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ONE GREAT CONSTRUCTIVE WORK OF BOLSHEVIST REGIME

Frazier Hunt, special correspondent to the Chicago Tribune and the Toronto Globe, thus writes of the educational revolution in Russia:

Helmsingors, May 18, via Paris, May 29.—Bolsheviki, while masters at destruction, have been able so far to construct only two great things—a fighting Red Army and a comprehensive educational program for Russia's millions.

This statement is a bit sweeping and is indicative of the desire and intention of the Soviet Government rather than an accomplished fact as is evident farther on from an interview with the Commissary for Public Education.

"The whole school program is based on the general scheme of the American Public School and State University system. Briefly, it is one of compulsory education, with Universality for all those who show special ability or desire.

All private schools are abolished, and every child up to sixteen years is given exactly equal educational opportunities."

The Commissary for Public Education declared to the correspondent that during the past year there were established 7,000 village schools for lower grades, 3,000 schools for the second degree and 12 schools of higher education including five new Universities.

The correspondent adds that "there is little to quarrel with in the whole Russian attempt at cultural development," which in addition to schools includes theatres, concerts, lectures and entertainments.

"You almost persuaded me to become a Bolshevik" might express the feeling of the average reader of this panegyric of the new "Russian Culture."

Yet the Red Terror of Bolshevism—which is the newest name for Socialism—will not down because of the new Russian schools, not at least until we know what is taught in the schools, what is the informing spirit of "Russian cultural development" under Bolshevist control.

A day or so later we read in the Globe this description of the master mind and guiding hand of the new Russia reproduced from the London Times.

After describing Lenin as by far the greatest intellectual force the Russian revolution has yet brought to light the Times goes on to say:

"The almost fanatical respect with which he is regarded by men, who are his colleagues and who are at least as jealous of each other as politicians in other countries, is due to other qualities than mere intellectual capacity. Chief of these are his iron courage, his grim, relentless determination and his complete lack of self-interest.

"The individual is only a pawn in the game, and no individual is ever dear, however close he may be to

Lenin's heart, will ever be allowed to stand in his way. His cruelty, however, is not a question of personal vengeance. Where Trotsky and other Bolshevists have pursued their enemies with a bitter, personal hatred, Lenin in certain cases, where the individual has been of little account, has even been guilty of acts of clemency. But where Trotsky might shrink through fear of the consequences from shooting 10,000 men in cold blood, Lenin, although he is not one of the chief advocates of the terror, would assuredly not hesitate if he thought such an action were essential to the advancement of his cause."

"Lenin, at least, knows exactly what he wishes to achieve and how he means to achieve it. Where other politicians try to adapt their program to the needs and desires of society, Lenin is attempting to fit society to the narrow frames of his rigid, Prussian-like program. A fanatic, if you like, but a fanatic who has already made history and who has more genius than most fanatics. Cold, pitiless, devoid of all sentiment, utterly ruthless in his efforts to force the narrow tenets of his Marxian dogma upon the whole world. Lenin is not a lovable character. He is, however, the one Bolshevist of whom non-Bolshevist Russians can ever be brought, albeit grudgingly, to speak with respect."

In private life Lenin is said to be above the breath of scandal; frugal and with few wants, he is not even suspected of graft or profiteering; happily married, he has nothing to do with the orgies of lust which shock a world with none too much reverence for purity or Christian marriage. Yet he is "cold, pitiless, devoid of sentiment, utterly ruthless in his efforts to force the narrow tenets of his Marxian dogma upon the whole world."

Is he likely to neglect the opportunity of moulding the future generations of Russians in the schools. So we come back to the "great constructive work of the Bolshevist regime" which an enthusiastic American correspondent holds up to the admiration of an intelligent public through that other great educative influence—the daily press.

That the overwhelming majority of that reading public holds the doctrines of Bolshevism in execration, and turns from its practices with shuddering horror matters not at all. The Bolshevists have established schools. What is taught in them is a matter of indifference; they have accomplished a great work wholly praiseworthy and admirable.

Recently in Petrograd the Bolshevists erected a statue to Louis August Blanqui on which is inscribed Blanqui's famous motto, Ni Dieu, ni maitre—Neither God nor master—a familiar inscription on banners in Socialist parades in Europe before the new name of Bolshevism was used to mislead unthinking and ill-informed people into the belief that Russian Socialism has sprung a fully developed monster from the heads of Lenin and Trotsky; whereas it is the logical application of principles freely taught for generations in every civilized country; though under its new name Socialism is now generally condemned.

This morning we read that Canadian Parliament without a dissenting voice has so amended the Immigration Act as to permit the deportation of British-born subjects as well as of aliens who may be guilty of teaching these subversive principles in Canada.

Yet the correspondent whom we have quoted, in his admiration for the Bolshevistschool system, complacently, approvingly, tells us that all private schools are abolished so that "all Russian children have precisely the same opportunities for education."

That is to say that no Russian father, no matter what sacrifices he is willing to make, is free to save his children from the insidious poison of Bolshevist education. Could a more odious form of tyranny be conceived; old-time slavery still left the mind and soul free; the new tyranny in the name of liberty and progress starts out by enslaving the plastic minds and perverting the innocent souls of helpless children.

And we look on in gaping admiration at the "great constructive work" of Bolshevist Russia.

Why not? The principle that the State is supreme in matters of education and has the absolute right to determine moral and ethical standards is the principle which is implicitly or explicitly advocated and conceded by a great many muddle-headed and well-meaning people who regard Bolshevism as the greatest menace to civilization. Yet the Russian State has precisely the same rights in these matters as any other State.

That principle is the greatest menace to human liberty and the greatest danger to Christian civilization. There is, there can be, no real

liberty, no freedom of conscience, no individual rights, where the State usurps the right of supreme and final arbiter in matters educational; for that implies the claim to be the supreme teacher of morals.

Germany, as we were told over and over again during the War, used the school system from primary school to university to so form and fashion and mould the mind of the German people as to make the War for world domination necessary and inevitable, the one great national aspiration and object. The "great constructive work" of Socialist Russia may, if successful, be the greatest disruptive and destructive work that ever menaced Christian civilization. It behooves thinking men to discern the spirit of the new tyranny and prepare for the latest and greatest struggle for human liberty.

A COBENT ARGUMENT

At the Methodist Conference at Goderich the depletion of the ranks of the ministry was attributed to the financial deficits in preachers' salaries, according to the Free Press report of the proceedings. Dr. T. Manning put the case for the Union of Churches forcefully—not precisely above the lines of our Lord's prayer "that they all may be one that the world may believe that thou hast sent me"—but in terms understood of the people of the twentieth century and with a pathetically human if somewhat unconsciously humorous touch.

This is the Free Press report: Dr. T. Manning—"The church as it is now constituted does not bid for the ambitions of our cleverest boys. It is a great discouragement on entering the ministry to look forward to a small congregation. It breaks their hearts. It's not very nice, either, to take a refined and well educated girl into the parsonage and know that she will not be able to have nice hats. It's an ungodly organization that keeps our system, as it is. I don't see any hope for our churches except through church union, and then a young man could go to a village of 1,000 people and be a pastor of all of them. We must find the courage to get rid of these little circuits and give a man a constituency worthy of his efforts. There is no business man in Canada who would organize his business as the church is organized."

If all the "refined and educated girls," instead of the few—and apparently diminishing number—who are to preside over the parsonages were prevented by the present "ungodly organization" from having nice hats, the cause of Church Union would receive a very effective impetus whose momentum would probably carry it on to a successful issue where the efforts of mere men have failed.

POLAND AND THE JEWS

Stories of pogroms against the Jews in Poland are industriously and persistently circulated by American Jews and emphatically denied by representative Poles. Mr. Paderewski, the Polish Premier, known in America as a gentleman of the highest honor and probity as well as a great musician, not only declares that "there has not been a single occurrence of the kind since he became Premier;" but he has also insisted that the Peace Conference investigate these rumors which he attributes to German propaganda. Let us hope that his urgent request be granted and the truth be made known.

In the meantime Constantin Busczynski, the newly appointed Polish Consul-general to New York, and other official representatives of Poland forming the Polish Economic Mission to the States, arrived in New York from their native countries the 2nd of June, and denied that there had been any pogroms or persecutions of the Jews in Poland.

To the New York Times Mr. Busczynski said that the first he had heard on the subject was on his arrival here. He said that before leaving Poland, late in April, he had had business relations with scores of Jews and had never heard from them or any one else any reports of the killing of Jews.

And he added, "The talk of a Bolshevist revolution in Poland we also hear for the first time. We heard nothing of it in Poland."

An officer of the American Army who was in Pinsk on April 5th when the Pinsk massacre is alleged to have occurred, added a specific denial to the statement of Mr. Busczynski. This was Colonel Francis E. Franczak, a member of the American Red Cross Commission to Poland and ex-Health Commissioner of Buffalo. He said:

"The Bolshevists at Pinsk had planned to disarm Polish officers, and they began with officers in Pinsk. They had spread their propaganda through the army and planned the uprising, but loyal Polish soldiers revealed the plot. A Bolshevist meeting was held to plan the outbreak in Pinsk. It was broken up by Polish soldiers, who killed many who had taken part."

In attempting to create the belief that there are no Jewish Bolshevists the Jewish Defence Committee is undertaking an impossible task. There is too much evidence to the contrary; and in some of the European countries Bolshevist and Jew are interchangeable terms, so prominently have Jews been identified with Bolshevism.

LOOK ON THIS PICTURE AND ON THAT

BY THE GLEANER

Every person who purposes entering the marriage state looks forward to his or her wedding day with joyful anticipations. It is quite natural that this should be so, for it is one of the great epoch marking events in the lives of the great multitude of men and women. The nature of these anticipations varies in proportion as the persons concerned are spiritually or materially minded. There is this, however, in common to all, that the nuptial day is associated solely with orange blossoms and roses that have no thorns.

Much has been written anent the evil of mixed marriages, of the unhappiness in the home that almost invariably follows them, and of the danger of loss of faith to the Catholic party and the children born of the union. But the circumstances surrounding the marriage itself and the contrast that it affords with a Catholic wedding, in which Holy Mother Church, in all the solicitude of her maternal heart, gives outward expression to the graces that she bestows upon her faithful children to give them assurance of future happiness and to gladden the day of their nuptials, should be enough in itself to deter anyone, endowed with Catholic faith, from forfeiting so great a blessing and so great a privilege.

Look now at the first picture, a Catholic wedding. The young couple have made the necessary preparation, not only as regards their spiritual affairs but also in the matter of those necessary or commendable provisions which their Catechism tells them should be made in preparing for marriage. They have consulted their parents and obtained their consent to the contract. They have notified their pastor so that the bans may be duly proclaimed. They have invited their friends and relatives to the wedding, taking special care that those whose poverty or per haps whose estrangement, for some cause or other, might engender sensitiveness, would be assured of a hearty welcome. Moreover "The Mother of Jesus is there and Jesus also is invited to the marriage." The young couple are present at the re-enactment of that sacrifice of Calvary, wherein blood and water, typifying the Church, the Spouse of Christ, came forth from His sacred side while He slept the sleep of death upon the cross, as did the spouse of Adam from the side of the first parent of us all. At that solemn moment of the Mass when the sacrificing priest prays in the name and person of Christ, using those sacred words that first issued from the divine lips of the Saviour: "Pater Noster qui es in caelis," he turns from the altar, upon which the divine Victim is visibly present, to call down the benediction of heaven upon the contracting parties. To further supernaturalize their union they receive Christ into their hearts in Holy Communion. They can each say: "I live not I, but Christ liveth in me and in us both." What a happy consummation of their boyhood and girlhood days! What a pleasant remembrance to treasure through the ups and downs of the years that are yet to come! As they turn their eyes and their affections to Mary's altar, before starting out on life's journey together, they are filled with confidence that she, at whose request her divine Son wrought His first miracle at the nuptials of Cana, will not permit, come what may, the wine of their happiness to be exhausted.

Now let us look at the other picture, not a marriage before a minister or a justice of the peace, for such is not a marriage at all, nor one of those unions that must be expedited "ad evitandum scandalum," but the marriage of a Catholic young man to an honest Protestant girl before a duly authorized priest. We

once witnessed such a ceremony at a cathedral rectory. The contracting parties were strangers in the city. The relatives of neither were present; nor would they have been present if the marriage had taken place in the home of the young people; for they felt, each according to his or her own viewpoint, that the affair reflected discredit upon them. The "scrap of paper" on which were printed the promises was signed by the bride to be. The young man knelt down in a distracted state of mind to make the necessary confession. Then in the presence of two improvised witnesses and the priest, who acted not in his sacerdotal capacity but as a legal minister, they pronounced the words that made them man and wife. What a cold and depressing ordeal it was for both! To the bride the few distinctively Catholic pictures that hung on the walls had no meaning, offered no inspiration; while to the groom they were but reminders of what might have been and of what should have been. The young woman's prejudices prevented her from finding any consolation or encouragement in the words of counsel spoken by the priest, and she missed the familiar hymns and the at least joyful if not sublime ceremonial with which marriage in her own church is invested.

As they left the rectory, there was no one to meet them, no one to greet them. They were strangers in a strange city and strangers to each other's emotions. The bride assumed a cheerfulness that was evidently forced, and the groom lit a cigarette to relieve his feelings. They stood, as though dazed, at the four corners of the street not knowing which way to turn. Poor misguided children, well might they ask themselves the question: Where do we go from here?

NOTES AND COMMENTS

REFERRING TO a member of the British House of Commons who has been paying a short visit to Canada, an Ottawa press correspondent writes that "he served during the War at the front with his regiment and his wife." This, evidently, was one occasion when a woman was a "host in herself." German opinion upon the point would be interesting.

WHILE SOME Catholic papers on this side of the Atlantic have been heaping maledictions upon the head of M. Clemenceau, it may not be amiss to remind them that upon occasion of the recent murderous assault upon the Premier, our Holy Father, Pope Benedict, thought him a person of sufficient importance and respectability to transmit his concern by wire. On the Pope's instructions Cardinal Gasparri, Papal Secretary of State, sent the following telegram to the Cardinal Archbishop of Paris:

"The Holy Father stigmatising the horrible attack committed against the person of His Excellency Mons. Clemenceau, President of the Council of Ministers, charges Your Eminence to forward to him His Holiness's cordial felicitations that he has escaped this peril, and at the same time his wishes for a prompt and complete cure."

FURTHER, we are told, that Cardinal Amette, bearing the Holy Father's message, was one of the few visitors admitted to M. Clemenceau's bedside; that the patient insisted on receiving the Cardinal himself, and was greatly touched by the sympathy of the Pope, and begged the Cardinal to transmit to His Holiness the assurance of his profound gratitude. Add to this the comment of the Observateur Romano:

"We express the most profound regret for the insensate attack, the news of which certainly fills with just horror an honest people. Such an attack appears still more grave when we consider the place and the time when it was committed, just when the world is awaiting the long desired peace."

And the view expressed in these columns a few weeks ago as to the character and present bearing of M. Clemenceau towards religion would seem to be the more correct one.

THE CHRISTIAN GUARDIAN while assuring us on the authority of L'Action Catholique of Quebec, that the Church is having her difficulties in South America, and that these difficulties largely arise through the aggressiveness of Protestantism, quite innocently overlooks the further fact as expressed by our Quebec contemporary that "the sects are recruited amongst the poorer

classes, often of questionable morals, and by the circulation of money with tracks against the priests and the confessional."

IT IS quite true that the Church has difficulties in South America as in every other country, and will continue to have them so long as sin and the devil hold sway in the heart of man. In this connection the Christian Guardian quite conveniently overlooks sundry New Testament texts of which at other times and on other occasions it would make smug use. For example: "Wide is the gate and broad is the way that leadeth to destruction and many there are that go in thereto." That is a truth corroborated by every page of human history. The Church necessarily, therefore, has to combat this tendency of the many, and we are quite willing to concede to the Guardian that her task is made immensely more difficult and complicated by the loosening of moral ties which Protestantism in its very essence engenders.

IF IN the matter of religious belief man is not a law unto himself is not the first principle of Protestantism then we have grievously misread its exponents. And that the fullest use is being made of this unholy maxim the course of Protestant missionary effort in South America amply proves. As for the rest the Church may be trusted not to sway from the path set before her by her Divine Master, nor to cease for one moment from denouncing and correcting the waywardness of humanity. If on the other hand, Protestantism saps the allegiance of some, even at times of many, it but makes the endurance of the Church and her ultimate triumph the more secure. Perpetuity is the first promise of her Founder.

THAT IN the matter of concession of public utilities and national resources the new Russia, not yet loosed from the swaddling bands of revolution, is determined to outdo all competitors is seen in the great concession which the Soviet Government has decided in principle to offer to foreign capitalists. It comprises partly the railway properties from Ob, in Siberia, to Petrograd and Archangel, and partly the rights and usufruct to 17 million acres of forests adjacent thereto. The concessionaries are further, to have the use of all water-falls and mineral deposits within the said territory, with the right to open their own banks at all railway stations and in adjoining towns. With the railways alone in this concession estimated to represent a capital of forty-five hundred millions of German marks, its title to be termed, as it is by competent authority, the greatest in the world's history will not be disputed. Future generations of Russians may find to their sorrow that by this action of their provisional government they have as a people but exchanged from one form of despotism to another.

AT THE TORONTO Baptist Convention one reverend speaker referred to infant baptism as "ritualistic rubbish," and called for the "sweeping away" of all ceremonial. Putting aside the blasphemous reference to a divinely-instituted sacrament, what that homely philosopher, Josh Billings, said of "ceremony" (or ritualism, if you will) may very properly apply to this Baptist swash-buckler. "Politeness is dreadful simple if you take the ceremony out of it, but in sitting out the ceremony you often sit out the politeness." Is not that the history of religious belief? Where ceremony has been discarded, dogma has followed in its train. But Baptists, of course, are superior to ceremony. Their precursors, the Anabaptists of the Low Countries, levelled without ceremony everything that was beautiful and ennobling in religion and art, and, if we may judge by their published utterances their self-sufficient successors of to-day are embued with the same idea. Tolerance, or respect for the faith of others if they ever were Baptist principles, have not found exemplification in conduct.

THE CRAZE FOR SPIRITUALISM

IT is an extraordinary proof of the need of the Church's guidance that those who reject it wander into all sorts of strange delusions and hallucinations. During the past few years there have been crowded attendances at Spiritualistic seances. Men and women who refuse to accept the Christian Faith believe in table-rapping and almost every variety of Spiritualistic practice,

however absurd. Now, whatever view may be taken on the question whether the medium gets into communication with spirits, experience has made two things clear. One is that there has been a vast amount of fraud and deception in connection with Spiritualistic seances. The witnesses to this fact are numerous. They testify that after careful examination they found many artifices resorted to for the purpose of misleading the simple-minded. In the next place, it is clear beyond doubt that Spiritualism has very bad effects on the mind and the whole system. Those who have studied it in theory and practice do not hesitate to say that its influence is debasing, and that it has been responsible for the degeneracy of a large number of men and women. With good reason has the Church forbidden Catholics to have anything to do with the superstition.—London Catholic Times.

THE GRATITUDE OF IRELAND

TO FATHER FRASER

That the initiative to the great Missionary movement now in full swing in Ireland, in behalf of the almost boundless mission fields of China, was actually called into being by Canada's great missionary, Father Fraser, is fully and gratefully acknowledged by these in charge of this great movement there and by the Chinese Mission Society in general. Rev. Father E. J. McCarthy, the superior of the American branch, Omaha, Neb., wrote to the undersigned a month ago: "Need I say that we are all delighted and wish you every success. You can always look to us as friends, and anything we can do to make your work known will be very gladly done." And again: "It is most encouraging for us to feel that there is such a splendid bond of sympathy and mutual affection in Christ existing between the organizations, which are working for the common cause of spreading the faith of Christ. I assure you that the pages of the Far East will be on many occasions at your disposal; for we feel how very much we owe to Father Fraser for the inspiration of our own mission."

Rev. Alphonse Kerr, sub editor of the Far East, writes: "It was due to Father Fraser's little book, 'Unknown China' falling into my hands that I first got the grace which inspired me to become a missionary to China. But I cannot only speak for myself in this matter, for I know that all our priests take the greatest interest and wish the greatest success to your noble enterprise."

Rev. Father John Blawick, President of St. Columban's College, Seminary for the Chinese Mission Society in Ireland, writes a work entitled "A New Chapter of Missionary History," an excerpt of which appeared in the Far East telling how Rev. Father E. J. Galvin, Superior General and Founder of the Society, received the inspiration, directions and training for the sublime mission he has undertaken from Rev. Father Fraser. Let us quote his own words:

"Father Fraser had sown his two tiny mustard seeds. He had sown them in Maynooth, and in Maynooth they were to grow. Then he left for China. He returned by way of America. Far from satisfied with the results of his long wanderings, he was quite unwilling to return to China without having made some more lasting impression on the people to whom he had appealed. He determined not to leave America without making another attempt to secure aid for China. He began to collect. We do not know what were his plans, but, apparently, in most cases, he was obliged to seek the permission of each pastor before being allowed to collect any funds in the parish. On such an errand he arrived one day at the door of a rectory in Brooklyn. He was received by the Rector, and invited to dinner. He gladly accepted, for the reason that every invitation accepted saved some of the money which he had, with infinite toil, collected for the diocese in China."

MAYNOOTH PRIEST BECOMES A MISSIONARY

"In that rectory was an Irish priest of the diocese of Cork, Father Edward Galvin. Three years before he had been ordained at Maynooth, and in a few weeks, he would be called by his Bishop to come and devote the remainder of his days among his own people, and in his own country. But Providence had assigned a very different destiny to this young Maynooth priest.

"For weeks he had been thinking of the needs of the pagan mission and, although he had neither met or heard of Father Fraser, China was the country which filled his thoughts. He knew nothing of China or its people. But he did know that there was a vast Empire awaiting conquest for the Master. On the day that Father Fraser arrived at the Rectory, Father Galvin had twice attempted to go to New York to consult the Director of the Propagation of the Faith. In both attempts he failed, owing to what seemed at the time trifling and annoying accidents. At the second failure he decided to postpone the visit to another day, and to dine at home. When he entered the dining room he was introduced to Father Fraser. There it was not much to tell after this. It was soon arranged that he was to accompany Father