

The Catholic Record

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they themselves have reached the years of discretion.

Dr. Margaret Patterson, Police Magistrate of Toronto, says that "the unnatural excitement of the movies is having a disastrous effect on the young people. They cannot concentrate as they did in other days."

PERSONAL EXTRAVAGANCE Winnipeg, Nov. 9.—The last decade has been one of personal and public extravagance and excessive expenditures, declared Sir James Aikins, lieutenant-governor, at the convention of the Manitoba Union of Municipalities here yesterday.

There will be few amongst the more mature and thoughtful who will not heartily endorse Lieut.-Gov. Aikins' characterization of the last decade as one of personal as well as public extravagance.

But it is to the personal extravagance of the past ten years that we would direct the attention of our readers. As we have said, the mature, the thoughtful, the experienced in life, recognize the fact and deplore it.

THE INFLUENCE OF "ROME" AND OTHER INFLUENCES A subscriber on the Pacific coast sends us a couple of copies of the Spokane Review containing accounts of Protestant conventions.

"Rome is enthroning itself everywhere throughout the United States," the Rev. J. M. Groschupf of Reardan declared. "Theoretically, Rome is against free schools, but Roman Catholics seek and obtain positions on the free school boards. Rome's parochial schools are pressing close on the State schools everywhere. The tyranny of Rome still hangs over us. The war is still on."

Chief Justice Taft of the United States Supreme Court has said that one who can not save something out of any salary or wage lacks an essential element of success. Saving is a matter of habit and the habit is not formed, nor is it continued without self-denial in a hundred ways.

like Mr. Groschupf. True, American Catholics in order to give their children the inestimable boon of an education permeated by religious influence assume the heavy additional burden of erecting, equipping and maintaining parochial schools. These schools relieve the "free schools" of the expense of educating two million Catholic children, an enormous contribution by Catholics to the "free schools" for which they are taxed equally with others.

THE LATE FATHER WHELAN For nearly half a century Father Whelan of Ottawa has been closely identified with the life and growth of the Capital of Canada and an outstanding figure amongst the priests of Ontario.

Ottawa Journal biographer as: "Justice to the French, obedience to the Government and autonomy for the English Separate schools." These were his views and nothing in all his published articles on the subject justifies the accusation, made in the heat of violent controversy, of antagonism to the reasonable claims of our French-Canadian co-religionists.

Evolution and higher criticism are eating out the heart of Protestantism," the Rev. W. F. Schmidt, president of the Bible department of Spokane college, said. "This condition should challenge our attention more than the danger of the hierarchy of Rome, for it is creating the atmosphere in which our children live. The Lutheran church can never be influenced by Rome, but there is great danger she will be influenced by the infidelity of its own members. We must oppose rationalism as it appears today. We must oppose those who exalt their reason over the word of God, and we must stand solidly behind those institutions that exalt the word of God."

Two references to Catholics occur which are none the less interesting: E. C. Knapp, City Secretary of the Association, compared the amount of time spent by the Catholic and Jewish faiths on religious instruction for children with the time spent by Protestant denominations.

And later on: "We don't lose so many boys and girls by overworking them as we do by not working them enough," Mr. Knapp said. "The same is true with the adults. If they don't have to do something for the church they grow indifferent. The reverse is true of the Catholics. Early Mass has made them stanch for their Church. They have to get up at 4 or 5 o'clock in all kinds of weather to fulfill their religious obligations."

And now, might we Catholics profit by the example of our Protestant friends? Here from county and city gather together a hundred and fifty Sunday School teachers for discussion of their problems and mutual enlightenment and help. It is not an unusual occurrence, quite the contrary. School teachers have long found this highly useful, even necessary. And why not Sunday School teachers? Is it that the subject-matter is less important or less difficult of adequate presentation?

Our Protestant friends of the far west show some dissatisfaction with the results of their own work and are led to examine Catholic methods and practice; they are not unwilling to learn from us. Have we nothing to learn from them? Dissatisfaction with ourselves is often the first prerequisite for progress; undue self-complacency the symptom of stagnation.

He then served on the Separate School Board where he familiarized himself with the hard realities of school maintenance. The handicaps under which the work was then carried on, the difficulties of the Separate School situation at that time, have almost passed out of living memory. Having thus thoroughly informed himself of the facts of the situation he set himself with characteristic energy and with a youthful enthusiasm tempered by wise prudence, to secure such amendments to the Separate School Act as would enable Separate Schools to attain that object which the Fathers of Confederation had in view in placing the Separate School principle under the protection of the fundamental law of Canada.

Editorially the Journal under the heading "A Great Priest Passes On," said in part: "A singular personality, stern in his pastoral administration and yet paradoxical as it seems—a man of most lovable qualities, was Rev. Father Whelan who passed to rest early Sunday morning. . . . It is no exaggeration to say that Father Whelan was one of the best informed men in Canada. His reading penetrated into channels not covered by the daily press or in current literature. He followed all popular sources of information but went also far beyond these to obtain unusual points of view. In this way he developed a mind of remarkable power, and a judicious poise that served him well in the work of his Church. It must not be thought from this that his intellectual strength left him cold in those departments of pastoral work that call for gentleness and sympathy. His was a great soul as well as a great mind. . . . His span of life encompassed Ottawa from a frontier settlement to a substantial modern city. As decade followed decade for nearly half a century in all, he became in a peculiar sense, a part of the innermost life of St. Patrick's parish and of the city. . . . Circumstances growing out of Eastern Ontario's school troubles, and notably those in Ottawa itself, made Father Whelan on occasions almost a national figure. He knew every aspect of that controversy—in fact, and in letter of the law—as no other man did. On the school laws of Ontario he was indeed an authority. . . . "He knew the political history of the country and his association with several of the Fathers of Confederation and later more recent political leaders was personal and intimate. . . . "To the last his interest in city and world affairs was keen, even lively. One can imagine him today just across the valley of the shadow contemplating the new environment with analytical curiosity. In that world beyond surely this stern, capable, big-hearted man will have a reward well-merited by a life of hard, compassionate service."

COOTES AND COOTISM BY THE OBSERVER William Cootes has been touring the Maritime Provinces. He reminds me of a story. I suppose it is an old story. I'm afraid most of my stories are. They are not, however, as old as Mr. Cootes', and they are truer. A man was in a bar-room—some time ago, of course,—and he had taken, as the polite phraseology of bar-room days had it, a drink too much. He felt not only "O'er a' the hills o' life victorious, but potentially a victor o' e'er a' the sons of men;" so he issued a challenge: "I can," said he, "beat any man in the ward." No one took any notice

of the statement. "I can," said he, "beat any man in the city." Still no one took him up. He looked about him in surprise, and then made one more effort to get a hearing: "I can beat any man in the Province of Ontario." At that, a man took up the challenge, and in a minute or two the boastful one was on his back and seemed disinclined to arise; and as his friends assisted him to his feet, he was heard to mutter, "I guess I tried to cover too much territory."

Mr. Cootes has had a fairly successful career as a Pope-baiter in "Ulster;" but he ought to have stayed there. Or, if the saviours of Canada who wave the yellow sashes, and toast "The pious, glorious, and immortal memory" in Canada would insist on his coming over here to smash the "Church of Rome" once more they would have done him a favor had they told him at the outset of his Canadian tour that it was a different thing to fool Canadians, and that the "Ulster" methods would have to be modified to suit the different temperament of the Canadian people. Not that there are not plenty of people in this country who hate the Pope as ignorantly and as wholeheartedly as any that are to be found in that odd creation of legislative geography called "Northern Ireland." But there is a difference. Over there the more frequently a liar is found out and exposed, the better they like him; while in Canada even the most bigoted people have a distinct antipathy to the liar who gets caught at it.

While BISHOP Reeve, and Canon Dyson Hague, in strict accordance with history tradition and visible fact, are proclaiming their church a "separate entity" and "wholly Protestant," others of their clerical brethren are publicly repudiating that title, and doing their best to persuade the world that they are really and in effect "Catholic." Why should not Bishop Reeve, for example, pause for a moment in his unenlightened strictures upon "Roman" practices and give some attention to the very un-Protestant goings-on of certain Anglican churches in Toronto? If it is in keeping with the formularies of the Church of England to publicly advertise "High Mass," "Processions," and "Solemn Requiems for the departed" as one church has the habit of doing, the Bishop is surely wasting his time and misdirecting his energies.

In the matter of "High" and "Low," "Catholic" and Protestant Anglicans, a correspondent of the Mail and Empire, who seems to have taken upon himself the functions of a Pope in his deliriousness on Christian doctrine, practically reads Viscount Halifax out of the Church of England. Now, however ambiguous his position in regard to the Articles, the Viscount is one of the most honored and respected "churchmen" of his generation. That a man of his character and scholarly attainments, with every disposition to justify the Anglican position, should have been compelled by the logic of events in that communion during his lifetime to cast longing eyes back to the undivided Christendom of pre-Reformation days is instructive. And while the noble lord would persuade himself otherwise he must in the end be compelled to admit that the Church of England is indubitably Protestant.

Mr. Cootes when caught lying makes no apology, and does not pretend to change his ways; but keeps on charging straight ahead. The Canadian brethren do differently; they keep up a pretence of being truthful; and take some pains not to be found out. Mr. Cootes tried to cover too much territory. Even his body-guards making have seen that he was making a mess of it. "There is no bigotry in the north of Ireland" says he. Even the publicity-seeking ministers who followed him about the country must have squirmed as they saw him put that most unnecessary discount on his whole story. Orangemen do not shoot anyone in Belfast, says he. Catholics shoot one another, and the peaceable Orangemen are blamed for it. We know some of the men who occupied seats on his platforms at various places, and we know that such utterly inefficient lying as that must have seemed to them about as foolish as declaring no trumps with two whole suits missing.

NOTES AND COMMENTS WHILE BISHOP Reeve, and Canon Dyson Hague, in strict accordance with history tradition and visible fact, are proclaiming their church a "separate entity" and "wholly Protestant," others of their clerical brethren are publicly repudiating that title, and doing their best to persuade the world that they are really and in effect "Catholic." Why should not Bishop Reeve, for example, pause for a moment in his unenlightened strictures upon "Roman" practices and give some attention to the very un-Protestant goings-on of certain Anglican churches in Toronto? If it is in keeping with the formularies of the Church of England to publicly advertise "High Mass," "Processions," and "Solemn Requiems for the departed" as one church has the habit of doing, the Bishop is surely wasting his time and misdirecting his energies.

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BUT, ACCORDING to another Anglican, Rev. E. Pell Edmonds, rector of Whittington and rural dean of Oswestry, Protestantism is played out. "Signs are not wanting," he writes, "that the only form of Christian religion that will survive and face the future is that religion which has stood the test of the past—the old religion, historical Christianity, the faith of the Catholic Church. . . . Protestantism seems to be passing. It has served a useful purpose and numbered many noble adherents. However, man cannot live on protest. The religion of the Protestant is a partial religion, making a one-sided appeal, and more adapted for pietists and the 'unco-guid.'" "It is only the Catholic religion, the religion of the whole rather than of the part, that can meet the spiritual needs of the average man at every time and in every clime. Men are calling for a mystic, supernatural, God-given religion, and a worship linked up with the worship of heaven itself. . . . "The free and easy make-yourself-at-home type of worship, even when it seems to draw, does not satisfy the religious instinct. Rites and ceremonies cannot be dispensed with. They are only a question of more or less. So hearts turn wistfully to the Mass or Lord's Supper as the centre and focus of Christian worship."

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CHATS WITH YOUNG MEN

"AT LEAST YOU MY FRIENDS" Do you hear the loved ones calling, oh, my brothers, from God's prison house of flame?

THE OPEN SHOP

"What is all this talk that's in the papers about the open shop?" asked Mr. Hennessy.

NO RELISH FOR THINGS SPIRITUAL

Worldly souls who curl their lips in amusement or scorn at the suggestion that some little time be spent in spiritual reading might profitably make a brief meditation with the following considerations.

thetic views to attract me; but I should take some book, such as describes a character that appears to me real, living, and, though immensely above my own, of some kindred significance.

OUR BOYS AND GIRLS

MISERERE DOMINE The moonbeams flit through the graves at night, Like shafts from Eternity's mystic light.

THE LESSON OF THE WATER-DROPS

A little Spanish boy, wearied with the drudgery of learning, ran away from school. As the sun grew hot, he sat down to rest beside a spring.

BETHOVEN'S TENDER HEART

The great musician's outer appearance was rather rugged; nevertheless, a kind heart beat within his breast.

THE SUBLIMITY OF PRAYER

What an hour for us to speak to God, wherever and whenever we wish, if we but do so with reverence.

Whenever the saints speak of the necessity of prayer they make use of the strongest expressions and comparisons.

St. Augustine: "As our body cannot live without nourishment, so our soul cannot be kept spiritually alive without prayer."

TEACHING VERSUS TRAINING

Admiral William S. Benson was recently requested by the editor of the Baltimore Catholic Review to answer the following query: "If it were possible for you to live your life over again and be a boy again, would you as a boy, knowing what you know now, want to go to a parochial school?"

KING LOUIS XVI. OF FRANCE

Msrgr. Delassus, director of the "Semaire Religieuse de Cambrai," has again started a movement in favor of a petition to be sent to the Holy See in order to obtain the opening of a trial for the canonization of King Louis XVI. of France, who was guillotined on January 21, 1793.

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quently, during recent times, been the subject of the serious thought of non-Catholic educators. We present the written reflections of two of them. In the North American Review, of January, 1898, the Honorable Amasa Thornton, of New York, wrote:

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