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LONDON, SATURDAY, APRIL 14, 1928

GROPING

The National Council of Education placed in the head of their Program for the National Conference on Education and Citizenship this extract from a deliberate pronouncement by Nicholas Murray Butler, President of Columbia University:

"Education has been plainly drifting. Except for occasional and widely scattered signs of some comprehension of what is going on, education remained in that rhapsodical stage, that has been characteristic of it, in this country at least, for quite fifty years. Instead of searching, constructive criticism or a firm hold on fundamental principles of human nature and human society and their application to the task of teaching, we have been too much given to contentment with phrase-making and vain, if high-sounding words."

The placing of this considered judgment of Dr. Butler in the forefront of the program was very encouraging. One could have hoped that "searching, constructive criticism" would be the keynote of the contributions from the distinguished educationists who had been invited to address the Conference. But, alas, we fear that had President Butler been present he would not have found the Toronto Conference an oasis in the familiar desert of "phrase making and vain, if high-sounding words."

When the eminent speakers were not merely "rhapsodical" they seemed to be groping for something which they vaguely realized as lacking in modern education. If the results of general education are disappointing; if, as Dr. Butler says, "the evidences of dissatisfaction multiply," if "education is more costly and more complex, yet less effective," one might have expected "searching, constructive criticism." Little was in evidence. We are frequently told that the remedy for our educational ills is more education. That is hysterical evasion of the question.

In the Toronto Conference Sir Robert Baden-Powell was an outstanding exception to the general rule. This extract from the Globe summary of his address is illuminating:

When soldiering he found that the young soldier joining the army was the average product of the boarding school of those days—a very decent fellow, able to read, write and do arithmetic; one who kept himself clean and smart and who looked very smart on parade. When taken out on service and pitted against the Afghan or Zulu or any of the warrior tribes he had not the initiative, the self-reliance, the self-confidence, the pluck nor many of the other ingredients that were essential if a man was going into a hand-to-hand fight with an enemy. They did not come in the board school education and so he found it rather a waste of time to try to drill into these men the essentials which were to make them good fighting men and soldiers.

Sir Robert explained the steps he took to train these men along the lines he had indicated, explaining that he commenced with the men who were willing to be taught. His scheme was eventually adopted throughout the whole army.

The scheme of education that left its graduates lacking initiative, self-reliance, self-confidence and pluck was certainly very defective. A training that developed these essential qualities cannot be considered as other than educational in the highest degree. And certainly they are qualities not less

desirable or necessary in civil than in military life. As a further illustration of the educational value of scouting we quote one more extract:

As showing the honor amongst the boys, Sir Robert mentioned that at a camp of 8,000 at Richmond, England, two years ago, standing at the entrance gates was a table on which were piled all the articles which had been picked up around the camp. There were cameras, pocket-books, fountain pens and all kinds of things dear to the heart of the boy—articles which a boy would have been tempted to pick up and keep. His sense of honor, however, made him put them on the table. Further, on the same table was a sum of about nine pounds in cash, which had been picked up by the boys in various small amounts. By their sense of honor the boys knew that everything found in the camp should be taken to the table.

No one will deny that the author of so effective a supplementary training deserves a place amongst educators of the first rank. He knows his educational objective; scouting provides a definite means to attain it.

Lady Baden-Powell who has adapted this training to girls deserves a place beside her distinguished husband.

Sir Henry Newbolt had been heralded as one from whom much was to be expected. An author, a poet, chairman of the Committee of Inquiry into the teaching of English in his own country, his qualifications seemed ample. For the subject of his address he took the Bible.

He is thus reported in the Globe: Sir Henry Newbolt declared that the Bible was absolutely unique—unique not only as literature, but unique in the world of men; unique in its historical importance, and unique in its effect on the human mind. The Bible was not, after all, a single Book, but a whole literature. It was the literature of a people of extraordinary interests—an Oriental race with a great history, a great destiny; a people more ancient than our own people, a people that had filled the pages of time and was with us still, a people who in the spiritual history of our race had filled a unique position.

It was given to the Hebrew race to lead men in an advance not once, but twice. First, it was to bring the world from polytheism—the adoration of the divine under many conflicting and sometimes absurd forms—toward the contemplation of God as one single personality, always august, always moral, always worthy of so great a name as that unique name which we had given to Him—the name of "God."

Secondly, it was also a part of the Hebrews to carry through the progress of mankind from a lower to a higher degree of moral thoughtfulness. If they read the Old Testament with care they would see the conception of life, of duty, of responsibility, changed entirely before the earlier pages and the later. That change finally ended by establishing the responsibility of the individual human soul to God, for it was obvious that that change had to be made if the world were to pass from darkness to anything like light.

These two advances alone established his first proposition that here was a literature which was a record of a unique experience among nations. It had been said there were two fundamental influences which had brought mankind to where we stand spiritually and intellectually. These two were the influences of the Greek and Hebrew. It had been said there were only three great loves of the human spirit—three great desires which must be satisfied—and they were the love of beauty, the love of truth and the love of righteousness.

The love of beauty came to us from the Greeks. The love of truth, again, was not a Hebrew trait in the sense intended: truth as part of righteousness was essentially Hebrew, but truth as a desire for inquiry into the things of the universe—what is now called science—we owed rather to the Greeks than to the Hebrew. But the third desire—that of the love of righteousness—we owed almost entirely to the Hebrews and to no other race.

We give these rather lengthy extracts to allow Sir Henry Newbolt to tell his own views of the Bible. Apparently to him it is a literature, the literature of the Hebrews. That is, of course, true. But it is astonishing that Sir Henry says not one word of the New Testament. That might also in a sense be considered as Hebrew literature. But even as Hebrew literature it gets not a mention.

"There is some unaccountable affinity," Sir Henry declares, "between the minds of the English-speaking peoples and the minds of the race which produced the Bible."

Sir Henry linked up the Bible with education in this way: Education was the preparation for life and the best preparation

for the child was the experience of other human beings through literature. The Bible was not only a part of English literature; it was the greatest part of it. It was the greatest single part of literature which we or any other nation possessed. It not only expressed the thoughts and opinions of the individual, but the very soul and being of the whole nation.

But, he tells us, we are precluded from using this great literature effectively as an educational force because "it has unfortunately happened that the Bible has been adopted as the text-book of religion by all Christian churches. Each one of them is anxious to promote its own interest, and to persuade the world of the correctness of its own view of Christianity."

"The result is that in the hands of one man it will always be considered that when he is preaching or teaching from the Bible he is entering upon a propaganda on behalf of his own belief. It is, therefore, an object of every other Church and every other sect that he should be prevented from doing so, and the result has been in my country that the use of the Bible in the schools has been so hedged around with restrictions that it has been reduced almost to a colorless thing."

This is a frank admission of "the simple but terrible reasons" why the Bible, as Hebrew literature, can not be used educationally as Sir Henry would have it used. "Unfortunately" Christian Churches spoil the whole "literature" effect by making the Bible a book of religion!

The Old Testament as preparing the way, as foretelling by type and prophecy, the coming of the Redeemer of mankind seems to be a mere incident in the great Hebrew literature which called for no comment from this lecturer on the place of the Bible in education.

Indeed in the very lengthy report of his address we find not even an allusion to the Christ Who gives unity, purpose and meaning to the whole Bible.

So long as Christian Churches retain a remnant of Christianity Sir Henry is likely to find his "simple but terrible reasons" hold good. Though the Jews should have no objection to a course of Bible study for schools devised by Sir Henry Newbolt.

SOVIET RUSSIA IS BITTERLY ANTI-RELIGIOUS

Sir Paul Dukes, a journalist, traveller, and former member of British Secret Service, in a lecture in New York the other day said: "This persecution of the Catholics is the natural sequence of the consistent policy toward the Church that the Bolsheviks have held from the start. Their hatred of all religious creeds has been an outstanding characteristic of their regime. At the beginning, to be sure, they professed to foster a new creed symbolized in what they termed 'The Living Church,' but today even this is held up to ridicule and disdain."

Now that Lenin is dying it appears that Trotzki and Bukharin are the omnipotent dictators of Russia. Bukharin, editor of the Pravda, taking for his text Karl Marx's axiom: "Religion is the opiate of the people," thus explains the position and the duty of Communists:

"It is the task of the Communist Party to make this truth comprehensible to the widest possible circle of the laboring classes. It is the task of the party to impress firmly upon the minds of the workers, even the most backward, that religion in the past and even today has been one of the most powerful means at the disposal of oppressors for the maintenance of inequality and the exploitation of slavish obedience on the part of the toilers. Religion and communism are incompatible, both practically and theoretically."

"The very idea of God and supernatural powers arises at a definite stage in human history and at a near definite stage begins to disappear, as the childish notion finds no confirmation in practical life and in the struggle between man and nature. The Communist who rejects the commandments of religion ceases to be one of the faithful, and on the other hand any one calling himself a Communist who continues to cling to religious tenets ceases thereby to be a Communist."

In the League of Communist Youth which Lenin, Trotzki and Bukharin

have proclaimed to be "the hope of the world" these anti-religious principles are sedulously inculcated; any sign of religious weakness is cause for expulsion. The whole Communist party, according to the figures published by the Government itself, is less than half a million in a population of 150,000,000. And this tiny but ruthless clique, one third of one per cent, make religion of any kind or in any degree a bar to membership, which is granted only after two years probation.

Deeply religious as the mass of the people are, the Government dare not attempt wholesale suppression by force. In Moscow, writes the correspondent of the Chicago Tribune, "you see in one ancient church devout worshipping and in another a new movie with hilarious laughter at the antics of an American comedian. He writes on Easter Sunday, the Jewish Passover, and the Palm Sunday of the Orthodox. "At the elevation of the host in the Greek Catholic Church, thousands of persons, mostly women, crowded the hall, hardly permitting the worshippers to kneel. There were great processions before the Roman Catholic Church, with endless Masses, while hundreds of beggars got million-rouble notes to buy bread."

"Now take this morning's three newspapers and read these items under the following date lines: Petrograd—Polish university students at a meeting approve the sentence of Vicar General Butchkovitch; Karhoff—The peasants at Odessy Gubernie turn the Greek Church into an orphanage; Memel—Jewish laborers decide to work through the Passover and to hold anti-Passover demonstrations; the City Council decided to requisition one-third of the churches and synagogues for homeless children, altogether fifteen buildings; Tiflis—The Georgian peasants decide to cut off the priests' pay making a reading room of the church, and to use the bronze of the church bells for money to educate their sons; Karhoff—The Jewish Council of Workers pass a resolution saying: 'We must close the synagogues which are centres of reaction, Chauvinism and Zionism, and open them as centres of Communist education.'"

Here we have Polish students who are most bitterly anti-Catholic; Orthodox who confiscate their own churches; and Jews by race who are most violently antagonistic to the Jewish religion.

We have seen articles in newspapers in which Soviet zeal for "education" is praised as progressive and enlightened. But the only education that is permitted must be impregnated with downright atheism and communism. Soviet Russia has played its large part in saving the world by demonstrating the absolute failure in practice of communistic Socialism. The greater its success with its devilish educational program, the greater will it serve, it may be hoped, the cause of true education. Christian civilization can be preserved and maintained only by Christian education. Soviet Russia wishes utterly to destroy Christian civilization, and proceeds openly with its atheistic system of education. Unlike many professedly Christian nations Soviet Russia, in this matter of education, pursues a clear headed and logical course to reach the end desired.

THE CHURCH IN EUROPE

By THE OBSERVER

The lot of the Church is persecution. She has always been persecuted. There is no country in which she has not had to endure trials and sufferings inflicted on her by men who deluded themselves with the idea that they could break and destroy her. Even in those countries which did not go wholesale into heresy and which remained Catholic, if sometimes hardly more than in name, the Church has been persecuted by rulers and governors on one or another pretext. The reason usually alleged has been that she was interfering with the State. Sometimes she was, and would have been false to her holy trust if she had not interfered with the State. But usually that pretext has been a false one, artfully put forward to make people believe that their political liberty was in some way being interfered with and lessened. It has usually been true that the very people who alleged that against the Church were themselves engaged in depriving the people of the very liberties which they told them

the Church was attacking, and doing so under the cloak of protecting them against the Church.

These thoughts are occasioned by reading that one of the latest assaults on the Church is about to be abandoned. Political attacks on the Church have always been abandoned sooner or later; but oh! what a great deal of harm they do while they last. In Italy, in France, in Spain, in Portugal, the prolonged persecution of the Catholic Church has cost the Church millions of souls. The damage done has been enormous. It is good news that in Portugal the persecution which became active about twelve years ago, is petering out. The Bishops of Portugal recently issued a letter in which they defined the attitude of the Church towards the civil authority. "While demanding the repeal of the unjust laws that were in force against the Church, they declared the duty of obedience by all to the power of the State when it acts in its own sphere."

The press received this letter very well, and there are signs that the persecution is about to come to an end. It is good news. The last thing the Church wants is to be on bad terms with the State in any country. In all the long series of struggles between the State and the Church the State has been the aggressor.

In Italy also there are signs that the persecution is finishing at least the phase which has afflicted the Church for the last fifty years or more. The Fascist movement is not yet in all respects fully defined; but one can perceive that at least the power of Freemasonry in Italian politics is for the time being broken; for the demand has been made that adherents of the new movement leave the Masonic order. The persecution of the Church in Italy was the work mainly of the Freemasons and they are, by the stand that the Fascists have taken against them, being deprived of effective political influence for some time to come. They may succeed in getting their power back but for the present and for some time in the future they are politically powerless.

In France also there is a relaxation of the persecution by unbelieving politicians. The game is not regarded by them as finished; but they are very mild at least comparatively. The motives for the relaxation of the attacks upon the Church in France seem to be mixed and doubtful; but the relaxation itself is a fact. The war no doubt, with its object lessons of the heroism of the religious orders and all the clergy, had its effect in making it impossible for the pre-war persecution to continue; but there are many indications that the hatred of the Church by the Masonic lodges and by the unbelievers has by no means disappeared from the land.

NOTES AND COMMENTS

THE EDITOR of the interesting "From the Office Window" department of the Toronto Globe describes in a recent issue a "novel necktie," the property of an Orangeville subscriber. Said necktie is not of the usual silk variety but is made of oak taken from the roof of Glasgow Cathedral, the one ecclesiastical edifice in Scotland which escaped the fury of Knox's "rascal multitude" in the sixteenth century. This editor also recalls the fact that the communion table and sedilia placed in the church erected in Glasgow as a memorial of the men of the Tramways Battalion who fell in the great War, is of wood from the same source. How the pious monks of the twelfth century who hewed this wood with their own hands and dedicated it to definite holy purposes would regard its diversion in this age to purposes so far removed, could they have foreseen it, it would perhaps be ungracious to enquire. Scotland has had many examples of the kind and Catholics have long since ceased to marvel at them. A sense of congruity has never been a characteristic of the new order in things ecclesiastical.

A TANGIBLE reminder of the new national life and era of development upon which Ireland has now fully embarked is a series of paragraphs in the Commercial Intelligence Journal of our own Department of Trade and Commerce, descriptive of the Irish Customs Tariff. On April 1st the Irish Free State was formally separated from the United Kingdom for customs purposes, no

change, however, being made for the present from the existing tariff. That changes will occur, and that at no distant date, goes without saying. The Free State's first concern is to create stability in the working of its dearly-bought constitution. That being effected—and it is rapidly being so—the next care will be for the development and fostering of industrial life in Ireland and the tariff will be gradually adjusted to this end. As the matter is of more than mere commercial interest we think it well to reproduce the following:

Duties and Drawbacks.—Customs duties will be charged, drawbacks paid and exportations from bonded warehouse allowed in accordance with provisions of the Customs Acts. Special attention is, however, drawn to the temporary arrangements in the matter of dutiable goods described in paragraphs below.

Transshipment and Transit.—The ordinary regulations will apply to goods imported at ports in Great Britain and Northern Ireland and consigned to the Free State.

Special Arrangements.—The following arrangements are temporary, and are intended to facilitate trade in dutiable goods at the outset of the change. The Irish Free State will make the same concessions in respect of goods imported from Great Britain or Northern Ireland, and officers of Customs and Excise in Great Britain and Northern Ireland will give certificates of the kinds explained, for presentation to the Irish Free State officers.

Modified Import Examination.—Dutiable goods exported from the Irish Free State under bond from the importing ship's side, or from a bonded warehouse or on drawback, will be admitted into Great Britain or Northern Ireland subject to a modified import examination, provided that there is annexed to the relative import entry, whether prime or warehousing, a certificate from the Customs and Excise officers in the Irish Free State, giving full particulars of each package as ascertained by such officers at the time of landing or ship, removal from warehouse, or examination for drawback, as the case may be.

As the following also is of special interest at the present time we make no apology for reproducing it:

A term in common commercial use, says the London Times Trade Supplement, and one now much discussed among business men is "the United Kingdom," or, as it is sometimes briefly set out, "U. K." One or other of these terms frequently appears in contracts, such as ships' charter parties and policies of marine insurance. Ships are chartered to make voyages to or from one or more ports in the United Kingdom, cargoes are bought and sold for loading or discharge in one or more ports of the United Kingdom, and vessels and their cargoes are likewise insured. The term "United Kingdom" is itself a contraction for the description of the British Isles as the United Kingdom of Great Britain and Ireland. The future of this term would seem to be uncertain, owing to the establishment of southern Ireland as the Irish Free State. Although questions respecting the Irish Free State are now answered in Parliament by the Colonial Secretary, and various Government departments have been approached with a view to giving a definite ruling as to the status of the Irish Free State, no such definition seems yet to have been decided. There is, however, general agreement that northern Ireland remains, in any case, within the United Kingdom, and therefore some may hold that the phrase "United Kingdom" now really stands for the United Kingdom of Great Britain and Northern Ireland. For business men who are concerned with definite places and districts, a complication at present is that the precise boundaries between northern and southern Ireland have not yet been fixed. The documentary committee of the Chamber of Shipping has recently advised shipowners to see that in all charters for the United Kingdom it is definitely stated whether southern Irish ports are or are not included. They also recommend that owners, when effecting policies for voyages to or from the United Kingdom, should provide for the express inclusion of southern Ireland. After some consideration and some little hesitation, both London marine insurance companies and Lloyd's underwriters have agreed that "until further notice, in all contracts, whenever written, whether in policies or on slip, the expression 'United Kingdom' or 'U. K.' shall, unless otherwise defined, be deemed to include the whole of Ireland." It is not suggested that this is more

than a temporary measure for the protection of shipowners and merchants, pending a final settlement of the whole question of the term "United Kingdom."

THE MANNER in which the Catholic Church or its institutions are made responsible for the misdeeds of all sorts and conditions of men, is illustrated by a long news item in a Toronto paper headed "Monk Proclaimed International Spy, etc.," in which the doings of a notorious criminal, one Clement Deltour, with several aliases are recounted. He is described as a "Benedictine priest" and an "Austrian monk," whose whole life has been given to intrigue and crime, and who has been watched by the police of the entire continent. The fact is that the man is neither a priest or a monk, and that the only connection he ever had with a monastery was that he entered a Benedictine institution in his youth, but was soon expelled as an undesirable, with no qualifications whatever for the religious life. His career since then has been wholly given to crime, which has earned for him an international reputation as a crook of the most dangerous type. Yet it suited the purpose of the framers of these cable despatches to foist him on the Church, as a full-fledged priest, and the product of Catholic monasticism.

AGONY OF THE CHURCH IN RUSSIA

Dr. Frederick Funder, the Vienna correspondent of the N. C. W. C. News Service, has obtained advance information concerning the contents of a book written by the Italian author Italo Zingarelli, in which the latter discusses the trials of the Catholic Church in Russia and the martyrdom and imprisonment of many of its clergy. Dr. Funder writes this week about what he learned from Signor Zingarelli and his article has a special timeliness.

By Dr. Frederick Funder

In the near future the book "L'Agonia dell' Bolshevismo" by the Italian writer Italo Zingarelli, will be published by the Treves Co., of Milan. Thanks to the kindness of the author, I am able to give summaries of several of the most interesting chapters which deal with the efforts made by Bolshevism to destroy religious forces working among the Russian people. The author, by virtue of his long residence in Russia, is able to give personal impressions and experiences during what he describes as the victorious martyrdom of the Russian Catholic Church.

CONVERSIONS OF ORTHODOX

Hardly tolerated or violently persecuted under the Czarist regime, the Church in Russia, Zingarelli writes, had to take up the struggle against Bolshevism at a most unpropitious moment. Notwithstanding this, however, it has been able to show tangible results. Its first success came when many members of the Orthodox clergy, who had formerly been among the Church's worst persecutors, became Catholics following the collapse of the Russian Orthodox State Church.

While the Orthodox Church was torn by schism which was resulting in many Orthodox priests neglecting their religious duties, the resistance offered by the Catholic clergy against the irreligious encroachments of Bolshevism was much greater and stouter than that put up by the Orthodox body. Independent and not having to consider the problem of supporting a wife and family, the Catholic priests, in contrast to the Orthodox clergy, were not apprehensive about being deprived of their income from the government. In addition, while there is no supporting power behind the Russian Orthodox clergy, the small band of Catholic priests had the support of Rome to fall back upon. When the Bolshevist authorities attempted to secure acknowledgment of their decrees regarding religion, the Catholic clergy refused, on the ground that their supreme authority, in matters ecclesiastical, was not to be found on the banks of the Neva nor at Moscow, but on the Tiber.

WOULD NOT SUBMIT TO CENSORSHIP

On this ground they refused to permit their sermons to be censored in advance, would not agree to the restriction of the teaching of the catechism to children, and declined to dispose of churches or objects used in religious worship without the consent of the Holy Father. The Schismatic clergy, on the contrary, long ago ceased to teach religion, to deliver sermons, or even to administer baptism or solemnize marriages, unless official sanction for the latter had been obtained.

The Catholic priests had their incomes discontinued and lost the right to maintain the cemeteries, but the Catholic churches have remained in their custody, or rather in the possession of Rome, without the enforcement of the Soviet regulation which provides that a church can only be opened when twenty members of the congregation sign a