

The Catholic Record

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LONDON, SATURDAY, MAY 19, 1923

SATANIC HATRED OF CHRIST

The reaction of the civilized world to the horrors of the Bolshevik war on Christianity as revealed by the account of the trial and condemnation of the Catholic ecclesiastics is gratifying evidence that civilization is still at heart Christian. But that which has shocked the conscience of the world is but a flash-light glimpse of the systematic and continuous persecution of religion that has been carried on with satanic hate since the beginning of the Communist tyranny. The rigid censorship maintained by this ruthless oligarchy had hitherto succeeded in preventing the outside world from knowing except in a vague and misleading way the horrors of the religious persecution. A writer of world-wide reputation, long a resident of Russia, contributes an article to the current number of the Catholic World. Of unquestioned authority, we are assured, his identity is not revealed lest he suffer Bolshevik persecution. Apart from his own knowledge and experience he substantiates his statements from official documents.

N. Bukharin is the expounder of Bolshevik irreligion. In 1919 he brought out a pamphlet which was issued by the Central Pan-Russian Executive Committee of the Soviets under the title: "Church and School in the Republic of the Soviets." It was freely distributed amongst the Russian proletariat, so as to "achieve their emancipation from the haze of power of religion. For," as is stated in the opening chapter, "the purpose of Russian Bolshevism is not only the emancipation of the masses from economic slavery, but even their spiritual redemption. This may be attained by getting rid of all the prejudices created by the bourgeoisie, who in their papers, pamphlets, through the village clergy, and schools, strove to deaden and numb the national consciousness. They spread faith in God and the devil, in good and evil spirits, in angels and saints; briefly, in religion."

And religion is branded as something used by the bourgeoisie to poison the social mind. "Can it, therefore," he asks and answers, "be a source of astonishment that Communism is a decided foe of religion?"

Accusing the clergy of being enemies of the proletariat he says: "Their efforts, however, will be in vain, thanks to the strengthening of the revolutionary spirit aiming at the emancipation of Russia's labor from both economic and spiritual slavery."

Again: "The clergy, however, need to be expelled from the schools. Let them hoax the children of their followers elsewhere, but not under the shield of the State. Public instruction is not the affair of the Church."

We have condensed considerably; but the ruling spirit may be seen in what we have given. The writer then concludes from this open profession of the Communists at the very opening of their civil rule: "We have summarized the contents of the official pamphlet of Bukharin, because it is the program of the religious policy of Bolshevism, a policy impregnated with hatred of Christianity. The Church is allowed to survive externally, but the Government will use all its influence, all its force against her. The clergy may continue to exist, on

condition that they die of slow starvation and have no part in social institutions. The new generations will grow up in ignorance of God and, worse, in hatred of God. Holy Russia will be transformed into Atheistic Russia. The freedom of Communism, the so-called spiritual emancipation of Russia, cannot be established except by the violent suffocation of the spiritual forces of Russia. Bolshevism is a revolution not so much against human rulers as against the Divine Ruler, God. Its leaders do not conceal their purpose to banish the King of Heaven from our planet. A godless civilization is the final aim of Bolshevism."

"The Church, the soul of the Russian nation," says Professor Kuznetsov, "is invested with fewer rights in Russia than a cyclists' club. She is no longer a juridical person. She is forbidden to possess property, to receive donations, to inherit, and to plead in the courts. She is doomed to civil death and even to a physical one. . . . The clergy is condemned to starvation. . . . The decree closes to the Church even the doors to men's souls by her expulsion from the schools. By the laicisation of vital statistics she is excluded from the sanctuary of the family. The decree seeks to shatter the sacrament of marriage, for notaries are authorized to grant divorce by the mutual consent of the two parties."

These are the principles; here is the Bolshevik practice:

"The list of martyrs of the Russian Church opens with the name of Vladimir, Metropolitan of Kiev, slain in his residence in 1918. With him, in the same year, fourteen archbishops and bishops were put to death by the mob or by the Red Guard composed mostly of Chinese and Lettish soldiers. The tortures inflicted upon these victims of hatred of Christ recall the ferocity of the pagan executioners Hermogen, Bishop of Tobolsk, was drowned in the river Tubol. Through a hole in the ice of the frozen stream, he was several times lowered into the chilling water, and after some minutes taken up again and revived with cordials. His martyrdom lasted two hours. Andronic, Archbishop of Penn, was taken out in the streets, walking, after his torturers had put out his eyes and run his face through with knives. The body of Gregory, Archbishop of Ekaterinburg, was literally cut to pieces by blood-thirsty Chinese; the bleeding fragments of his flesh were trampled under foot and mingled with mud. In the Kanbun territory, forty-three priests have been massacred. The soldiers of the Soviets rejoice in shooting the half-fed priests who precede or follow the procession of the faithful; this has occurred in Qula and Petrograd. The martyrdom of the priests bears the stamp of the cold-blooded cruelty of Asiatics. Father Rasputin (not to be confused with the notorious monk of the same name) was killed, and his dismembered corpse given to starving dogs. The soldiers of the Society cut off the nose and ears of Father Dmitrievski, made him kneel down, bound together with a rope around his knees, and beheaded him. They tore the throat of the pastor of the village Plastonosvakiia with iron tools. Father Valinovsky was flogged to death. Father Potulovsky and three fellow priests, in the district of Kherson, were crucified. Father Nikitzky was forced to repeat the words of Communism, and then to open his mouth and receive a bullet that shattered his jaws. And so on, down the list. By the end of 1921, according to the Metropolitan Eulogius, 28 bishops and 1,200 priests had been murdered. . . .

"The episodes of the satanic hatred of Russian Bolshevism for the Russian Orthodox clergy cannot be explained as mere political animosity, or as due to the recollection of the old alliance of the Russian Church with czarism. Something worse lies at the bottom of the Bolshevik persecution. The vials of wrath poured out by Bolshevism upon the Russian Church are filled with an implacable hatred of Christianity. The speeches delivered by Bolshevik leaders reek with spite for the Redeemer of mankind. Bolshevik papers teem with vicious cartoons against Christian faith. Not only the Russian clergy, but Christ Himself has become the laughingstock of the Bolshevik press. . . .

Though several Catholic priests have been imprisoned and others

put to death, the vast majority of the martyred priests and Bishops were of the Orthodox faith. We have no doubt that they were real martyrs of Christ. The writer whom we have quoted still has faith in Christian Russia. "Under the lash of Bolshevism, the Russian Church is purifying itself, shaking off the dross of the Byzantine Schism." The Orthodox churches have been national churches; hitherto leaning heavily on the State. In Russia at least, that national union of the Civil with the Ecclesiastical has been rudely shattered.

And our writer predicts: "They (the Bolsheviks) will be swept away by genuine Russians. . . . Then the Russian Church, purified of her sins by streams of blood will turn her gaze toward Rome, will understand that selfish nationalism, like that of Byzantium, drains the energies of the Christian soul; that the Church of Christ is one, a visible body with a visible head, the harmony of all the aspirations, ideals and varied tongues of souls that believe in Our Lord Jesus Christ, shepherded by the successors of Simon Peter, to whom it was said: "Feed My lambs. Feed My sheep."

DISTRIBUTION OF SCHOOL GRANTS

When appeal is made to prejudice the object is to obscure the judgment and arouse passion. But the Special Committee's Report on the Distribution of School Grants is the result of dispassionate study by intelligent men; and it is astonishing how thoroughly they have muddled simple facts. That is if the Farmers' Sun is accurate in its reproduction of that Report. We have not been able, as yet, to procure an authentic copy.

The Sun says: "The report, which is given here in full, states that in 1863 legislation was enacted that guaranteed that all grants, either municipal or Provincial, for Elementary Education, should be equally divided between the Public and Separate School System of the Province upon the basis of average attendance. Years passed away and the Government of this Province recognized the fact that awarding Legislative grants upon the basis of average attendance did not tend to create efficiency in the Elementary Schools of this Province. Trustees would not offer sufficient salaries to induce the brightest minds to enter or remain in the teaching profession and so the Government of that day, recognizing that intelligent citizenship was the most valuable asset of the State and that the way to secure it was the building up of a properly qualified and efficient system of Elementary schools, decided to change the method by which they had been dividing the Legislative grants to schools and award them according to the earning capacity of each school, and that earning capacity was to be largely determined by the salaries paid and the qualifications of the teacher employed."

That system prevailed until the year of 1906, and appropriations that were made by the Legislature for grants to schools were not fully earned by the Public and Separate schools under these Regulations, the amount unearned reverted to the Consolidated Revenue Fund of this Province. The Public School System responded to the encouragement held out by the Government by these regulations as is evidenced by the salaries paid in the Public schools and the greater percentage of qualified teachers employed. The Separate School System did not respond in the same degree to the encouragement held out by the Regulations, with the result that the Separate school authorities then urged upon the Government that they be paid their full share of the appropriations, whether they earned them under the regulations or not, and in 1917 the practice was changed, allowing any unabsorbed appropriations to be again divided, giving a pro-rata increase to each school according to their earning capacity under the regulations and it was since then that the great disparity in grants came into existence.

Now if this is the Report of the Special Committee, or a fair resumé thereof, it is egregiously wrong in almost every particular. It is true that the Separate Schools Act of 1863 requires that the apportionment of all grants as between Public and Separate schools should be on the basis of average attendance. But the grants thus apportioned were, both before and after 1906, distributed to individual schools, Separate as well as Public, on precisely the same basis.

This is how it was done. The authorities in the Department of Education, having all the necessary information at hand, first apportioned the total amount of the legislative grant to rural

schools between the rural Public schools and rural Separate schools on the basis of attendance for the preceding year. In 1921 the total grant was \$1,565,164. On the basis of attendance it was thus divided:

Rural Public Schools... \$1,488,207
Rural Separate Schools... 126,957

The amount allotted to Public schools was distributed, every cent, to the rural Public schools.

The amount allotted to Separate schools was likewise distributed, on precisely the same basis, to the rural Separate schools.

That is the way it was done from 1867 until 1907. The change made in 1906 (it went into effect only in 1907) was a departure from the unbroken custom of the preceding forty years. That change consisted in withholding from the rural Separate schools part of the sum originally apportioned to them, as required by the Act of '08, on the plea that it was not "earned."

The Committee's Report states that "95% of the total legislative grants are based upon salaries and qualifications of teachers." But the same figures show that over 90% of the total legislative grants are based on salaries alone without any other consideration whatever—except that the assessment of the section modified to some extent the salary grant.

Many rural Separate schools, especially in the eastern bilingual districts where Sisters were employed, did not pay such salaries as entitled them to anything but an insignificant share in the legislative grants. This left a balance which according to the provisions of *The Department of Education Act* had to be redistributed. Thus some rural Separate schools got disproportionately large grants at the expense of other rural Separate schools.

"In 1917," we are told, "the practice was changed . . . and it was since then that the great disparity in grants came into existence."

The invariable practice from 1867 to 1907 and from 1917 to 1922 was to distribute to the rural Separate schools the amount to which they were entitled under the Act of '63 which became at Confederation part and parcel of the Constitution of Canada. The departure from that constitutional provision lasted only from 1907 to 1917. The disparity in the grants as between some rural Separate schools and neighboring Public schools is due to the fact that other Separate schools get very small grants. Not one cent of the allotment to Public schools is diverted to Separate schools. Nor does the apportionment in the first place of the total grant between rural Public and rural Separate schools hinder in the slightest degree the encouragement, on any basis desired, of better conditions in rural Public schools. There may be need for readjustment; but an initial misconception and consequent misrepresentation of the facts of the case is a poor way to find out in what such readjustment should consist.

The tone of the Report is excellent; it is a pity that men of such evident good will did not get the facts straight to start with.

TO RE-WRITE THE BIBLE!

A new foundation was organized last week in J. P. Morgan's library at a meeting of "clergy, scholars and laity." It will be known as "The Tyson Lectureship Foundation Inc.," and its work will be "to re-write the Bible in the light of the twentieth century." It is gravely announced that "present-day scientific, ethical and philosophical theories" will be employed in bringing the Bible up to date. The new organization issued a statement in which it declared that the conception of the Bible as a single inerrant volume is "an unfortunate inheritance from mediaeval Europe." That ought to settle it. The idea of being tied down to anything "mediaeval" is utterly repugnant to the "modern mind."

The statement adds: "The old order has passed away and with it much of the traditional theology." What "old order?" The new Bible writers do not say. Presumably in an era of airplanes, radio, and scientific warfare Isaiahs and St. John must be revised by "clergy, scholars and laity" or Divine revelation will be hopelessly out-dated and outdistanced.

The Foundation was incorporated, the statement further declares, "to

make accessible to men and women in general the results of the research of modern scholars into the origins of the Christian religion and its interpretation, and particularly in regard to the Bible."

In ante-bellum days no preacher was up-to-date, was out of the "mediaeval" class, unless he rehearsed in the pulpit rationalistic German higher criticism. The War rendered this made-in-Germany religion unpopular; so it was suddenly dropped. The new foundation will provide something just as good of home manufacture—at least the parts will be assembled on this side of the ocean.

After all, this is a logical development of Private Judgment. If each individual had the divine right to make up his own religion from the Bible according to his peculiar tastes and judgment, no matter how directly it conflicted with that of others exercising the same divine right, then why not let each individual write his own Bible wherein he may make clear beyond cavil that he alone is right? Protestants insisted on the Bible without note or comment; now there will be little left—for the enlightened at least—except the notes and comments, the results of modern research, as presented by the re-writers "in the light of the twentieth century."

PEACE IN THE HOME

By THE OBSERVER

The Church asks her children to say the Rosary together in the family circle during Lent. Indeed this is a practice that ought not to be confined to Lent. But it would be a great thing if no Catholic family would neglect it for even the few weeks of the Lenten season. There is at the present time a considerable weakening of the traditional family life; and that inevitably involves a slighter regard for the authority of parents and a greater increase of individual selfishness in the members of the family.

No better means could be thought of to restore the family life to what it used to be, and ought to be, than the adoption of the good old custom of family prayers. In how many homes is life made miserable by quarrels, and by bad-tempered clashes between husband and wife. Pity the children who are made to witness such quarrels; and are thus scandalized by the very persons who are especially entrusted by God with the duty of edifying their children. Pity the wife snarled at by a bad-tempered husband. Pity the husband nagged and scolded by a nervous and irritable wife.

A man keeps his temper all day long; though he meets with irritating incidents during his day's work. He keeps his temper and his face; he laughs; he looks pleasant. He is patient with stupid workmen; with unreasonable employers; with ill-tempered customers; with people who are unjust and unfair. Then he goes home and unloads the whole of his saved-up wrath on a poor woman who all day long has had troubles and worries of her own. The moment he crosses his door-sill, anything or nothing is enough to set him off. He cannot find his tobacco; or his supper is ten minutes late; or the children are making a noise at their play. His hat is not where he put it, or his pipe; anything will serve as an excuse. Off he goes. What did he marry a woman for; if she cannot do this and do that, and the other thing? If she cannot have every last detail perfect for his home-coming he is going to know why.

Let the children get out of the house and go where he cannot hear their laughter and their play. Pity the children who are not allowed to play in their own home; whose home life is forever associated in their minds with silence and the fear of an unnecessary scolding, based not on principle but only on nerves. So he blows off his wrath. His poor wife has to take the place of all the people who annoyed him all day long; she is the scapegoat. She has to take the results of annoyances she did not cause and would have saved him from if she could.

His children are forced to think that home is a pleasanter place when their father is not there; and if it is bad for a man to be a failure at his work, it is worse for him to be unwelcome to them in the home. Bad-tempered men say things to their wives that they could not say to other men without

getting knocked down. They insult them. The victim of his own bad temper forgets the days when he used to tell his wife she was the nicest girl in the world; and when he bragged of how happy he could make her if she would only show so much wisdom as to put herself under his care for the rest of her life. And he told her the old story so often that she believed him; and no doubt he thought he was about the finest fellow in the world; which was just about what he thought himself.

And now, though she fights hard against it, the idea is daily borne in upon her mind that she made a mistake, and that he is not such a fine fellow after all. And it would be better for that man not to know where his next meal was coming from than to have made the wife he married change her mind about him like that. It would be better for him to suffer slow and lingering and fatal disease than to cool in his wife's heart that thing that is so precious that he could not buy it with the fortunes of a dozen millionaires—the love of a good woman. But men are not the only offenders. Women sometimes do their share to make a little bit of hives out of what ought to be an earthly sanctuary. Women sometimes make a man feel that the factory or the mine or the shop or the wharf is a happier place than the home. And they do that through a nervousness that is out of all proportion to its cause. Men also may be made to feel that the nice girl they married has not turned out to be as sweet and as gentle and as ladylike as they expected.

Well, clashes come, and sometimes they leave a mark behind and are hard to forget. Both husband and wife have their worries and annoyances and it is not in human nature to completely understand or fully realize the causes of annoyance and pain to others. Where is the remedy to be found? Surely in a more complete recognition of the spiritual side of the family and the sanctity of family life. Where can that be attained better than in a family where religion is not a matter merely for Sunday but one for daily practice. The custom of family prayers would do more to make family life smooth and happy than any other thing short of daily reception of the Sacraments.

NOTES AND COMMENTS

THE WONDERFUL recuperative power which has always characterized the French people is exhibited once more in the progress of rehabilitation after the Great War, notwithstanding the failure of German reparation. Up to the present, it is announced that of 28,000 factories destroyed all but 2,900 have now been re-constituted, and that so far as this class of structure is concerned complete reconstruction will, it is confidently expected, be effected within the present year.

THERE ARE, however, still some 188,000 houses to be repaired or rebuilt, and for this purpose the vast sum of 11,000,000,000 francs will have to be spent before the close of 1923. The work of reconstruction goes steadily on, and many English laborers in addition to the French are employed. North-Eastern France is under these conditions described as a veritable hive of industry, and complete restoration of the war-devastated area may be said to be within measurable distance.

THE INSTITUTE of Catholic Studies which the Archbishop of Glasgow has inaugurated in his episcopal city is considered as likely to develop into a Catholic university. In its beginnings it is described as in many ways similar to the newly-founded Catholic University of Milan, which is being carefully fostered by the former Archbishop of that city, his present Holiness, Pope Pius XI.

THE OBJECT of the new Institute which Archbishop Mackintosh set on foot of his well-known zeal for learning has been no time in launching upon its career, is to promote the religious, moral and civil higher education of Glasgow Catholics. It is easy to see that with the brilliant array of scholarship, both ecclesiastical and lay, comprised in the Council nominated by the Archbishop, there is available at once in embryo the teaching staff of a university. And with a Catholic population of over twenty-five per

cent. of the whole city, the transition from an institute to a university should not present any extraordinary difficulties.

THE CURRICULUM of the new institute covers the whole range of Catholic doctrine, philosophy and history. There will be courses in art, literature, and music, and as the Institute is empowered to grant diplomas to successful students it seems merely a matter of time and proficiency until it is raised to university rank with power to confer academic degrees. The training of Catholic doctors and nurses, lawyers and teachers, so much in need in Scotland at the present stage, is the immediate object of the Institute, while a course on Sociology, on sound Catholic principles will make a strong appeal to those interested in the labor movement. In estimating the future of this movement it should be borne in mind that from the mere handful of Catholics in Glasgow less than a century ago that city now boasts the largest Catholic population in the British Islands.

THE DEARTH of candidates for the ministry of which every Protestant denomination in Canada complains, is not, apparently, peculiar to this country. In England it seems to have reached the crucial stage, especially in the Church of England, and high dignitaries of the Establishment are much exercised as to the outcome. This is of course an eventuality that might overtake any communion, and there should be, and is, no disposition on the part of Catholics to moralize ill-naturedly upon the present occasion. Its cause, however, as put forward by Anglicans themselves are not without instruction.

ACCORDING to a Vicar who has written an article on the falling-off of candidates, the Anglican ministry is in a parlous condition. Compared with pre-War figures, this writer says that while in 1911, 640 men were admitted to deacon's orders, the number for 1920 was but 128—a falling-off of over 75 per cent. "The difficulty of finding suitable men for the ministry," he says, "is not confined to the Established Church, as our Free Brethren are in the same boat." "The Roman Catholic Church," on the other hand," he declares, "has more applicants for the priesthood than it can successfully cope with, its one and only difficulty being a financial one."

WHAT IS WRONG with the Church of England, according to this Vicar, is, that it not only has its serious internal difficulties, but, as a church, has no mind of its own. It has no inherent power of dealing with the divergent doctrinal differences which threaten, indeed, ere many years have passed, to split it in twain. Not only is there a large party in the Church which disowns the very name Protestant, and looks with longing eyes upon "the doctrinal unity of Rome," but there is a still larger party apparently bent upon making common cause with rationalism and stripping their Church of every vestige of dogmatic belief. Even the Bishops take sides upon questions which a generation or two ago were held as vital to Christian integrity.

SUMMING UP, the same writer pointedly asks: "For what does the Church of England stand? The Bishop of Durham's answer will be at variance with that of the Bishop of Zanzibar and the 'Anglo-Catholics.' The Principal of Ripon Hall will not only give a different answer to the two bishops named, but also to Kenist and his followers, while Kenist's answer will be more strongly opposed to the Bishop of Zanzibar than to the Principal of Ripon Hall." With so divided a front, and so halting a testimony, the outsider will answer, it would be a miracle if conditions as regards clerical candidates were other than they are.

START CHILDREN'S LITTLE THEATER

Washington, D. C., May 5.—A distinctive Catholic "Children's Little Theater" was instituted in Washington last Saturday and Sunday with performances at the National Catholic Service School for Women and promises hereafter to have a permanent place in the life of Washington Catholics. The "Little Theater" is a result of a series of lectures held under the auspices of the Kilmer Circle, in