

The Catholic Record

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LONDON, SATURDAY, JUNE 24, 1922

TORONTO GENERAL TRUSTS

The Toronto General Trust Corporation is one of the many financial institutions in our Provincial capital. It administers funds and properties to the value of over a hundred and twenty million dollars. Its directors have the legal power, but not the will, to divide the school taxes assessed upon the properties it administers between the Public School Board and the Separate School Board. Let us suppose that they decide to divide the school taxes. How would they go about it? The law requires an examination of the list of shareholders to see who are Catholics among them. As regards the shareholders whose names are given in the list, the examination would range over a wide space, including six Provinces of Canada, eleven States of the United States, from Maine to California, as well as England, Scotland, Ireland, and Jamaica. But there is at least a partial list of Catholic shareholders easily ascertainable. We find the heirs of the late Thomas Long, J. J. Foy, G. P. Magann, and John Ryan, Toronto, and others, in the list, as well as individual shareholders like Judge Audette, Ottawa; J. Bruce MacDonald, Toronto; T. P. Long, Collingwood; A. M. Whelan and C. P. Whelan, Dublin, Ireland; members of the Larkin family, St. Catharines; members of the Ready family, Fairville, N. B., etc.

The first step is comparatively easy, and the Separate School Board of Toronto would not refuse the taxes represented by the shares of Catholics found in a first examination of the list. But to get a complete list of Catholic shareholders would be more than difficult. For instance, there are in the list of shareholders sixty-three estates, many of them belonging to two or more heirs. It would involve much work and expense to ascertain the religion of so many heirs. Many shares are in the name of trustees without indication of names of owners. Thirteen of the shareholders are joint-stock companies, each with its long list of shareholders. The head offices of these companies are in Toronto, Cambridge, Mass., Lewis, Winnipeg, Hartford, Conn., Aberdeen, Scotland, and Montreal. Who could undertake to find out the religion of the shareholders of those widely scattered companies? Not in the list, but placed with the Toronto General Trusts Corporation by Catholics for investment are large sums which should be, but are not, a source of revenue to the Separate schools.

Now, the Toronto General Trusts Corporation is not a large institution as compared with the Banks, or with many industrial and public utility corporations. If, as we have shown, it would be extremely difficult and expensive to divide equitably the school taxes paid by the Toronto General Trusts Corporation, even if the Directors were disposed to divide, it is evident that, in the case of larger corporations, a fair division is impracticable under the law as it stands at present. The law takes a very large amount of money in taxes from Separate school supporters to educate the children of Protestants.

FASHION

Catholic women have it in their power to perform untold good by taking a stand against the prevailing mode of women's dress. The Pope has called upon them to do so, and in response to this appeal there has been formed in Paris a society of Catholic women who have pledged themselves to institute a reform of this kind. Here in Canada we have an organization already formed, whose object is to protect and further Catholic interests.

The only object of the Catholic Church is to promote the Kingdom of God on earth by the sanctification of the individual soul. It does this by continually admonishing her members of the necessity of virtue and of the dangers which threaten to destroy virtue. For this purpose she has different societies organized to meet specific conditions and enriched with spiritual blessings. Women's sodalities and guilds have done and are still doing good work. These, however, are confined in their scope, for their activities rarely go beyond the bounds of the parish in which they are organized. There was need of a wider organization, wider in the number of its members, and national in scope. Hence the Catholic Women's League was formed. Its purpose is to engage in all works which tend to promote sanctification.

It is not a political organization, nor is it a social one. They engage in works of charity, and many a family have been able to live through the hard winter just passed, through the untiring efforts of the members of the League. Catholic immigrants have been cared for on their arrival in this country. But after all these cases are comparatively few and although great praise is due the Catholic League for the able manner in which they have performed these works of charity, there still remains a greater work for them to do—to take a firm stand against immodesty in dress. Christians for centuries suffered and died for the preservation of virtue under cruel tyrants who swayed the sceptre of Imperial Rome. Their steadfastness had its reward in converting their persecutors from paganism to Christianity.

More despotic than any tyrant who ever sat upon a throne is Dame Fashion. Whatever she decrees must be followed. She exercises a moral force, more powerful than all the legions of pagan Rome, and what these soldiers of Rome were unable to do, she is doing in a more subtle manner, destroying Christian modesty. And there is none to dispute her authority.

We are living in an unthinking age, notwithstanding the great impetus given to education by the multiplicity of schools and colleges and the volumes written showing that education is the panacea for all the ills of the body politic.

Unthinkingly and blindly we follow the Fashion. Do we ever consider who sets the Fashion? By what authority do they do so? Behind it, as behind every other problem, there is the desire of money, and from present-day indications there is an organized attempt to rob our young girls and women of the charm which only Christian modesty can give.

Everyone sees the tendency of the times. His Holiness the Pope and the Bishops, who are the only authority to speak on questions of morals, have pronounced the prevailing mode of women's dress dangerous. Catholic periodicals and newspapers have commented upon the pronouncements of the Bishops, and priests have informed their people from the pulpit. But no concerted action on the part of our Catholic women has taken place, an action which will tend to stem the tide of immodesty in dress, and which if not stopped, will inevitably drag us back to pagan ideals.

In this blind following of the dictates of Fashion, there is a reasonable suspicion that, notwithstanding the suffrage, women are more inclined to be led than to lead and that just as they do in matters of Fashion, so they will do in matters of Politics.

Fashion exercises a moral force which can only be combated by a moral courage. In numbers there is strength and courage also. The individual can accomplish but little in the matter of a reform of this kind, but what could not a nationwide organization like the Women's Catholic League accomplish? Words and resolutions passed in sessions of meetings are of little

avail unless translated into deeds by the individual members of the organization. Here then is a work, alike beneficial to God's Kingdom and to our earthly country, which the League can accomplish. No one will deny that a pure and modest womanhood is the greatest asset to our country and when these virtues begin to wane, it is a sign of a decadency.

To look after the poor is indeed a noble work; it is nobler far to prevent the destruction of the soul. The two works are not by any means incompatible. Where hunger and disease has killed the bodies by tens, Fashion, brazenly affronting every decent person, has killed the souls by hundreds. It is the duty of our Catholic womanhood to take the lead in fighting this evil.

SPIRITUALITY

In the mad rush for material enjoyment, in the strenuous endeavor to obtain a competency or to get rich quick, which is evident everywhere, there is the sad fact that men are losing sight of the necessity of the spiritual. So engrossed have they become in money making and in the enjoyment of the luxuries that this age affords that they have no time for the higher and nobler things of the soul.

It is time to call attention to the danger that such a state of mind produces. Materialism denies the existence of the supernatural. To the materialist only those things which can be perceived by the senses has any value. Commercialism fosters this view in an alarming degree and it is in this commercialism in which everyone is engaged that the danger lurks.

It is practically impossible to resist the deadly influence of the commercial life, unless there is a full realization of the value of the supernatural. To the Catholic the things of the spirit are very real. To him the spiritual world is not something vague and shadowy. It is a vivid reality of which he is not less convinced than he is of the material and visible world around him. In the contemplation of the spiritual world, the Catholic finds everything that can console and comfort the heart. He sees himself in the presence of realities which fill his soul with the profoundest joy and purest happiness. Let us remember that this life is real. Hardships, poverty and every other human ill cannot take it away nor can they remove the happiness which it brings.

The world has always pitted those who have given themselves up to a life of contemplation. This city is wasted. They have given up the pleasures of the world and in exchange they possess a peace and happiness of which the world knows nothing and which it cannot comprehend. They have exchanged uncertainty for certainty, the temporal for the permanent, the spurious for the true.

The spiritual, however, is not only necessary for those who have renounced the world, but it is equally necessary for those who still live in the world. Faith is the foundation on which the spiritual life is built. The exercise of faith can be impeded by a too great absorption in worldly affairs. When seven days of every week, of every year, with the possible exception of one half hour on Sunday, is given over to our worldly affairs, it is no wonder that our spiritual life wanes and the things of the spirit no longer attract or give pleasure. This is inevitable. The time given to our spiritual affairs is altogether too little, when we consider its importance.

Realizing this tendency to shun things spiritual retreats for men have been inaugurated at different places where for a few days business men can retire to a life of contemplation and in this way strengthen their spiritual lives, free from the perplexing cares of their earthly business, and the distracting pleasures of the world.

THE ART OF ADVERTISING AND SELLING

By THE OBSERVER

The singular of the word will do: Advertising is, in a sense, part of the "art," or the game, of selling goods. Salesmanship, in our times, is based upon a study of the weaknesses of human nature. Advertisements of high-priced and unnecessary goods are, very often, an appeal to the human weakness for luxury, ease, or pleasure; and to the weak-

ness for what is called "being as good as our neighbors."

The appeal is made very cunningly with human weakness as its basis; and strong suggestion as its main method. Students of human nature say that most of us human beings act oftener upon suggestion than upon reason. "We reason rarely," says one such writer, "but act under suggestion constantly. . . . Every idea of a function tends to call that function into activity; and will do so unless hindered by a competing idea or a physical impediment." In other words, to suggest strongly to a man that he can do a thing, is to at once impel him to do it; and then, unless "a competing idea,"—danger, for instance, or sin, or some consequence that is objectionable, makes against the suggested idea, the thing is very likely to be done, if there is no "physical impediment" to prevent it.

This is the basis of what is called the "art" of advertising and salesmanship. By strong suggestion, men and women can be, and are, every day, impelled to do things they do not especially want to do; but how is it when the things suggested to them are things they would like to do, and are not positively illegal or sinful? Will mere common sense, discretion, thought of ways and means, the fear of being hard-up later on, the small voice which warns against the folly of living beyond one's means, be enough to prevent one from heeding and yielding to the suggestion? The whole highly organized and highly-paid business of advertising and selling goods is based upon the theory that such considerations will not deter people from doing the thing that is agreeable, or which they are over and over again told will be agreeable, to them. And this theory is proven sound by its actual results.

There are schools of salesmanship; there are teachers of this "art." There are teachers of it; and it has its professed "principles." A book on "Advertising and Selling" is divided as follows: "Catching the Attention;" "Holding the Attention;" "Fixing the Impression;" "Laws of Suggestion;" "Provoking the Response."

Consider the last two of these, particularly: "Laws of Suggestion," and "Provoking the Response." Here is a professed system of employing moral force to make people buy whether they want to or not; whether they have any need of, or use for, the thing to be sold, or not. "Provoking the Response," indicates the exercise of greater strength of will, or greater subtlety, by men trained for the purpose, to "provoke," not merely to argue with or persuade; but to "provoke," that is to obtain a response which the victim of these "arts" does not want to make.

Sales methods aim to (1) attract the attention; (2) awaken interest; (3) create desire; (4) move the will. These aims, and their accomplishment, would be beneficial to humanity if they were concerned only with matters in which the subject of these machinations was to take some benefit. But their use is much wider than that; they are meant to include, and do include, the forcing of all sorts of goods, good, bad, and indifferent, upon all sorts and conditions of people, whose money is the thing sought; whilst their benefit is not thought of at all.

But a reader may say: "Well, if people have not enough strength of will to resist such tactics, they themselves are to blame; let them suffer the consequences." Yes; all right; I agree with that, so far as individual interests are concerned at least in most cases.

But that is not my point: I am discussing a system which has grown and strengthened in our times. I am considering whether this system is necessary; whether it is nationally economical or whether it is nationally wasteful; whether it must be allowed to go on; or whether it can be replaced by a better. For, however little we may be concerned about the folly of an individual here or one there, the sum total of the individual follies of a people is the amount of our national folly; of our folly as a people; and our folly as a people faces us with a national condition, and acts and reacts upon us all in our individual affairs.

A system which trains men to play upon the weaknesses of individuals for profit sooner or later must affect the welfare of the whole people.

That situation now exists in Canada, as well as in other countries. A course in salesmanship entitled, "The Science of Business Building," defines Salesmanship as "the power to persuade people to purchase product at a profit." This alliterative definition covers the whole scope and purpose of modern salesmanship, including advertising; and "profit" is the vital word in the definition.

NOTES AND COMMENTS

MANY Catholic students graduate every year at the University of Toronto; but this year two of the degrees deserve special mention. One is the degree of Doctor of Laws conferred honoris causa on the Rev. Henry Carr, C.S.B., President of St. Michael's College, Toronto, who has become an outstanding figure in University circles. The other is the degree of Doctor of Philosophy conferred on Dr. Paul M. O'Sullivan after he had fulfilled the requirements for this coveted degree, including research work in experimental Physiology. Dr. O'Sullivan graduated in Arts in 1912, received his M.A. in 1913, and graduated in Medicine in 1915.

THE CONVENING this month in Winnipeg of the second Annual Conference of the Catholic Truth Society of Canada is a reminder of the extent to which this work has grown and spread throughout the world within the past ten years. Following closely upon the annual meeting of the parent Society in England and the dedication upon that occasion of the splendid new premises recently purchased and set apart exclusively for Catholic work, the Winnipeg Conference, epitomizing as it were, the operations of the Society in Canada, is of unusual interest.

THE NEW "Catholic Palace of Truth" in London, is situated in Victoria Street, quite close to Westminster Cathedral, which has now become the centre round about which is grouped the headquarters of most Catholic activities in the metropolis. His Eminence, Cardinal Bourne, at the ceremony of dedication in April laid stress upon the effect this is likely to have upon the non-Catholic population of the future, as visualizing to them as scarcely anything else could do, the pristine vigor and abiding character of that Church which long years of repression had led their fathers to believe had been forever banished from the land. Now, no passer-by can shut his eyes to the evident fact that the old Church is not only the source and inspiration of all that is best in the history of the nation but is a force to be reckoned with in the life of today.

It is now over fifty years since the Catholic Truth Society as we know it today began its great work as an auxiliary to the work of the Propagation of the Faith. Like most good works it had to go through its period of adolescence, and perhaps of neglect on the part of those in whose interest it was mainly founded. It grew steadily if slowly nevertheless, and has now come to be regarded as among those activities which Catholics cannot afford not to maintain. "In my opinion," said Cardinal Gasquet some years ago, "the need of such a society is so obvious that if it did not already exist and flourish, it would have to be forthwith established and fostered by every means in our power." "Since we have seen it at work," he added, "and have learned what it can do, and has done, we have come to see that we cannot do without it."

ALTHOUGH in the beginning and for many years, confined in its operations to England, the Catholic Truth Society has long since become an international institution. Springing from the parent stem there are now flourishing organizations in Ireland, Scotland, the United States, Australia, India, South Africa and Canada, with kindred bodies in most European countries. In Ireland especially, as was to be expected, the work is prosecuted with that vigor and enthusiasm characteristic of the Celtic race, and from its headquarters in Dublin there issues a steady stream of high-class reading matter which finds its way to every quarter of the English-speaking world.

THE CONFERENCE which will assemble in Winnipeg on the 24th

of the present month, and continue its sessions for four days, has been convened by His Grace, the Archbishop of that city, who has made elaborate preparations to ensure its all-Canadian character, and will himself preside over its deliberations. It will be an opportunity which should be widely taken advantage of to bring the Catholics of Canada into closer association, one section or province with another.

THE PROGRAMME which has been prepared with this in view is an exceedingly interesting one which can hardly fail to give renewed impetus to the work in hand. Among those who will attend and read papers or deliver addresses are Right Rev. Dr. Shahan, Rector of the Catholic University at Washington, Mr. Day, of Helena, Montana, the Right Rev. Bishop Couturier, of Alexandria, Sir Bertram Windle, and (as representing the Catholics of French Canada) Mr. Leon M. Gouin, K. C., of Montreal. These names, with many others, appear on the programme and in addition many of the Canadian Bishops, not announced by name, will grace the occasion by their presence. It is much to be desired then, that as many Ontario Catholics as can do so will take advantage of the special train that leaves Toronto at 8 p. m. June 22nd.

"THE CLAIM of the C. T. S. upon us," says the London Universe "is a claim not upon our charity, but upon common gratitude and common need. Its progress is our own progress. Its needs, for development and for progress, are our own needs. The maxim that 'charity begins at home' is too often made an excuse for courses that are far from truly charitable, yet it enshrines a real truth. Here true charity does begin at home. Catholic Truth is a light, and so far as every Catholic becomes a lamp-bearer, he illuminates not only himself, but the world around him. It is the Catholic Truth Society that puts the lamp in our hands."

BOY LIFE

BOYS' CLUBS VS. JUVENILE DELINQUENCY

THE following article taken from the Rotarian, and written by Mr. S. J. Duncan-Clark, will give our readers a new viewpoint on Boys' Work, namely that of a Boys' Club.

No phase of modern social work has a more practical or more basic relationship to the interests of business, in commerce or in industry, than that of saving and developing boyhood.

It is not a purely altruistic enterprise. It is an investment which pays in dividends traceable directly to the effort put forth and, in part, calculable in dollars and cents. It should require no hard thinking on the part of any Rotarian in touch with modern life to realize that the biggest factor in the success of any undertaking today is the human factor. Business spends more in wages, in welfare plans, in the machinery for promoting efficiency and harmonious relations—all of its expenditure, primarily for the human factor—than it does on plant, equipment, machinery, fuel, and raw material. It loses more through labor slacking, human inefficiency, discontent, turn-over and strikes than through any waste controllable aside from the human factor.

If Judge Gary were to say he had no interest in the sources of the raw materials which "United States Steel" turns into its marketable commodities of rails, rivets, structural iron, and the like, and cared nothing about the quality of the ore and coal required in the process you would think he was losing his sagacity as a great industrial chieftain, and would look for news of his early retirement.

But what of the man who purchases a policy of indifference to the sources and quality of the human raw material which he must rely upon for the most important and costly phase of any process of manufacturing or enterprise of merchandising in which he may be engaged?

Obviously, this raw material, absolutely essential to all our commercial and industrial projects, is boyhood. Equally obviously, it will become a developed material of manhood, reliable, efficient, productive; or it will become irresponsible, inefficient, and non-productive according to the influences under which it is shaped into manhood.

There are two phases of the development of boyhood. One is that which is under the care of our Public and parochial schools, and which has to do mainly with the boy's mental training. The State has made it possible for every boy to get at least a grade-school education, and for some, to get a

High school education. We have left little excuse for illiteracy and we are paying a good price in order that there should be little excuse.

The other phase is that which depends upon the use of the boy's out-of-school time—his play time. Students of childhood tell us that this period has more to do with the development of character than any other. It is in the choice of occupation and companionship made by the boy in his leisure that motives, viewpoints, and ethical standards are formed and established. The activities and associations of this "volitional period" determine in large degree the use the boy will make of the knowledge and mental training acquired in school.

No argument is needed to show that if we are to get the worth of our investment in schools it is of vital importance to see that the influences affecting the boy in his leisure time are of the kind to provide him with the right sort of motives, viewpoints and standards. Otherwise our expenditure on mental education is being dissipated, sometimes wholly negatively, and not infrequently perverted as a result of the wrong kind of influences working on the boy in his play hours.

The Boys' Club Federation, following many surveys of boy life in American cities scattered throughout the length and breadth of the land, has compiled statistics which show that approximately 66% of American boyhood gets its leisure-time education—its character training—on the street and in the casual associations which the street affords. Its play-time adult contacts are those of the pool room, the corner cigar store, and other loafing resorts of the parasitic male. Its conception of life in the world of larger privilege is derived from the cheap movies. Its thrills are obtained from neighborhood escapades, in which pilfering from the grocer, joy-riding in stolen cars, rocking windows and street lights, cutting the plumbing fixtures out of vacant houses, and similar adventures figure. Its idea of law and governmental authority is a red-faced and perspiring policeman vainly pursuing it up an alley, but representing something which would interfere with its fun and profit if it were agile enough.

This street education, where some counteracting influences of inheritance or environment does not mitigate its effect, has one of two results.

If the boy is a red-blooded, imaginative, danger-loving youngster—the sort who makes the ideal gang leader—he probably plays himself into crime. For example, practically all the crimes of violence committed in the city of Chicago are committed by lads between the ages of sixteen and twenty-five, who have been educated, morally, on the streets. They can read and write and figure—that they learned in school. But the social viewpoint and motives developed by a leisure time spent in the street and its allied spheres of life are using this knowledge for criminal ends. The Chicago Crime Commission says that it has yet to find an automobile bandit over twenty-five years of age.

If the boy is less aggressive and enterprising, a follower rather than a leader, he may drop out of the gang life before he gets into serious trouble, and find a job. But the job means to him only a prosaic and arduous method of obtaining the money he needs for his pleasures— for cigarettes, movies, dances, and such things. There is probably a girl upon whom he must now spend a little. It is a "blind alley." He has no vision of its leading to a larger, more responsible career. His street education has taught him that work is a necessary evil. His philosophy in relation to the job is summed up in the four-word phrase of the slacker, "Anything to get by." The boss is regarded as little better than an enemy, with whom a truce has been made. He is certainly fair game for any tactics of exploitation which may prove effective.

There are thousands of these boys in business and industry—men now, with the viewpoints which the education of the streets gave them. They are the fertile soil for all sorts of radical doctrines, for every kind of social and economic fallacy. They are the biggest element of expense and danger in the life of the nation. They are not to blame. Communities, blind to their moral obligation and their self-interest, denied them a chance to be anything else. After all it is no more than just that we have to pay the bills occasioned by their incompetency and maladjustment. But it would be worse than folly if we continued to neglect an asset of such great potential value, and, through neglect, to allow it to become as it does in many instances, a heavy liability.

The boys of this 66 per cent. are, in the rough, as good material as any that can be found in America. Their possibilities are as splendid as those of lads for whom conditions of life are more favorable. The question is not one of capacity so much as it is one of whether capacity shall be developed by constructive forces for good, or stilled and perverted by the demoralizing influences which are malignantly active in all our towns and cities.

Before I finish this article, I hope to convince you that by using the proper means, and for an investment far less than the expense occasioned