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"THROW THEM UPON THEIR OWN RESOURCES"

That parents should take a lively interest in the school work of their children is quite natural and wholly desirable. But when, under present conditions, they are consumed with anxiety lest the youngsters overwork themselves it is amusing when not exasperating. In a graded school the usual Public school course is eight years. Eight years to reach the not very exalted standard of High School Entrance! And often, very often, there is no provision at all for those who are capable of doing so of making the course in seven years or six. In the ungraded rural schools the capable and experienced teacher always gives such opportunity. So that the average age for rural pupils' completing the course—passing the Entrance examination—is a full year younger than it is for urban pupils. And it is a well known fact that these country pupils do quite as satisfactory High school work, to say the least, as do the older urban pupils. Very often rural pupils begin their High school course at twelve, often at eleven, and not infrequently at ten years. But in the graded school if the child starts at seven years, the eight grades must be taken year by year until the course is completed and the pupil, a child no longer, reaches the somewhat mature age of fifteen or more. That is one reason why our secondary schools in Ontario produce such unsatisfactory results.

The gravest injury is done to the brightest and most industrious who are compelled to keep this absurd pace with the duller and lazier. These capable pupils never do an honest day's work in their whole school life. They are not compelled to work, they are not even allowed to do so. Such pupils can hold a high place in their classes without ever learning what an honest day's work means. When they enter the High school they dawdle along the same way and actually think they are honest and earnest students. If they remain to complete the course, and not 10% of them do so—they are of marriageable age. We have long been convinced that the Public school course—which is of course also the Separate school course—was so attenuated that graded school pupils, especially if endowed by God with those talents that fit them for a student's career, never get half a chance. And our conviction is shared by many professional educators.

Naturally some teachers object to anything that would shake them out of their accustomed rut. But it is with a great deal of satisfaction we note that the London Public school authorities—presumably and with the consent of the teachers—have decided to reduce the eight grades to seven. They have already made a beginning and in two years time the seven years course will be in full operation. That is a great step in the right direction; if in addition facilities are provided for those capable of doing so to eliminate another year the evils of retardation will be reduced to a minimum. We feel confident that the results will induce others to follow the London example.

These being our views on the Public school course of studies it will be understood why we say that anxiety about overstrain is amusing when not exasperating.

This from a letter to The Globe is an example:

"Many try to master the problems of school work who are not equal to the task, and either make a failure or overdo their strength. The result is a shattered constitution or a premature grave."

The same correspondent had been objecting to home work. Others from time to time voice the same objection. Sometimes the question becomes rather acute, judging from the letters and editorials on the subject.

In The Globe, recently, Mr. Chas. Taylor, of Brantford, out of his experience as a teacher gave this reasoned and reasonable, helpful and suggestive presentation of the case for home work:

"Being a teacher, I have heard many criticisms of home work, and as I, at one time, opposed it, but now believe in it, I shall state my experiences and reasons. Invariably, I have observed that the parents who protest most strongly are parents of backward children. Pupils who do a reasonable amount of home work always stand higher in class than those who do none. Personally, I use home studies as a connecting link between one day's lesson and the next. Pupils who dismiss all thoughts of their lessons at 4 o'clock and forget them till the next day's lesson period do no thinking of their own. They must learn to think for themselves. Home studies throw them upon their own resources."

"Pupils do no thinking of their own" without independent work at home. That, unfortunately, is the great defect of the graded school. Each grade has its teacher who is constantly during the whole school day, teaching, teaching, teaching; helping, helping, helping; spoon-feeding the sturdy young athletes so that they get no chance to do any thinking of their own during class hours. In the rural school where one teacher must do all the teaching for all the grades the pupils are compelled to do a great deal for themselves that they are not even allowed to do in the graded school. In the rural school the pupils are necessarily "thrown upon their own resources" and hence develop resourcefulness, initiative, self-reliance and habits of independent study.

That is one of the reasons that in all walks of life, on the North American continent, the vast majority of the leaders are from the country.

Another great educational advantage that they have is the work they have to do on the farms. This through technical schools is now being provided at great expense for a certain proportion of urban pupils.

These, we submit, are important considerations that are by no means too technical to be taken into consideration by parents and others who, while making no claim to technical training or professional experience, are yet vitally interested in school matters.

Advocates of Consolidated rural schools freely and frequently assert that Consolidation provides a better school because it permits having a graded school. That is sheer assumption without a shred of proof offered to support it. The facts all point to the contrary conclusion. And if the time before nine in the morning and after four in the afternoon is largely taken up in "transportation" the parents are not only deprived of their children's help but the children themselves are deprived of an educational influence and discipline of unquestionable value.

A year ago Austria was moribund; many pronounced her politically dead. Vienna, the once great capital, not only the centre of culture but the centre of industry, commerce and finance for a large part of Central Europe, found itself the capital of a little country of one-sixth the population of the former empire.

"After the War every frontier was a barrier to travel and trade. The crossroads city of Central Europe found its currents of commerce gone. It is said of Vienna that it has a bank on every corner, but a great stagnation settled down upon them. The new Austria did not grow the food with which to feed itself, did not produce the coal with which to warm itself. One

inheritance came to it, the officials of the entire empire."

A socialist government for three years had used up every available national resource, and credit there was none. In these straits the various non-socialist parties or groups came together, and the only acceptable leader was the priest-deputy, Mgr. Seipel. Sick man though he was, he set to work with incredible energy to convince Europe that the political decomposition of Austria was a menace to European peace; and that Austrian government monopolies, forests and customs were ample guarantee for the necessary loan. He went to Italy, to Czechoslovakia, to France, to England. At his final appeal to the Council of Ambassadors then sitting in London, Lloyd George suggested that perhaps the League of Nations could work out a scheme for Austria's financial rehabilitation.

At this time the greatest element of insecurity, the one that was absolutely fatal in the financial world, was that the national guarantees were those of a nation that might have ceased to exist when the debt fell due. And when the financial section of the League of Nations had worked out the scheme the first condition was that the continued existence of Austria as a nation must be assured.

And this assurance was given by the surrounding nations signing a covenant that they would respect the political and commercial integrity of Austria, that Austria should retain her political and national existence.

Then it was stipulated that Austria should balance her budget; the securities offered would then be sufficient, otherwise not. Austria must dismiss 100,000 civil servants; must in two years reduce the budget nearly 50%; must in the same time increase the revenue so that receipts would meet the expenditure, that is to say she must set resolutely out to balance her budget within two years. The printing of new paper money had to cease. A new bank had to be created. This bank alone should have the authority to issue money, and this only when there was gold or collateral back of it. This bank was created; it has become rich, secure. It has twice the required reserve back of its currency. Already the revenue from the tobacco monopoly and customs, which will be available in two years to pay off the loan, is three times as much as will be needed for that purpose.

The elaboration of this plan was in itself a considerable task. What was more difficult was the job of securing agreements and ratifications of the Governments. The guarantee of the integrity of Austria, the guarantee of the debt by the Governments, the enactment of complete new sets of laws by the Austrian Parliament, the creation of a new banking system—these were tasks that ordinarily take years, but all were accomplished between October and December of last year.

Under the title "The Austrian Lesson for Germany" the New York Times says editorially:

"Austria's reconstruction brings satisfaction to all who, like Mr. Hoover, have held that before the European nations could expect material assistance from the United States they would have to do all in their power to set their own houses in order. This view was never kindly received in Europe. In fact, it was generally resented bitterly, especially by those who hoped, in the elegant language of the Republican National Committee, to 'play America for a sucker.' But the contention was that any nation which expected assistance from the United States must by self-help show that it was worthy. Among the fundamentals were that it should stop inflation of the currency; that it should begin to balance its budget by cutting expenditures, and that it should reduce its military appropriations and excessive expenditures for civil employees."

"All of these things Austria has done. It is true that the League of Nations made it easier for her to do them, but the fact remains that she has done them, and that they are a token of her good faith. Her currency had become so worthless that foreign money had largely replaced it, and prices were quoted in dollars, francs and pounds sterling. Instead of trying the futile experiment of stabilizing the paper krone while pouring fresh billions upon the market, Austria

shut off the printing presses. At the same time she dropped thousands of superfluous employees from the Government pay-roll and drastically cut all expenditures. This was no easy task and met with much domestic opposition. But the Government persisted and thus restored confidence abroad. Europe saw that Austria was helping herself and forthwith went to her assistance. America is about to do likewise, not as a Government, but as private investors."

"It is the evidence of good faith which has done so much for Austria. As a matter of fact, Austria was hit much harder by the aftermath of the War than Germany. Her empire was dismembered. Vienna, a city of industries and of Government employees, was cut off from its supplies of raw materials and food. Rich and poor were subject to privations such as are still unknown in Germany. There was apparently no hope for the future. And yet Austria neither whined nor pretended that she had not lost the War. Instead, she swallowed her medicine—and it was much more bitter than any which Germany has taken—and is now recovering."

"What Austria has done Germany can do. When Germany shows evidences of good faith as pronounced as Austria's other nations will be more ready to extend the financial aid which she craves."

The revival, the resurrection of Austria, gratifying as it is in itself, is above all significant as pointing a lesson not for Germany alone, but for all Europe.

The important point to bear in mind is that every single dollar advanced to Austria will be repaid. There is no pauperization, not one cent of charity.

An American writer thus points the moral:

"The nations have performed an act of co-operative helpfulness toward one of their fellows [Austria] with a bit of samaritanism and a lot of good business policy in it. It seems to have worked. It hasn't cost anybody anything. It has been a big step toward that rehabilitation of Europe, which is the most needed thing in the world, the thing that will help everybody. Why not apply the same scheme elsewhere?"

"Even to Germany? you ask. 'Why not?'"

WHAT IS WRONG WITH THE WORLD

By THE OBSERVER

The first pastoral letter of Bishop Rouleau, the new Bishop of Valleyfield, Quebec, touches on the chief things that are wrong with the world; the love of comfort; the spirit of independence; the horror of making sacrifices; neglect of difficult duties; weakening of the Christian sense. Are not these, he asks, the signs which sadly reveal how the spirit of the age which has created a storm elsewhere has also affected our country. And he sums up the remedy in the admonition of Holy Writ, to seek first the kingdom of God.

That, of course, is the only remedy; but it is the last one that men are likely to try. Of course, many men do not admit to themselves that they are not seeking the kingdom of God. The popular delusion of the times in which we live is, that we can give our hearts to the kingdom of this world, and still seek the kingdom of God sufficiently. Most of us cherish the idea that somehow, before we die, we shall make sure of the kingdom of Heaven; but we don't see the necessity of attending to that just now. We are like a man I knew who went to a meeting of the Salvation Army when it first came to town. The captain came over to him and asked him: "Do you want to go to Heaven?" "I do," said he, "but not for twenty years yet." Many of us, perhaps most of us, are like that. We want to go to Heaven but we regard that as a matter that can wait. We look upon it as something that may be postponed and which will be as good twenty years from now as it is now; and it never seems to occur to us that we may not be allowed to wait for twenty years but that we may be faced with a decision long before that.

There has never been a time in man's history when such a large proportion of the inhabitants of the world were so thoroughly in love with the world we live in; in love with it for its own sake; as is the

case now. From the beginning of her only ministry the Church of God has always warned men against the danger of falling in love too deeply with the world we live in. Logically, the more a man appreciates the beauty and the wonders and the pleasures of the world, the more devoted and the more obedient and the more grateful he ought to be to God who made this world for man's use and gave it to him, with free will to do as he pleases with it. But in practice and in actual experience that is not what happens. On the contrary, man thinks less of God as he grows used to and falls in love with the beauty and the pleasure and the comfort and the gratifications that are to be found in this world.

Catholics are accustomed from childhood to hear from the pulpit warnings against the "Spirit of the World;" they have heard the phrase so often that it has in some cases ceased to convey any definite meaning to them; for that is an infirmity of the human mind that a phrase that is used continuously for a very long time ceases to convey its full meaning to us unless we stop to think over it. There are two occasions when we find it necessary to pause and ponder on the full meaning of a phrase; the first is when we first hear it; and the second is after we have heard it a thousand times.

Now what does it mean, this spirit of the world? It does not, in the degree to which the average Catholic is affected by it, mean any deliberate choice of the world in preference to God; no, but it means an unconscious coolness towards God and religious things which is caused by our being too intent on, too completely occupied with matters of worldly concern. It is a remarkable thing that the races of men have been generally better disposed to listen to God when they were the worst off in worldly possessions and pleasures. This is not because worldly pleasures and possessions are in themselves necessarily bad; not at all; but the weakness of man is such that seldom does he pass through prosperity without becoming cool in the things that are of spiritual importance. In the long warfare of the devil against God there is nothing which has been so powerful a lever for prying away from God men and women who would have successfully resisted other temptations, as the appeal to their appreciation of the pleasures and profits of the world.

Dislike of restraint comes naturally to the man who is too much attached to this world. And without self-restraint it is hard to be saved. Indifference towards God is natural to those who think too much about the paltry and perishable things of the world, because to meditate on the great facts of life and death and on the fact of eternity, would necessarily cause a man to be dissatisfied with himself for having given so much time and thought to things that he must leave behind him when he dies; and when a man has taken much time and thought to getting himself a lot of things in the world, he does not like to have thrust upon his mind the uncomfortable thought that after all his work and planning and perhaps sharp cutting of corners, he is not much ahead in any true sense, and that the things that really matter, and matter eternally, are yet to be attended to. And so, men are less and less disposed to meditate on God and His laws and on eternity, the more they get taken up with the perishable things of earth. Carried to extremes this feeling of dislike for facing the facts of life and death sends some men into a denial that there is any God; but many thousands of men are affected by the spirit of the world without going that far, yet go far enough to do themselves very great damage and to prejudice their chances of salvation.

NOTES AND COMMENTS

THE ANNOUNCEMENT that the Department of Railways and Canals has authorized the erection on the grounds of the ship canal at Sault Ste Marie of a monument to the memory of Etienne Brule, and his companion, Grenelle, the first white men to view the waters of Lake Superior, will be good news to historical students and to all, for that matter, interested in the past history of their country.

It is remarkable, however, and not without reproach to the older sections of the Province that the first memorial to these intrepid explorers should overlook Lake Superior and not Lake Ontario. Brule was the first white man to enter the latter and to set foot in what are now the busiest centres of the Province, and as a people it speaks but ill for our sense of the fitness of things that while memorials have been erected of many lesser men Etienne Brule has heretofore been ignored. The citizens of Sault Ste Marie are to be congratulated on their enterprise in being the first to remove this reproach.

RECENT REVELATIONS as to popular knowledge of the Bible in the United States come as a curious commentary upon the anxiety of sectarian bodies in that country, as in this, to foist their emasculated versions upon Catholic populations as upon the unlettered heathen. Their feverish activity in this respect might in the natural processes of deduction lead to the conclusion that their own people were impregnably fortified in the matter of Biblical instruction. That the reverse is the case becomes every day increasingly apparent, and the revelations referred to were scarcely necessary to exemplify this. But since they have to do not with the unlettered multitude but with a body of university students they are of special significance.

IN THE UNIVERSITY of North Dakota, we are told, eight quotations from the Bible were asked of 139 students, and only 8% passed an average of 75%, the average for the whole body being less than 40%. As analyzed by the Watchman-Examiner (Baptist) from an article in the Journal of Education by Professor Vernon P. Squires, the examination figures show that: "Seven per cent could not name a book of the Old Testament, and less than 50% could give ten books of the Old Testament. And some doubt as to this is caused by the spelling of some of the books, such as 'Deuteronomy,' 'Deuteronomy,' 'Goshua,' 'Salm's,' 'Nehemiah,' 'Job,' 'Jobe,' Fourteen named 'Hzekiah' as one of the 'Books of Moses.'"

FURTHER, as stated in the public press, "among original ideas were the mentioning of Old Testament books, 'Paul,' 'Timothy,' 'Titus,' '1 and 2 Roman,' 'Philistines' and 'Xerxes.' The answers in regard to the New Testament were still more unsatisfactory. Twelve-eight and one-half per cent—were unable to mention a single book; only forty-six—thirty-three and one-third per cent—mentioned ten, as requested. Five put Samuel in the New Testament, three the Psalms, three Ruth and two Esther. One mentioned '1 and 2 Judges,' seventeen mentioned 'Paul,' or 'St. Paul,' or 'Paul's,' three suggested 'Simon,' two 'Jacob.' There was the mention of 'Thelesians,' 'Phillipi,' 'Thomas,' 'Lazarus,' and 'Samson Agonites.'" In face of such indubitable facts, what becomes of the customary boast that all liberty and all enlightenment come from the Protestant idea of the Scriptures?

WE COMMENTED a week or two ago on the Catholic Theatre movement in the United States. In England it has reached an even more advanced stage. Under the auspices of the Catholic Stage Guild, as late exchanges inform us, a genuine company of Catholic Players is about to make its appearance. With Miss Raby, a well-known Catholic actress, as the directing force, these Players propose to produce plays having a distinctly Catholic atmosphere, beginning with "The Higher Court" by Miss E. N. Young. This is a practical and intelligible way of bringing about theatrical reform as contrasted with the process of senseless and indiscriminate denunciation characteristic of a school of frenzied "evangelists."

WE HAVE from time to time remarked upon the admirable showing of our Separate schools in Canada in the matter of competitive examinations. In India, as published statistics indicate, Catholic schools are doing equally well. Comparative results of the Cambridge examinations for boys in Bengal show that to the Seniors of

five Catholic schools, with no endowments, went two first-class honors, seven, third-class, ten distinctions and thirty-one passes, whereas an equal number (5) of non-Catholic schools, having heavy endowments, won no honors whatever, and scored by twelve passes.

SIMILARLY, to the Juniors of four Catholic schools went one first-class, seven third-class, one distinction, and thirty-nine passes, as against one second-class honors and forty passes to five non-Catholic schools. It is to be noted, too, that the school showing the best results in all, Bengal was St. Joseph's, Naini Tal, presided over by the Irish Christian Brothers.

SOVIET TRIAL OF THE RUSSIAN PRIESTS

CONTINUED FROM PAGE ONE

Budkiewicz—"There is no Polish Church; the Catholic Church is international, it contains German subjects and subjects of other nations. At that time the question of citizenship was undecided for many persons."

Krilenko finishes reading the documents, quoting the following sentences: "It is now that they esteem the opinion of Europe."—"The Bolshevik will think more of Catholics who protest than of those who consent."

Krilenko—"What does all this diplomacy and strategy signify?"

Budkiewicz—"It seems to me that everything is explained very clearly, and it all comes from the fact that we were considering the legal understanding which we were awaiting and everything that follows has the same legal and legitimate meaning."

Krilenko then examines the documents pertaining to the opening of the Polish Embassy near the Church of Sts. Peter and Paul; the banquet, the speeches, the telegram addressed to the Polish Government, the signatures of Ropp, Lednitsky, Budkiewicz.

BITTER AGAINST BUDKIEWICZ

It was evident that the prosecution had a particular animosity against Budkiewicz as being one of the leaders of the clergy. He was accused of having advocated open hostility to the Soviet Government. Monsignor Budkiewicz pointed out that much of the evidence adduced was against Archbishop Ropp who was not in Russia. But they replied it made no difference. One of the charges was that a change had been ordered by Archbishop Ropp from "passive" to "active" resistance, but Monsignor Budkiewicz pointed out that the "active resistance" was further explained in the Polish document as meaning the presentation of petitions to the Soviet authorities, the protesting in legal form, etc. This was in the text, and the Prosecutor had to admit that he had mistranslated that Polish text. On this and the next two days attempts were made of a feeble nature to show that Monsignor Budkiewicz had showed Polish tendencies and supported the Polish Government.

Thus a telegram was read, sent by a certain group when the Polish Legation was opened in Moscow after the War. It was a perfectly harmless congratulatory to the Polish Government expressing satisfaction on the opening of a Polish Mission in Moscow. It was signed by Ropp, Budkiewicz and Ziolkinsky, after a meeting at Polish Legation. Mgr. Budkiewicz pointed out that this simple telegram of congratulation on the peaceful foundation of a Mission on the cessation of war meant absolutely nothing in a political sense. Moreover, it was sent during that uncertain period when the Poles in Russia were not sure whether they were Russian or Polish citizens, as they still had the option and evidently he had not yet chosen. He finally chose to remain Russian.

Another charge which was twisted into a political crime was the fact that he had received money from Poland. Monsignor Budkiewicz did not deny this, showing that he had received money from Poland, for the orphans and other charitable and religious purposes in Petrograd. He pointed out that he had added to these funds much of his own personal fortune to carry on certain schools and similar religious work in Petrograd.

THIRD DAY

The third day of the court trial was begun with the announcement of Archbishop Cepiak that a formula for an understanding with the Soviet power had been drawn up and had been approved by the ecclesiastical authority. This announcement was followed by a colloquy between Archbishop Cepiak and Bobrishteff-Pushkin, chief lawyer for the defence, with respect to the attitude of Rome towards Russian relief and what had actually been done by Rome in aiding the starving in Russia. Full details of this colloquy are given elsewhere in connection with the Vatican telegrams to the Soviet Government.

EFFORTS AT UNDERSTANDING

At the conclusion of this colloquy, Prosecutor Krilenko resumed the cross-examination of Archbishop Cepiak.