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Editors (Rev. James T. Foley, B.A., D.D.,
Thomas Coffey, L.L.D.)

Associate Editor—H. F. Mackintosh.

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LONDON, SATURDAY, JULY 15, 1922

THE OTHER SIDE

For more than a year the people of Ontario have been requested in a variety of ways to give heed to the school rights of the Catholic minority in the matter of taxation. It has to be admitted that the majority has so far refused to listen. Why? There are various reasons. In this article we can only deal with one of them.

Wars and other evils have in the past resulted from taxation without representation. Today the Catholics of Ontario are suffering from taxation with misrepresentation. Our claims have been deliberately misrepresented, and the general public accepted as true mere statements which are essentially false.

In reporting a speech of H. C. Hocken, M. P., the Toronto Evening Telegram had flaming three-column headlines to the effect that the Catholics sought to divert "millions of dollars of taxes" from the Public Schools and thus "destroy efficiency of school system." This misrepresentation even the Hocken exaggeration, for he argued that the diversion would amount to about one million. Of course, he had no ground for his guess. It was only a guess, uttered for effect, but he put it forward with the seriousness of a man who assumed to be truthful, and the point is that many believed him. They did not stop to ask themselves the pertinent question: are we really taking a million dollars per year from the Catholics of Ontario to educate Protestant children? This is the conclusion that should have been drawn, for Catholics only claim to be exempted from Public School taxes where they support Separate schools, according to Section 14 of the Act of 1863.

An amendment of the Assessment Act to give effect to Section 14 would give a few hundred thousand dollars to the Separate schools throughout Ontario. The talk of a million is absurd; but a large part of the public swallowed the absurdity.

The Catholic minority has carefully abstained from suggesting the basis of tax division for incorporated companies. The basis given by the law as it stands is the religion of the shareholders. This has been found to be unworkable, and in any case it is left to the discretion of each company whether to make any division or none. Different Provinces have adopted other plans of division, and the Catholic minority has felt that in Ontario the Legislature is the body which should determine an equitable basis. This omission has been misrepresented. The public has been told time and again that Catholics sought to pool all company school taxes and divide according to population. This is a falsehood. It never even occurred to any of us that we should get part of the school taxes paid by companies when all the shareholders are non-Catholics. But the public has been untruthfully informed that such was our claim, and a large part of the public accepted the misrepresentation.

It is commonly supposed that the Separate School Act of 1863 was accepted as a final settlement. We are not concerned to deny at present that it was so accepted. Archbishop Lynch refused to use the word "finality" in this connection, and

his position has been justified by the false meaning attached to the word now by many who find a morbid satisfaction in misrepresenting the claims of the Catholic minority. The British North America Act of 1867 was a final settlement of Provincial claims and counter claims in the matter of confederation; but the putting of that Act into effect has called forth a stream of legislation in Canada from 1867 to 1922. The legislation which any Act demands or imposes does not prevent such Act from being a final settlement, providing the Legislature does not depart from the requirements of the original Act. Let us assume that the Act of 1863 was a final settlement. In one particular at least it could only lay down what the Legislature of Ontario should do from time to time. It provided that the Separate school supporter "shall be" exempted from the payment of taxes imposed for the support of other schools; but this "shall be" cannot reach assessors and tax collectors directly. It can only reach them through the Assessment Act of the Province. "Finality" in this case means that the Legislature is bound to provide for the exemption of Separate school supporters as often as a new form of ownership involves the diversion of taxes from Separate school supporters to other schools. In other words, a final settlement does not mean a dead thing. A school system is not a fossil. It grows. And it grows in the midst of deep economic changes. The Act of 1863 involved legislative amendments in the Assessment Act. We do not seek to change the Act of 1863, but the Assessment Act. Many opponents have represented that we sought a departure from the Act of 1863, and many others accepted the misrepresentation.

In one of his many speeches on this subject Mr. Hocken is reported by the daily press to have made this statement:

"Every dollar of school taxes collected from any form of taxable property held by Roman Catholics, that can be shown to be held by Roman Catholics, now goes to the Separate schools."

Truth compels us to brand this statement as a deliberate falsehood. No public man can be as dense or as ignorant as one who could make a statement like that in good faith.

We have given only a few samples of the misrepresentations flying about. When, therefore, it is asked why the Catholic minority has failed to make an impression on the general public, part of the answer is found in the campaign of misrepresentation waged against us, while we are debarré by the Ten Commandments from resorting to similar tactics.

NATIONALISM AND CATHOLICISM

When the Great War ended, good men in every country looked over the world to see what means could be devised to prevent future wars. One of the most remarkable essays on the subject was written by Lord Hugh Cecil, M. P., with the title Nationalism and Catholicism. By Nationalism he means the attitude of a patriot to other nations. Patriotism makes a man love his country. Nationalism makes a man hate other countries. The word is not always used in this sense; but this is how he uses it, and we cannot understand his thesis without bearing this in mind.

Corporate sentiment, or what the French call *esprit de corps*, operates potentially upon human nature. "If you group three men together and call them by a distinctive name, they will begin to feel a zeal for their body and an antagonism for every other similar body." Organization unites, but also divides. "Men feel this sentiment for all sorts of bodies and organizations with which they are connected; for their families, clans, and nationalities; for the Army as against the Navy; for their trade unions; for their schools, colleges, and regiments." Of all these various bodies, the nation is the only one for the sake of which men now feel justified in killing one another in war. "Oxford men do not shoot Cambridge men, neither do officers of the Guards officers of the Line; and though the contentions of faction have sometimes raised men's minds to such a degree of passion that crime and bloodshed have resulted, no one coolly and soberly defends such excesses. But Englishmen and Germans do feel

justified in killing and mutilating one another for the sake of their respective nationalities."

The League of Nations would be a restriction of nationalism if it could be effectually constituted; but can it? For multitudes of men nationalism is the strongest corporate sentiment of which they have experience. Of all the causes which make men cling together as one nation, "the strongest is not their own mutual affection, but their common fear of some enemy repulsive to them by reason of a distinction of race or language or religion or temperament." The seeds of antagonism are inherent in nationality. "Even from its cradle the sentiment of nationality combines evil with good, nationalism with patriotism, a spirit of emulation and self-assertion which fructifies in war. Nationality has tremendous power, and we shall scarcely charm it into obedience by the pings of diplomacy."

Why do men make almost an idol of the State? What disposes them to make supreme sacrifices for it? The obvious answer is that man was created a social being, that he is meant to live in society, that the State is part of the divine purpose, and that man has, therefore, the instincts of a citizen as he has those of a husband or father, the State being no less essential to his existence than the family. But whence comes the morbid element in this divine arrangement?

"When you pass from the inner life of the State to its international relations, the sentiment has a different ethical character and effect. Why does patriotism develop into nationalism? What makes the wholesome social instincts and passions of man degenerate so as to become the parents of all the wickedness of war?" It will not suffice to give only a summary of Cecil's answer to these questions. He must be quoted in full as follows:

"I suggest that the explanation of this problem is that man is intended to give his highest loyalty and supremest devotion to something greater than the State of which he is a citizen. Just as he loves his country better than his school or his regiment or his trade union, so there is something which he ought to love better than his country. Nationality is not, or ought not to be, the highest object for the corporate sentiment that is so potent a force. Accordingly, when a man devotes to the nation to which he belongs the very highest and best that he has to give, when it becomes the greatest thing that he knows, the supreme object of his love and sacrifice, there is a perversion. And all through human nature perversion is always a deadly danger. It is neither an archaic superstition nor an obsolete doctrine, that idolatry is the first of sins. For it is the perversion of religious instinct, and the religious instinct is the highest and the strongest of human motives. And nationalism may easily be discerned to be a sort of idolatry. For it is one of the commonplaces of theology that every Christian is a member of a body greater than any nation, of a body indeed, which, by a mystery transcending human understanding, is the body of Christ Himself. It is that man may play his part as a member of this body that he is gifted with the corporate sentiment and its tremendous power. That he may give himself over with all his soul and all his mind and all his strength to this body and its corporate life he is endowed with the portentous passion which, perverted, desolates the world. And it is by restoring this passion to its true and natural object that nationalism can be purified and restrained and the League of Nations sustained in its work by sufficient power. If every Christian were filled, as he ought to be, with a true spirit of devotion to the Body of Christ, his feeling for nationality would sink naturally into its proper place. The element of hatred would drop out of it because that is inconsistent with the higher allegiance. He would no longer feel hostile to other nations; for his love of the whole catholic body would extinguish all national antipathies and jealousies. All that would be left in his mind would be a healthy patriotic sentiment conditioned at every stage by its higher devotion to the Church, and seen, like all the other sentiments for all the other bodies to which he might belong, in its true proportion, entitled to a duly limited loyalty, the object of a real but strictly controlled enthusiasm."

If, then, humanity is to be rescued from war it cannot be done merely by diplomatic instruments, however wisely conceived, or by leagues of peace, however skillfully organized. The League of Nations will be indeed indispensable as an organ, a body. But it will be weak and futile if it lacks a potent sentiment to be its inspiration, its soul. Only if it is felt to be the organ, in diplomatic affairs, of the true spiritual unity of mankind will it have life and power and authority. It must overwhelm nationalism

with something stronger and purer. And this can only be done by turning devotion and enthusiasm from the nation to that universal Christian Society, the Church."

As an Anglican, Lord Hugh Cecil has not the same conception of the Catholic Church that a Catholic has. He is still entangled in the very nationalism which he seeks to restrain as far as the constitution of the Church of Christ is concerned, as the rest of his essay reveals; but he conceives clearly and expresses admirably the general conditions of a lasting peace.

RIGHT REV. MONSIGNOR M. J. BRADY

Right Rev. Monsignor M. J. Brady, Pastor of St. Mary's Church, London, Ont., has been signally honored by the Holy Father. Monsignor Brady accompanied his Lordship, Bishop Fallon, to Rome to attend the Eucharistic Congress. During a private audience with the Holy Father, His Holiness conferred upon Father Brady the title of Monsignor, in recognition of his long and faithful service in the interests of the Church in London Diocese.

Monsignor Brady was ordained Dec. 8th, 1882, by the late Bishop Walsh, and during his long and active career in the priesthood has had charge of various parishes in the diocese. The magnificent church properties in Woodstock and Wallaceburg, consisting of church, convent and school, are a standing memorial to the untiring zeal of the new prelate.

The CATHOLIC RECORD joins with his many friends in offering congratulations to Monsignor Brady and wishing him many years to enjoy his new honor.

REVELATION

The Bible is an inspired book, or rather a collection of books and contains revelations which God made to man for the purpose of making known to him what he must believe and do in order to attain his eternal salvation. The Bible does not contain the whole revelation which God made to man, but only a part of it. The rest has been handed down to us by tradition.

Man by the light of reason can arrive at the knowledge of God; but it is morally impossible for all men to acquire by reason alone the whole truth about God and the things necessary for salvation. Since God intends that all men should be saved there was need of revelation.

Salvation is the one thing necessary, for which all men must strive. Christ came on earth to teach man how to attain it. His teaching was to show man the truth, to lay down certain definite principles which were to guide men in their belief and conduct. These principles in order to be effective had to be clear and definite, not vague and indefinite. Uncertainties and ambiguities do not tend to foster the truth, but lead to scepticism. It is impossible to suppose that the Divine Teacher would leave men in a state of contradiction. But outside the Catholic Church there exists only vagueness, uncertainty and confusion so to what men must believe and do in order to gain heaven. The reason of this is not far to seek. One by one the doctrines which Christ taught have been rejected, until today revelation itself is disbelieved. Rationalizing modernism has done its work only too well; so well, in fact, that Christianity is merely a name, conveying no meaning.

Revelation is God's truth revealed to man by God. God's truth is unchangeable, for truth is one. What was true twenty centuries ago is true today. Christ founded a Church as it is revealed in the Bible; and with that Church He promised to be to the end of time. He promised that it should be guided by the Holy Spirit. Surely if this means anything, it means that His people should always be taught the truth. We cannot imagine that He did His divine work so badly that there should be no certainty that His Church would teach the truth.

It would indeed be a blasphemous thought to imagine that the truths which all Christians held as revealed by God, from the very dawn of Christianity, should be rejected either as "a beautiful piece of poetry" as Dr. Hensley Henson told his audience at Westminster Abbey when speaking of the Nativity in St. Luke, or as "mere

speculation," as Rev. D. H. A. Major, Principle of Ripon Hall, Oxford, stated in the same ancient cathedral.

Christ's words had a real meaning and they were meant to reveal living facts. The dogmas of religion are not "correct speculation." The Church has never taught speculative theories as necessary for salvation. The dogmas of the Church are the principles of religion which have been revealed by God to man. They are the truth as God is the truth. They are unchangeable as God Himself. And unless we reject the truth of the existence of God and of His revelation to man, we must accept these doctrines with absolute certainty as truth, without doubt or fear of error.

ADVERTISING AND FICTION BY THE OBSERVER

The Co-operative System of purchase, sale, and manufacture has no need of the arts of fiction for its business purposes. The present system divides the community on a false and uneconomic basis; those who want to sell and those who are prospective buyers. There is not much identity of interest between these classes. We do sometimes hear sellers say that it is their best policy to supply sound and valuable goods; but the general practice is not based on that principle, but on the very different principle of giving the least possible value for the most money that can be got.

In a current magazine I notice an editorial from which I may quote in illustration of what I have been saying about the methods of advertising:

"Editors and readers are far from being the only people that buy stories. And writers have many rivals in the art of fiction who never sold a manuscript for publication. It has seemed to us at times that magazine fiction is in reality merely a very small part of the merely story output in America."

"Clever business people never lose sight of the value of a story in the sale of their commodities, for they have found out that customers are more likely to fall for a good yarn than the stuff on sale. Up-to-date advertisers now rake and scour the fields of history, romance and poetry for glamorous data to go with their product. If they purvey food, you are told of the feasts given by Lucullus or Epicurus and you may be informed how prehistoric man came to eat his first oyster. If it is jewels that you are offered by the wily merchants, you are reminded of a famous line of poetry which celebrates the eternal fires of diamond and ruby. If soap is called to your attention, your mind is regaled with an anecdote about the beautiful Cleopatra or maybe the soft and scented lathers that Henry the Eighth liked."

"The stories that have been concocted for patent medicines have perhaps attained the highest degree of artistry and imagination of any commercial effort of the kind. Patent-medicine labels and circulars are always read with fascinated interest by a vast majority of the public. Even when they do not convince the reader, they entertain. "Who will deny that often the real lure of an antique is the story which accompanies it? An object of this description may possess no charm outside of its history. We have seen a worn and cracked mirror, useless for service or ornament, fetching a dizzy price because Du Barry was its legendary owner."

"Of course, stock promoters and sharpers are keenly aware of the importance of story value in their fortune-making projects, and apply the full capacity of their brains in putting together the elements of a plausible and persuasive bit of fiction to go with their pretty certificates. Next to appealing to the cupidity of a prospect, they work on his imagination. Fairy tales have been adopted by business—to a certain extent."

"Steer clear of the smooth talker who greets you with a disarming smile and a fragrant cigar and who says he would like to interest you in a little proposition. The chances are that he has only a story to sell you—and nothing else."

If the stories were true, their application to the business of selling goods would not be a sound practice, economically; and it is with the economic aspects of this matter that I am concerned. But in fact the stories are so often false or highly colored with fiction, that as a method of selling, they take their place as part of a widespread system of deceit which is as indefensible as it is injurious.

No sound financial and economic foundations can be laid in lies.

But that is not all. This system of deceit is organized; it has its schools and its literature; its teachers and its pupils. Indeed, the whole system of selling goods is organized; and, except for a co-operative society here and there, there is no organization of con-

sumers in Canada at all. Farmers have begun to organize as consumers; but only partially, as yet. Their principal organization is as sellers. However, that is itself a good thing and will no doubt lead to the adoption of co-operative buying, not only of a few standard farm supplies, but of all kinds of manufactured goods.

A book on co-operation gives the following figures to show the amount of money spent in newspaper advertising; and these figures show also the extent to which the advertising side of the press has come to overshadow the journalistic side. The figures are for the United States.

	Subscriptions	Sales
1880	\$ 49,872,768	\$ 39,136,306
1890	72,354,087	71,243,361
1900	79,928,488	95,961,127
1909	135,063,043	202,533,245

There is an interesting story. Forty years ago, sales of newspapers exceeding advertising receipts by ten million dollars. In 1909, advertising exceeded sales by sixty-seven million dollars.

About one billion dollars is spent every year in the United States in advertising. In 1913, less than two-thirds of that amount was spent on education, including everything from the elementary schools to the universities.

That is a most striking fact. That great country spends a dollar for advertisements to every seventy cents for education. The "education" of consumers to do what it will pay the sellers to have them do, costs a dollar to every seventy cents spent on all schools, colleges and universities.

There is food for reflection here, is there not? But how does the Co-operative System better all that?

Under the Co-operative System, the sellers and the buyers are the same people; and human beings will not spend billions of dollars to sell themselves goods; especially not goods they don't want.

NOTES AND COMMENTS

WHEN THAT happy day comes which shall see Ireland restored to tranquility, and the arts of peace entered upon that era of development which, historically and temperamentally is the nation's due, the loss of historical documents involved in the destruction of the Four Courts will undoubtedly be regarded as among the greatest penalties Ireland has had to pay for her restored national autonomy, the toll of precious human lives not excepted. To a nation wedded indissolubly to a glorious past, and which has cherished with peculiar affection the few memorials which centuries of repression and oppression have left to her, the loss of the Four Courts archives takes on the character of a national calamity, which will be increasingly so estimated as the years go by.

THIS REFERENCE to Ireland's past may be bracketed with the recent "treasure hunt" (as the daily papers have rather inaptly christened it) at Penetanguishene. If that venture has done no more it has at least called public attention to the importance of preserving or restoring such monuments of Canada's past as long years of neglect have left to her. Than the Huron country, watered as it has been by the blood of martyrs, there is no portion of the soil of Canada which has a better right to be regarded as sacred, and therefore merits more the attention of the authorities. Much precious time has been lost, but sufficient historic remains are still in evidence to warrant immediate action, ere these be completely obliterated. There is no surer way of fostering true national sentiment than by keeping alive the memory of those who by their labors or their sufferings laid the foundation upon which the fabric of the nation has been reared.

"By remnants of the past such as these," the Collingwood Bulletin very truly observes, "is the sentiment of the country kept aroused. With everything of this character torn away, the influence of the pioneer would soon be lost. Preserved carefully, these memoirs of the past will be of very great value, not merely, but educational, as around them and their associations the writers of history and romance will weave their stories and thereby keep before us the accomplishments of the heroes and heroines who played and lost or won in the great game of opening and developing our Dominion."

AMONG the newcomers to Canada this spring were a party of thirteen stalwarts from the Hebrides which arrived at St. John on the Canadian Pacific steamer "Tunisian." On the vessel being docked, a St. John reporter seeing a friend aboard called out to him: "Hullo Mac," and every one of the party responded. They all proved to be Macs, says a writer in the Forestry Journal, three being Macleans, three Macdonalds, two Mackenzies, two Mactavishes, a Macpherson, a Macintyre and a Mackintosh. And to accent the Highland and Catholic flavor (for they were piloted by a priest) at their head was a Father Macdonnell.

"THEY WERE a handsome lot," proceeded the same writer, "all single men, under thirty, strong and healthy and handpicked for their qualities, all bent on tearing up more Canadian soil. They created considerable attention in the vicinity of Windsor Station on their arrival in Montreal for all are near the six foot mark and some over it and their chests and shoulders are built in proportion. Every one is a veteran of the Imperial Army and several wear decorations won in the late War. Best of all they are only the forerunners of one hundred and fifty Scottish coppers coming to Canada this summer to transfer their farming activities to Canadian soil. And every one is a Mac." Which fact, having regard to similar arrivals in the past, bodes well for Canada.

TO REVERT to the more material, a contributor to the same valuable and purely Canadian periodical, not as well known as it should be, dilates on the monetary value to Canada of the innumerable attractions to tourists which exist throughout her length and breadth. Last year, he affirms, the total number of visitors to our National Parks was approximately 160,000, about 60,000 of whom were from foreign parts. On a low estimate of expenditure per capita, these visitors left in the country over \$18,000,000, for which they received full return in healthful recreation. They left our forests and streams no poorer, and Canada gained the eighteen million and much more in the way of reputation.

THAT BEING SO, why should not Canada with her ideal position and possessions, build up a tourist business worth \$100,000,000 a year? France, before the War, were we reminded, had a tourist trade worth to her some \$600,000,000 a year, and to rehabilitate this source of wealth has now instituted a special Touring portfolio under the jurisdiction of a Cabinet Minister. Belgium, too, has ambitions in this direction, and is spending 10,000,000 francs to put her roads in shape for visiting motorists.

CANADA, THEREFORE, without descending to vulgar schemes of "advertising," should awake to her possibilities by developing her inherent powers of attraction. In her glorious scenery, her game and fish, added to the ease and luxuriance of travelling facilities, lies a magnet asset from which enormous revenues may be drawn. Probably no remaining industrial opportunity, concludes the Forestry Journal, matches the "export of scenery" for sane development, not, it may be added, to speak of its possibilities as a solvent of the taxation problem.

IRISH PROTESTANT MINISTER DENOUNCES OUTRAGE ON CARDINAL

A Protestant clergyman, Rev. Canon Trotter, County Galway, has written to the Dublin press declaring that:

"There is not a decent Protestant in Ireland whose blood will not boil with the fiercest indignation at the insult, annoyance and sacrilege proffered to Cardinal Logue as detailed by His Eminence in terms of Christian mildness."

"What," he asks, "has Ireland come to, when any clergyman, not to speak of the most exalted dignitary of his church and one who in his honored old age had by his public utterances shown himself to be the friend of all and the enemy of none, could have to endure such an experience even for a brief period at the hands of scoundrels?"

He feels sure that the Protestant Prime, on behalf of the Protestant community, "will express indignation and abhorrence of the dastardly outrage."

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