

ever religious persuasion who cherish old-fashioned ideas of truth and fairness, must draw their own obvious conclusions.

THE LATE Anglican Bishop Selwyn delighted to tell the following story incident. While walking one day in the country and observing a group of colliers seated by the roadside in a semicircle, with a brass kettle in front of them, inquired what was going on. "Why, yer honor," replied a grave looking member, "it's a sort of wager, yer kettle is a prize for the fellow who can tell the biggest lie, and I am the umpire." Amazed and shocked, the Bishop said reprovingly, "Why, my friends, I have never told a lie that I know of since I was born." There was a dead silence, only broken by the voice of the umpire who said in a deliberate tone: "Give the Bishop the kettle."

## AMERICA NOT YET SAFE

INTERNATIONAL SOCIALISM WOULD END CENTURY OF FREEDOM

COLUMBIA'S PRESIDENT SEES "LESS PEACE NOW THAN IN NOVEMBER"

Cincinnati, April 19.—President Nicholas Murray Butler of Columbia University, speaking here tonight, declared his belief that "the world is now further removed from peace and order than it was on Nov. 11 last, when hostilities ceased," and that the underlying cause was "turbulence, not only in the world of events, but in the world of ideas." Mr. Butler addressed the Commercial Club of this city, taking for his theme the question, "Is America Worth Saving?" which he interpreted as meaning whether the country was to continue as a republic or a socialist autocracy. He said in part:

"We are living in the greatest days that the modern world has seen. Ruling dynamics which traced back their origin to Charlemagne have been driven from the places of authority. New nations are being born in our very presence, and peoples who we must now band together when they have not been held in bondage by an alien military power are standing erect and making ready to march forward to take their independent place in the family of free nations."

"What is really happening around about us is the full accomplishment of the American Revolution. The ideals which guided the building of the United States and the making over of the older civilizations of Great Britain and of France are the principles which we have just now been defending in arms against the full force and power of military autocracy and imperialism, and which have given the breath of life to these new nations of the earth. There never has been a time when Americans could be so rightfully proud, not only of their accomplishment on the field of battle and in the organization of national effort, but of their example in the making of free government."

"What we have defended against German aggression and lust of conquest we must now band together to protect against those more insidious and no less powerful enemies who would undermine the foundations on which our American freedom rests. It would indeed be a cynical conclusion of this war if we who have helped so powerfully to defeat the German armies on the field of battle should surrender in any degree to the ideas that had taken possession of the German mind and that led the German Nation into its mad war against the free world."

FOUNDATIONS OF AMERICAN SUCCESS

"We do not derive our civil liberty or our right to do business from Government; we, who were in possession of civil liberty and the right to do business, have instituted a Government to protect and to defend them. It is on this civil liberty, the individual as a basis that all American life and all American success have been built. We have offered the individual an opportunity to make the most of himself, to seek his fortune in what part of the country he would, to enjoy the fruits of his own honest labor. Under this system we have not only prospered mightily, but we have made a country that has drawn to itself the ambitious, the long suffering, and the downtrodden from every part of the globe, in the hope and belief that here in America they would find the opportunity which conditions elsewhere denied them."

"Where there is individual opportunity there will always be inequality. Some secure larger rewards than others, and some gain greater enjoyment than others. The only way in which this inequality can be prevented is to substitute tyranny for liberty and to hold all men down to that level of accomplishment which is within the reach of the weakest and the least well endowed. Such a policy would deprive men and women of liberty in order to gain a false and artificial equality. Democracy has begun to decay when it becomes a combination of the mediocre and the inferior to restrain and to punish the more able and the more progressive. Any form of

privilege is just as undemocratic as any form of tyranny."

"The one fact that is never to be forgotten is that pulling some men down raises no man up. But we are now told that these inequalities due to liberty have become so very great and the disparity between individual so marked that civil liberty and individual opportunity must be displaced by the organized power of the State. We hear it said that the conduct of our daily lives, what we eat and drink, the conduct of our business, what we do and gain, must all be under strict Government supervision and control."

"Men of Ohio, this is the first long and dangerous step on the path back toward autocracy and militarism. Once a State becomes all-powerful it easily thinks of itself as unable to do wrong and so becomes the worst of tyrannies. The all-powerful and the German Empire have been the most perfect types. The all-powerful and the German Empire can see nothing higher than itself; it admits no principle of right or justice to which it must give heed; such a State is an end in itself and what it chooses to do is necessarily right."

"The most pressing question that now confronts the American people, the question that underlies and conditions all problems of reconstruction and of advance as we pass from war conditions to the normal times of peace, is whether we shall go forward by preserving those American principles and American traditions that have already served us so well, or whether we shall abandon those principles and traditions and substitute for them a State built not upon the civil liberty of the individual but upon the plenary power of organized government."

### SOCIAL REFORM NOT SOCIALISM

"Those whose eyes are turned toward a Government of the latter type are designated in a general way as Socialists. The words Socialism and Socialist, though less than a century old, have lately become very popular. They are used so loosely and so variously used as to make it difficult to think clearly regarding the ideas for which they stand. Socialism, in the large, general, and vague sense of the word, means every social reform. In that sense, every intelligent and forward-looking man or woman is a Socialist."

"Socialism, in the strict and scientific sense of the word, is, however, something quite different from this. Socialism involves not social reform but political and social revolution. It is the name for a definite public policy which rests upon certain historical and economic assumptions, all of which have been proved to be false, and it proceeds to very drastic and far reaching conclusions, all of which are in flat contradiction to American policy and American faith. The assumptions of Socialism are these:

"First, that all of man's efforts, both past and present, are to be interpreted and explained in terms of his desire for wealth and of the processes which lead to the satisfaction of that desire. This assumption would reduce all human history to the product of blind gain seeking forces and would exclude from it both moral effort and moral purpose. Under such a theory no man would make any sacrifice for liberty or for love, but only for gain. All human experience contradicts so cruel and so heartless an assumption."

"Second, that in the struggle for wealth men are divided into permanent classes—those who employ and those who labor—and that between these classes there is and should be a class struggle or class war to be carried on to the bitter end until those who labor not only conquer those who employ, but exclude them from any place in the community. This doctrine of class struggle is the savage teaching of Karl Marx, a man whose consuming passion was hate. It is the extreme form of the doctrines of Marx which Lenin and Trotsky have been applying in Russia for a year and half past with such terrible results. In consequence, that once great country of boundless possibilities is now relapsing into barbarism."

"Third, that in the course of economic development the rich are getting steadily richer and steadily fewer, while the poor are getting steadily poorer and steadily more numerous. This assumption is easily refuted by the facts which show that applied to America these two statements are absolutely false. Ours is a land in which more than 20,000,000 of men, women, and children have just now subscribed to Liberty Bonds. It is a land with more than 18,000,000 dwellings occupied by about 21,000,000 families. It is a land in which fully 4,000,000 families own their own homes without incoherence while 3,000,000 own their homes subject to mortgage. It is a land whose total wealth is now not less than \$225,000,000,000 and in which the distribution of that wealth is steadily becoming more equitable and more satisfactory under the operation of principles that have guided American life so long and so well."

"Who is it that has the temerity to wish to undermine the foundations of so noble and so inviting a political and social structure as this? As yet the number of formal adherents of this assumption in the United States is not large, but the theories and teachings of Socialism are being eagerly and systematically spread among us. Many schools and colleges and many pulpits are either unconscious or willing agents in this work. In the election of 1916 the Socialist Party of the United States obtained almost exactly 3.3 per cent.

of the total vote. It is probable that by formally adopting the international policy of the Russian Bolsheviks, the Socialist Party has alienated enough of its former supporters to reduce its probable vote today to less than 2 per cent. of the total. Small as this number is, it represents organization and activity out of all proportion to its size."

"There should be no mistake about its program. It openly calls our Constitution dishonest. It denounces the fathers of our country as grafters, as crooks, as men of mediocre intelligence, and as attorneys of the capitalist class. In the making and building of America the Socialist can see nothing of idealism, nothing of sacrifice, nothing of high principle, nothing of love of liberty, nothing of aspiration for a finer and a freer manhood."

"The Socialist Party is in particular antagonistic to the courts, and the reason is easy to state. Under our American system the courts are established to protect civil liberty from passion, from mob control, and from improper assumption of power by public authorities and public agents. All this is most distasteful to the orthodox Socialist. He wishes to lay the hand of force upon civil liberty and to destroy it for a despotism of his own making. The courts of justice are an obstacle in his way."

"The sinister fact, never to be forgotten about this party and its program is that they are in essence and of necessity unpatriotic and un-American. Republicans and Democrats differ sharply as to public policy, but they both accept the principles of the Constitution and endeavor to apply and improve them each in their own way. Neither Republicans nor Democrats would change the form of government under which we live. The Socialist Party, on the other hand, openly declares its purpose to bring to an end the greatest experiment in republicanism and the greatest achievement in social and political organization that the world has ever seen."

"Happily, we have seen in our recent experience that men may be sincere believers in many of the tenets of Socialism and yet remain patriotic and loyal Americans. Such men as Russell, Walling, Spargo, and Montague have illustrated this fact. Unfortunately, these men have been but a small minority in the Socialist Party or group, and they have been forced from it. Orthodox Socialists as a body cannot be loyal and devoted Americans, for the simple reason that American institutions and American ideals lie straight across the path which they would like to pursue."

"This distinction between a true and a false internationalism is to be taken into account and clearly reckoned with in shaping the policies of the world. Any plan for a Society of Nations that would destroy national initiative, national responsibility and national pride, would be merely a straitjacket upon human progress. The true and wise Society of Nations will be one built out of nations that are stronger, more resourceful, and more patriotic because of their new association and their new opportunities for world service."

"Signs are not wanting that the advocates of Socialism think it will be easier and quicker to gain ground in the United States by the indirect method of involving us in a false international policy than by the direct method of attempting to secure control of the machinery of government through the suffrage. This explains why Socialists and those who at heart sympathize with them without openly assuming their name are so anxious that Lenin and Trotsky shall be formally recognized as heads of a government with which civilized and honorable men may have relations, and that the German people should, so far as possible, be saved from the consequences of their public crime and their military defeat."

### SEE A FALSE INTERNATIONALISM

"If Americans could only be led to give up their historic patriotism for a sentimental humanitarianism, the battle of the Socialists would be half won. This is why it behooves us to watch with anxious care each step that our Government proposes to take in relation to international policy. If it is proposed to build a world of strong, independent, self-conscious nations with close and friendly international relations for the preservation of the world's peace, well and good. But if it is proposed to weaken or destroy nations in order to build a world in which historic nations shall play but an insignificant part, in which patriotism and love of country shall disappear, then Americans should oppose such a policy at every step and with the utmost vigor."

"That which the American of today opposes to Socialist autocracy is not the crude competitive individualism of the old-fashioned economist, but co-operative individualism with a moral purpose. It must not be forgotten that on the existence of private capital, which is only another name for private savings, depend the virtues of thrift, of liberality, and of sacrifice. The observation that liberty consists in the use which is made of property is as old as Aristotle."

"Under modern conditions, private capital is much more highly and freely co-operative than any system of Socialist organization could possibly be. The corporation, with its provision for the limited liability of the individual participant, is only a means of bringing about the co-operation of many individuals for a common cause, and is one of the greatest

and most beneficial developments of the past century. It links together in a common enterprise the joint labors or joint savings of hundreds, thousands, even tens of thousands, of men and women, who to that extent are organized as a single economic unit interested in promoting efficient production and entitled to divide among themselves the common product."

"Under the system of private capital all this individual co-operation is free. The individual co-operating, whether investor or workman, comes and goes as he chooses. He is free to make what disposition he will of his own savings or his own labor. Under any Socialist system all this would be regulated for him and directed by public authority. His freedom would be wholly gone."

"America is worth saving, not only as a land in which men and women may be free and increasingly prosperous, but as a land and a Government under which character can be built, individual capacity given opportunity for free exercise, and co-operation on the widest scale promoted not only for private advantage but for public good. The sure mark of the reaction is the unwillingness to make use of the teachings of past experience, or to read the lessons of history and apply them to the problems of today. The real reactionary, who is always an egoist, insists that his own feelings, his own desires, his own ambitions, take precedence over anything that all the rest of mankind may have said or done or recorded. He wishes to start life all his own, with a private serpent and a private apple."

"The true progressive, on the other hand, is he who carefully reads history and carefully examines the experience of mankind in order to see what lessons have already been learned, what mistakes need not be repeated, and what principles of organization and conduct have established themselves as sound and beneficial. Upon all this the progressive builds a new and consistent structure to meet the needs of today in the light of the experience of yesterday. He does not find it necessary to burn his own finger in order to ascertain whether fire is hot."

"Just so soon as the American people, with their quick intelligence and alert apprehension, understand the difference between social reform and political Socialism, and the distinction between an internationalism that is false and destructive of patriotism and an internationalism that is true and full of appeal to every patriot, they will stamp political Socialism together with all its subtle and half-conscious approximations and imitations, under foot as something abhorrent to our free American life. They will prefer to save America—N. Y. Times."

## LETTER FROM FATHER FRASER

China Mission College, Almonte, Ont., April 16, 1919

My Dear Friends—It is some time since you heard from me, and I am sure you are curious to know how we are getting on. Winter is drawing to a close and we are not sorry. It was a mild one, but we spent some cold days in this big house. We have two furnaces, but we were too poor to buy coal for them, and had to be content with a couple of stoves in the occupied part of the house. I am sure you will come to the rescue and will not allow this to happen next winter."

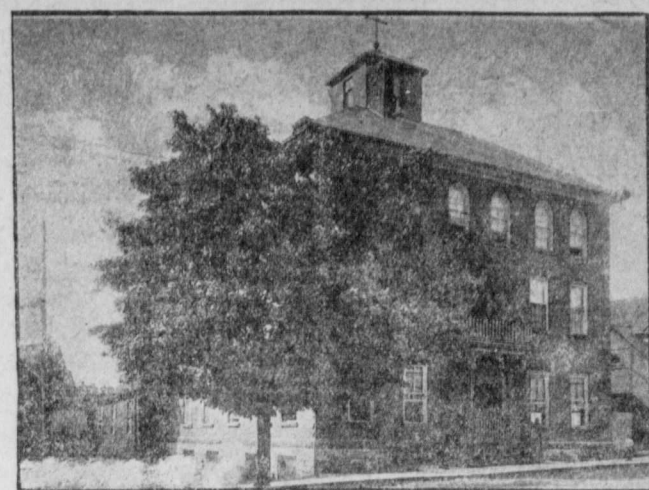
I am continuing with perseverance my lecturing and collecting tour, and everywhere meeting with marked success. I am finding true, what I expected from the beginning, namely, that in this country there is no dearth of vocations to the missionary life. In every diocese I visit, young men and youths well recommended by their parish priests express their desire and readiness to study for the Chinese missions and ask me to receive them in the newly opened college."

I have already three students. Two more are coming next week and others later. I feel that I am always appealing to your charity, but this good news will, I am sure, of itself elicit abundant alms for the support of this new college, which is destined to send out an army of apostles to convert the pagans of China."

Those who have Liberty Bonds in their possession could not do better than donate them to this noble work. They will then become real Liberty Bonds by delivering the poor idolaters from the bonds of Satan. Wills are being made out every day, and our new work for foreign missions should not be forgotten. "It is a bad will," says Cardinal Manning, "that has not the name of Our Lord among the heirs." We read in the Sacred Heart Messenger: "A good example for wealthy Catholics to follow was recently given by Timothy Foley of St. Paul, Minn., who donated \$100,000 to the diocesan seminary for the education of young men for the priesthood."

The Protestants contribute immense sums to their missions. We read in the daily papers: "The 'new era' movement of the Presbyterian Church is to continue for five years, and it is hoped that it will result in raising \$100,000,000 for missions and benevolence."

We may not be able to give millions, but surely we can and will supply the necessary funds to educate those young men who are volunteering to go to China as missionaries.



CHINA MISSION COLLEGE, ALMONTE, ONT., CANADA

ies to spread the Catholic Faith. If they are so generous as to sacrifice their whole life in spreading the Faith in a far off land among a strange people, surely we will not deny them the means to carry out their holy vocation."

"That the work is receiving widespread sympathy and approval is evidenced from letters continually coming to hand. Rev. J. F. McGlinchey, D. D., Director of the Propagation of the Faith Society, Boston, writes: 'I just send you this line to say that I should be glad to hear from you and to know how your new work is progressing. With your zeal for the missions and your experience I think you are mentally fit for the establishment of a seminary in Canada for the training of missionaries for China. If you ever come to Boston let me know in advance and I shall be here to welcome you.'"

And America, a standard Catholic publication of the United States, has the following flattering paragraph: "The well known missionary, Rev. J. M. Fraser, has founded a college at Almonte, Ont., Canada, for the preparation of priests destined for the Chinese Missions. It is a hopeful sign that Canada is about to compete with Ireland and the United States in supplying evangelists for this far-away land teeming with souls untouched by the light of the Gospel. The more colleges of this kind the better; and they need never fear that resources will be lacking. He who provides for the birds of the air will not forget the men who leave kith and kin to make His name known in the land of idols. Nevertheless Father Fraser is to be congratulated on his courage. May it never leave him, so that in the end when the glory of eternal life is upon him, he may hear martyrs, confessors and virgins singing his praises to the Lamb who redeemed them in His blood."

Thanking you for your generosity and asking a continuance of your prayers and alms for the success of this great work, believe me, Yours faithfully in Jesus and Mary, J. M. FRASER.

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### CO-OPERATION

To co-operate with Christ in the salvation of souls is the most praiseworthy work which a man can do. We all know that Our Divine Lord to accomplish this great work chose special men, gave them special instruction, special powers and sent them forth in His Name. "As the Father hath sent Me, I also send you." Into the hands of these men He entrusted the sacred work which God the Father sent Him on earth to do. Naturally their relation to God in the light of this mission became quite different from that which the ordinary man bears to Him, nevertheless there are none who cannot take part in the spreading of the gospel and in obtaining for souls the means of grace."

This week we have at Quebec a meeting of the Archbishops of Canada with the Apostolic Delegate. They are going there to counsel together with regard to the many important problems which the Church has to solve for the good of souls entrusted to Her care. This deliberating of the highest authorities of the Church among us will we know have far reaching results. There is of course nothing new in this method of carrying on the public life of the Church for similar councils were in existence from the very beginning of Christianity. I show us however that these men realize the great necessity of co-operating one with another in the most important of all works."

From their deliberations we shall doubtless learn many things of practical importance to us. We know very well that the days coming are full of all possible difficulties brought on by the great War which has disturbed all society. Perhaps it would be well to remark that from these attempts to better man's condition finally, in fact the Church has never had any idea that she can or does solve all human problems in a satisfactory manner but she nevertheless is always able to show that there is no phase of man's life in which she is not interested. In this our Divine Lord led the way, as we know, for in the sermon on the Mount He made special references to the care which our Heavenly Father gives to

our temporal affairs. The Church deliberates too about the various movements among mankind in order to sympathetically draw mankind to God. She desires to Christianize these organizations which are the outcome of our needs."

With such a splendid example before us it is not difficult for the laity to realize how important are their united efforts with hers. There is scarcely one who is isolated. Each has a part to play in the whole work and naturally if that work be not done there is a lack that is felt. If the cases of negligence multiply a general weakness ensues."

In the work of the Catholic Church Extension this view of our conditions is of vital interest. A link between the West and East she is ever pleading active service for those not of our own immediate neighborhood. Naturally she gets into the cross currents of life and it is not always easy to have the general body of the Church amongst us realize how important it is that the needs of the whole line of action be attended to. However there is one great hope always and it is this, that Catholics always realize that when doing a work of this kind they are actively co-operating with Christ Himself in the salvation of souls and in that way help very materially to save their own and draw God's special blessing on their ordinary life. Let us therefore not shirk this important work."

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

### DONATIONS

Previously acknowledged...\$1,925 75  
A Friend, Ashfield..... 10 00  
J. C. Belleville..... 1 00  
A Friend, Strathroy..... 5 00

### MASS INTENTIONS

A Reader, Ottawa..... 2 00

### BOY'S SERMON ON TEMPERANCE

Temperance orators are often considered extravagant in their denunciation of the drink evil and the radical methods they suggest may seem to some of us extreme. But facts like the following are more eloquent than any speech and show all too plainly the need of strong methods."

"I was walking through the slums of London one day, when I saw a crowd collected at the next corner. I determined to investigate the cause and found to my disgust, a drunken man lying on the ground. As I was turning away a boy about twelve years old, while his eyes darted, came walking down the street and seeing the crowd, came over to find out what the trouble was. He was such a bright, handsome little fellow that I found myself gazing at him with real pleasure. The moment, however, that he caught sight of the prostrate figure of the man, he stopped; his whole body seemed to stiffen; he clenched his hands; his breath came and went in short, quick gasps, while his eyes darted with amazement, fear, wonder, horror and despair. The reader may think this an exaggeration. Ah, yes, but the reader did not see, as I saw, the very soul of the boy laid bare by the expression in those eyes, which spoke to me as clearly as any words could have done. I knew as surely as though he had told me that the man was his loved father, to whom he had ever given his deepest respect and admiration, and of whom he had ever been so proud—so proud! And now! With a little half stifled sob, he threw himself on the ground at the man's feet, clasping them tight in both hands, and lay there motionless. Every man of that crowd of Whitechapel rowdies stood there in silence, with sorrow and pity written plainly on their faces."

I know that this poor world sees many sad sights every day, but the picture of that boy lying at that man's feet, will remain with me forever, as the saddest sight I ever saw."—St. Paul Bulletin.

A kind action is not short-lived. The doing of it is only the beginning of it. Years of estrangement can hardly take the odor out of a kind action; and it is not an uncommon thing for a man at the end of half a century to do a kind act because one was done to him fifty years ago.

## Tablets of Enduring Bronze

Our daily mail brings to us orders from many points in Canada, for Memorial tablets of bronze.

The majority of these have come from Churches; some from Lodges, Schools and Industrial organizations; all, however, intended to keep alive the memory of loved ones who have fallen in the service of our Country.

We will be glad to submit designs and estimates to any who may be thus interested.

As these are manufactured in our own factory, we are in position to quote exceptional prices.

**Ryrie Bros.**  
Limited  
134-136-138 Yonge St.  
TORONTO.

### FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to you charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursary. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary  
J. M. FRASER.

I propose the following burses for subscription.

**SACRED HEART BURSE**  
Previously acknowledged...\$2,643 14  
Estate of the late Patrick Gilday, Glace Bay, N. S. .... 100 00  
Mrs. E. McLean, N. S. .... 1 00  
A Friend, Midland..... 1 00  
In honor of Sacred Heart, St. Columban..... 1 00  
Hopetul, Gardiner Mine..... 4 00  
J. C. Belleville..... 1 00  
A Friend, Strathroy..... 5 00

**QUEEN OF APOSTLES BURSE**

Previously acknowledged...\$1,427 28

**ST. ANTHONY'S BURSE**

Previously acknowledged...\$299 70

A Friend, West Moncton..... 55 00

**IMMACULATE CONCEPTION BURSE**

Previously acknowledged...\$253 00

A Friend, Midland..... 1 00

M. J. C. St. John's, Nfld..... 1 00

**COMPOTER OF THE AFFLICTED BURSE**

Previously acknowledged...\$479 20

A. McLean, N. S. .... 1 00

**ST. JOSEPH, PATRON OF CHINA, BURSE**

Previously acknowledged...\$952 07

A Friend, Midland..... 1 00

P. M. Portage du Fort..... 1 00

Mrs. E. McLean, N. S. .... 1 00

**BLESSED SACRAMENT BURSE**

Previously acknowledged...\$93 50

**ST. FRANCIS XAVIER BURSE**

Previously acknowledged...\$214 80

**HOLY NAME OF JESUS BURSE**

Previously acknowledged...\$152 00

**HOLY SOULS BURSE**

Previously acknowledged...\$237 00

Mrs. W. J. Ross, Inverness... 2 00

Hopetul, Gardiner Mine..... 2 00

**LITTLE FLOWER BURSE**

Previously acknowledged...\$143 15

I find myself always talking about happiness while I am treating of kindness. The two fold reward of kind words is in the happiness they cause in ourselves as well as in others. Why, then, are we ever anything else in our words? A kind worded man is a genial man; and nothing sets wrong right as soon as geniality. The genial man is the only successful man.