some other time, if Father O'Donnell ever does give me any more space after this lengthy screed, I may tell you something about the mine, its miners, and its minors.

IVOR HAEEL.

Donations may be addressed to: Rev. T. O'DONNELL, President Catholic Church Extension Society 67 Bond St., Toronto.

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