

**The Catholic Record**

Price of subscription—\$2.00 per annum.  
United States and Europe—\$2.50.  
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LONDON, SATURDAY, MAY 30, 1925

**THE COMFORTER**

"And when the days of Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak." (Acts II., 1-4.)

Thus that portion of Holy Writ that constitutes the Lesson of the Mass of Pentecost describes the mighty event of the birth of the Catholic Church.

Our dear Lord Jesus Christ had lived and died, had risen again from the dead and ascended gloriously into heaven. He had chosen the Twelve, had walked and talked with them, had taught and trained and formed them, had given them and their successors that divine commission to teach in His name, promising to be with them even to the consummation of the world.

Yet he laid this command upon them: "And eating together with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth. For John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence. . . . You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth."

From the lips of their divine Master the apostles had heard that they would be persecuted, that the world which had hated Him would show its hate for them also; yea, that "the hour cometh that whosoever killeth you, will think that he doth a service to God."

"But when the Paraclete (the Comforter) cometh, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, he shall give testimony of me."

"And you shall give testimony, because you were with me from the beginning."

When Jesus saw that "sorrow filled their hearts" at the thought of His going, He impressed on those chosen ones that heart-rending as the parting might be, it was better, it was necessary, that He should go and send the Holy Spirit, the Paraclete, the Comforter, to complete the work of preparation for their mighty mission:

"But I tell you the truth: it is expedient to you that I go: for if I go not the Paraclete will not come to you; but if I go, I will send him to you."

Often had Jesus promised them the Holy Ghost who would enlighten and strengthen them for work He had appointed them to carry on to the uttermost part of the earth, and to the end of time.

But it was only on Pentecost when they were filled with the Spirit of God that they really understood. Then these timid men who had cowered in fear of the Jews, whose very chief and leader had in abject fear denied his Master, went forth knowing no fear; neither fear of the Jews nor fear of the mighty power of Rome; fearless in the face of danger and death, strengthened to overcome the powers of this world and the powers of darkness.

Nothing in the history of all mankind is more arresting than the miracle of Pentecost which transformed the timorous men who fled from Calvary into the apostles who transformed a world.

It is the same Holy Spirit that guides and enlightens the Church today and will do so to the end of time. For that Jesus promised. And the divine wisdom that ever guides the Catholic Church has impelled her to set apart certain days which focus attention on certain great truths or great events.

Christmas, with its good tidings of great joy, was, in spite of dungeon, fire and sword, always observed. And when those who had

fallen away from Catholic unity, who had attempted to stamp out this "man-made Sabbath," had almost succeeded in effacing from popular memory this holy feast, the ever-recurring celebration of Christmas by the Catholic Church restored it to the minds and hearts of their descendants.

And so with other feast days; and now we are witnessing the Protestant revival of Passion Week, Holy Week, and even of the penitential season of Lent. It is a notable tribute to the wisdom of the Church in setting apart days and times and seasons dedicated to the emphasis of particular divine truths.

What we are trying to do now is to help our readers to enter more deeply into the spirit and meaning of the great feast of Pentecost. The Church sets apart this feast primarily to commemorate, and focus our thoughts upon, the Descent of the Holy Ghost upon the Apostles; to impress upon us the great part the Holy Spirit has in guiding the Church which Jesus founded to carry on unto the consummation of the world the work of man's Redemption and Sanctification.

But also the Church would direct our attention to the work of the Holy Ghost in the world, on all mankind.

Was there ever a time when men needed more the Paraclete, the Comforter? The whole tendency of the age is toward the abandonment of Christian standards of life; of individual life, family life, national life, intellectual life; toward the denial of Christian truth, Christian morals; to the denial of Christ Himself.

The words that describe the beginning of creation in a measure apply today:

"And the earth was void and empty, and darkness was on the face of the deep; and the Spirit of God moved over the waters." (Gen. I., 2.)

And, thank God, through the darkness of the present there are so many evidences that the Spirit of God is moving over the waters that in faith and hope we can say with the Psalmist: "Thou shalt send forth thy spirit and they shall be created: and Thou shalt renew the face of the earth."

How can we help? It seems above all things that at this time we should try to realize the work of the Holy Ghost in the world and in the Church; but above all in the hearts and souls of men, in the heart and soul of each one of us.

"The Spirit also helpeth our infirmity. For we know not what we should pray for as we ought; but the Spirit Himself asketh for us." (Rom., viii., 26.)

"And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us." (Rom., v., 5.)

If, this Pentecost, every Catholic should more deeply realize the meaning of the feast, should daily pray more fervently to the Holy Spirit of God, then, "though we know not what we should pray for as we ought," the Spirit Himself will ask for us and the face of the earth will be renewed.

Doubtless most of our readers are taking part in the novena, ordered by Pius X. that closes on Pentecost Sunday. Would it not be a practical and pious resolution for each of us to add at least that beautiful little prayer, "Come Holy Ghost," to our morning and evening prayers, if it is not already one of our cherished devotions?

**FOUR POINT FOUR**

The newspaper descriptions of the opening day for the new beverage designed to be palatable, refreshing and non-intoxicating are as illuminating as they are interesting.

In Windsor after eight o'clock p. m., we read that "Windsor was as near to being impassable as at any time since Armistice Day. Each arriving boat discharged its load from two docks, hurried back to Detroit and two other ferries slipped into the docks as fast as men could handle the ropes. In the hotels tired waiters in coats that hours ago had been white, hurried from table to table taking orders, carrying trays of beer and making change."

Here follows in the Free Press report a most important observation:

"But the one outstanding fact and one that vindicates the Ontario Government's claim that the new beer is 'safe and sane' is that careful watch failed to reveal one single

intoxicated individual, either in the cafes or outside of them."

And The Globe, bitterly opposed to 4.4 beer though it is, in its account of the "beer-guzzling" in Windsor is constrained to report:

"As to the potency of the Ferguson concoction there was but one opinion—it does not intoxicate. That it is palatable, as claimed by Attorney-General Nickle, was the decision of a big proportion of the visitors. There were a few, it is true, who scoffed at the new beer, but these were evidently hard-liquor addicts.

"Not a sign of disorderliness was evident, and for the first time perhaps in many months not a single arrest was made for drunkenness."

This will be read with joy by innumerable temperance men and women who have been sickened by the lawlessness, crime and hypocrisy consequent on the futile attempt to enforce impossible and intemperate "temperance" laws. Of course the modification of the Temperance Act—a modification that in intent, at least, was reasonable and highly commendable—will have to be subjected to a longer and more conclusive test before unprejudiced minds reach a definite conclusion. But it is gratifying, none the less, to read that in the unprecedented rush of the opening day "careful watch failed to reveal one single intoxicated individual either in the cafes or outside of them."

And that the unanimous verdict is that "it does not intoxicate."

Not so did the spectacle affect the Rev. Ben Spence who looked on from the lobby of the Prince Edward Hotel:

"Bestial, bestial," was all Mr. Spence could say. Later he volunteered the statement that, "this thing cannot last long, not very long; it cannot go on."

Terrible! Terrible! Here very people who dare openly to enjoy themselves after a manner infallibly decided by Ministerial Conferences be dangerous and devilish. What matter if they remain sober and orderly; they openly flout a sacred Methodist dogma.

"There should be a law against it!"

"There should be a law against it" was the emphatic and peremptory declaration of many an honest if misguided and ignorant person when anything happened that met with his or her disapproval. We have heard it on innumerable occasions since the days of childhood. When the automobiles were coming into use and scaring the unaccustomed horses, again and again it was declared that "there should be a law against" autos using the King's highways. "Let them build roads for themselves."

And now the same type of mind demands a law against not the abuse but the use of alcoholic beverages even though they are non-intoxicating. The Rev. Ben Spence is not pleased to note the fact that in practice four point four beer is non-intoxicating; they take offense at seeing people enjoy themselves; and they long for a law that will invoke the secular arm and police activity to enforce their own Manichean views on the subject. They do not seem to realize that in so doing they violate the principle of religious liberty and abdicate their own function as Christian ministers.

"There should be a law against it; it is bestial!"

Well most farmers now have motor cars of their own; and a new generation of horses share the King's highways with the innovating autos with equine indifference and equanimity.

Let us hope that the Ben Spences will have an experience similar to that of the farmers; or, at least, when they find that four point four is a harmless even if pleasing beverage they will have the horse-sense of the new equine generation.

**A WASTE OF ENERGY AND OPPORTUNITY**

By THE OBSERVER

Public men who are selected by the people by vote at the polls to represent them in legislature or in Parliament, can never devote too much time to the duties they have undertaken to discharge; for those duties are very difficult and very various. The science of good government is not an easy one. Unfortunately, it is too often the case that members of a legislature or a parliament are much more concerned with the incidental details of politics than with the real solid

and substantial duties which form the really important part of their work.

Some members are much more concerned with the question of how they can make sure of getting back again, than with the really serious and important business of a public representative. Some members are much more taken up with the search for some campaign material or what may be made to look like campaign material, than with questions of ameliorating the condition or improving the prospects of the men and women who have trusted them with power for that purpose.

Politicians are in duty bound not to fritter away their time looking for opportunities for making party capital at the cost of overlooking or utterly neglecting measures for the general benefit of their constituents; and, moreover, under our constitutional system, a member's constituency, once he is elected, becomes the whole province or country in whose legislature or parliament he sits, and not merely the body of electors in a certain county who elected him.

Constituencies are set off in small units for convenience, and not to make them independent bodies who are not to consider the interests of the whole country or province. If a man is conscientious in his desire to serve in a representative capacity, he will find that there are always questions, many questions, which will demand all his ability and all his knowledge, and that if he gives any considerable part of that ability or of his time to mere fencing or jockeying for place with his opponents, he does so at the cost of neglecting duties which by every rule of fair play he is bound to perform.

People have begun to speak slightly of politics; and it is a pity; a very great pity. Politics is not a mean thing; it is in itself a noble thing; for it is the business of governing a free country in accordance with the just and reasonable desires of its free people; and few things are more respectable and even noble than that. But politics is made to look like a poor and disreputable business by the manner in which it is conducted by many politicians. The first method of reform is to give to such politicians their deserved punishment. The man who spends his time in public life, not in earnestly seeking the good of his constituents and some way of improving their lot, ought not to be again put in nomination. This is not so hard to effect as it may look. Let any party begin such a policy and all other parties will at once find themselves obliged to follow suit.

It would not be so hard to get rid of the machine politician if once the people were to awaken to the necessity of getting rid of that public pest. Most of our troubles with venal or game-playing politicians result from the fact that we fall in with their game passively when not actively, and that we vote for a party without first insisting that that party shall give us a nominee worthy of our votes.

**NOTES AND COMMENTS**

At a recent mixed social gathering in which it was the present writer's lot to participate, an amicable discussion arose as to the comparative complicity of Catholic and Protestant governments in the matter of persecution for religious opinion. Without dragging our readers into the intricacies of this debate, one or two considerations may not inaptly be dwelt upon here.

TAKING THE REIGNS of Mary and Elizabeth as examples, on the Catholic side stress was laid on the fact that while the Marian persecution (so-called) extended over a period of but three or four years, and involved some 277 persons, that inaugurated under Elizabeth extended not only through her own reign, but, in a more or less aggravated form, through some three hundred years thereafter, involving in that period many thousands of individuals whose only crime was fidelity to inherited beliefs and to the mandates of conscience.

FURTHER IT must be borne in mind that Mary began her reign with every disposition to leniency, and was forced into her subsequent attitude by the course of events. Let Dr. James Gairdner enlighten us on this point. In his "Lollardy and the Reformation," he says:

"The very mildness of Mary's beginnings had encouraged both heresy and treason." (Ib. p. 386.) . . . "The experience of twenty years, on the other hand, had convinced Mary, and no doubt her subjects generally, that defiance of papal authority had shaken the foundation of all other authority whatever. Rebellion and treason had been nourished by heresy—nay heresy was the very root from which they sprang. And it was really more important in the eyes of Mary to extirpate the root than merely to lop off the branches. She had all possible desire to show indulgence to the misguided if they could be brought to a better state of mind, and the bishops might be trusted, especially Bishop Bonner, to do their very utmost to dissuade the obstinate from rushing on to their fate. But there was to be no more toleration for incurable perversity, for the heresy laws were now revived." (Ib. p. 383.)

"With all this," he continues, "one might imagine that it was not easy for Mary to be tolerant with the new religion, and yet tolerant she was at first, as far as she could be."

The case was simply that there were a number of persons determined not to demand mere toleration for themselves, but to pluck down what they called idolatry everywhere, and to keep the Edwardine service in the churches in spite of all authority and even of the feelings of their fellow parishioners. In fact there was a spirit of rebellion still in the land, which had its root in religious bitterness, and if Mary was to reign in peace, and order to be upheld, that spirit must be repressed. Nor must it be forgotten that if it be once judged right to pass an Act of Parliament it is right to put it in force."

"AGAIN," we have read somewhere, though we cannot for the moment place our hands upon the writer, "the vilest threats were uttered against Philip (Queen Mary's husband) and his countrymen, and every effort made to render them hateful to the nation. Plots were formed to assassinate the Queen. The clergy were insulted in public, and assaulted even at the altar. Nay more, the Blessed Sacrament was taken from the altar by one, in presence of the congregation, and trampled under his feet. The holiest things were turned into ridicule. Could any government tolerate all this? What effect must have been produced on the Government of the day? Writers who record the severe measures taken should in fairness and honesty record the provocation and causes that led to these. May we not conclude, if Protestants suffered in Mary's reign did they not in great part bring it on themselves?"

WE CITE but one more witness under this head—he, too, like Gairdner, a Protestant—Dean Maitland, author of that epoch-making book "The Dark Ages." His "Essays on subjects connected with the Reformation in England," a less-known book, but deserving to rank beside the other, contains this passage, with which, for the present we conclude. The causes of the executions under Mary he gives as "the bitter and provoking spirit of some of those who were very active and forward in promoting the progress of the Reformation—the political opinions which they held, and the language in which they disseminated them—the fierce personal attacks which they made on those whom they considered as enemies—and, to say the least, the little care which was taken by those who were really actuated by religious motives, and seeking a true information of the Church, to shake off a lewd, ungodly, profane rabble, who joined the cause of Protestantism, thinking it in their depraved imaginations, or hoping to make it in their wicked devices, the cause of liberty against law, of the poor against the rich, of the laity against the clergy, of the people against their rulers. In particular, it seems impossible that any reflecting mind, even though misled by partial relations, or prejudiced by doctrinal opinions, should fail to see, as a mere matter of fact, in how great a degree the persecution of the Protestants in England was caused by the conduct of their brethren who were in exile."

HERE, AS quoted by Maitland, is a specimen of the treasonable utter-

ances with which Mary's Government had to deal. "By giving authority to an idolatrous woman you have banished Christ and His Gospel, and in His place restored Anti-Christ with all his infections, wherein your own consciences condemn you of evil. Then in taking again the same authority from her, you shall restore Christ and His word, and do well. In obeying ye have displeased God. Then in disobeying her ye shall please God."

**GEN. WOOD PRAISES**

**JESUITS' MILITARY TRAINING WORK**

Manila, P. I.—The cadet corps of the Ateneo de Manila, the Jesuit college here, and the spirit of the college itself, have just received the highest plaudits of no less persons than General Leonard Wood, Governor-General of the Philippines, and Major Ahearn, Inspector-General of the United States Army in the Islands.

"I have never seen a better school battalion anywhere," was Major Ahearn's recent verdict on the Ateneo cadets.

General Wood paid the corps a remarkable tribute. Cadets to the number of two hundred and fifty were at the training camp in mile-high Baguio, drilling, when the General paid a visit to the town. Early one morning while he was in his mansion he heard the boys singing at Mass. He went over immediately and watched all the exercises of the morning. To the chagrin of his household, he did not return to Mansion House for his breakfast until 10 o'clock.

GEN. WOOD'S TRIBUTE TO JESUITS

Recently, General Wood, addressing the Ateneo students, said: "You boys are getting a fine training here, and it will prepare you to be of great service to your country in time of need. It will train your character, train you to discipline, to respect for lawfully constituted authority, to love God and country."

"I look forward to the day when every school in the Philippine Islands, at least all the more important ones, will have military training. Every school ought to have it."

"You are lucky lads to be here in this school, receiving training under such a staff as this, and receiving the direction of such a head. I refer to Father Byrne. Father Byrne always upholds and teaches loyalty to the flag and loyalty to the highest principles, to law and order, and respect for lawfully constituted authority."

"Every time that Father Byrne has spoken in public, he has rendered a public service. I repeat, you boys are a lucky lot to be under such a man as Father Byrne. Don't lose the opportunity, but make the most of it."

TRAINING AT BAGUIO

The two hundred and fifty cadets have just returned to the city by special train after two weeks of military training at Baguio. Regular Army officers had charge of the instruction and drilling, field work, hiking and target practice were on the schedule.

Work at the camp closely resembled that at Plattsburg, fostered by General Wood, where civilians were given military training and at the same time had a fine, healthful outing. The Governor-General has been keenly interested in the project, which has proved most popular. The number at the camp this year was double that of last year, when the work was started.

Sixteen dollars pays the expenses of the 800-mile trip by train to and from the camp, and the 5,000-foot climb up the mountains by bus, and at the same time cares for food and all other accommodations. There is running water in the camp, and every tent is electrically lighted. Two army cooks are provided, food is purchased at quarter-master prices, and the Army in the islands cooperates to the fullest extent. The camping ground is 4,600 feet above sea level, and is of surpassing beauty. Six Jesuit priests accompanied the corps and conducted two Masses daily. Communications averaged 100 daily.

ATENEOS' ACHIEVEMENTS

The excellence of the Ateneo Corps has attracted country-wide attention. Two years ago, in competition with 18,000 students participating in line and won first prize. In the great Manila Carnival in February, it won the two cups awarded senior cadet groups. In both cases it competed against organizations of much older students from the two biggest universities in the country.

Last December the Ateneo Battalion was invited to take part in the Regular Army maneuvers at Ft. McKinley, an unheard-of privilege never before granted to a school corps.

Meanwhile, the Ateneo is gaining high recognition in scholastic

endeavor and in social work. It is now ranked as second to none in these departments, as well as in military training.

**ACCEPT POPE'S SUPREMACY**

**LED BY AGED PRIEST, MANY RUSSIANS EMBRACE FAITH**

Peking, China.—Reports reaching here tell of a break by thousands from the Russian Orthodox Church to the Roman Catholic faith at Harbin, which has a Russian population of 100,000.

Significance of the highest order is attached to the event by commentators because, they point out, the break is non-political, whereas virtually all previous movements in European Russia for return to Rome were political.

Impressive dimensions have been attained by the Harbin split, and some writers even great prognostications for the whole of Russia. One of the most startling of these latter is that Russia is to become the mediator between Western and Eastern Catholicism.

Harbin is North of Peking and Mukden, and west of Vladivostok, on the Siberian Railway. Most of its large population are still loyal to the memory of the Czar. The city is now reported divided into two hostile camps over the question of a return to the guardianship of the Roman Catholic Church.

Never before, it is said, has such a movement been more likely to produce permanent results. The Russian Orthodox Church was an integral part of the political Old Russia, and with the latter structure torn down, the great obstacle is removed. Furthermore, it is pointed out, the validity of religious orders in the Eastern Church is unquestioned by Rome, so that the transfer of allegiance would mean no change in ritual and would be comparatively easy, leaving to the Russians all the ancient rites which they love so much.

**AGED PRIEST LEADS MOVEMENT**

Harbin's controversy centers around the actions of an aged priest of the Orthodox Church who has gone over to the Roman Church, taking thousands with him. Of it the correspondent of The Japan Advertiser writes:

"These last months Harbin has been the scene of a heated controversy raging around the figure of a frail old man with forty-eight years of priesthood behind him. For forty-eight years has the Reverend John Koronin served the Orthodox Church, and now, in his seventy-third year of life, he turns 'apostate,' joins the 'Papists,' and, not content with his own conversion, endeavors to draw half Harbin after him."

"He is exhorted, wept over, anathematized, excommunicated, calumniated by the local Russian press, all of which but serves to conform him in the path he has chosen."

Father Koronin, says the Peking and Tientsin Times, continues to perform his priestly duties according to the Eastern rite, except that he has now placed himself under the jurisdiction of the Pope at Rome. This paper continues:

"The liturgy of the Eastern Church dates from pre-schismal times, having been composed by Saints John Chrysostom, Gregory and Basil the Great. Hence, Father Koronin says, in acknowledging Papal supremacy, Russian Christians are not asked to break with the beautiful and venerable rites and traditions of the Eastern Church, the love of which they have imbibed since childhood."

On the eve of the Epiphany, and on the feast day itself, the Catholic Church in Harbin was the scene of a spectacle not witnessed since the Great Schism, and one that was poignantly impressive to those present. The "apostate" Father Koronin celebrated the divine service at the Roman altar according to the purest Eastern rites and in the flowing vestments of the Orthodox priests.

"Every nook of the church was crowded, not with curious, hostile people, but with deeply moved and passionately prayerful Christians," continues the writer. "Catholics and Orthodox fraternally mingled. At any rate, 'those who came to scoff remained to pray.'"

"The Roman Catholic clergy assisted unvested. Father Koronin alone officiated, so that Russians could convince themselves with their own eyes that there was no trace of the bugbear 'Latinization.' The only change in the ritual was the adding of a prayer for 'the Universal Pastor and Supreme Pontiff, Pius.' At the end of the evening service, or 'vigil,' as is the custom of the Eastern Church on the eve of all feasts, all of the people, Catholic and Orthodox alike, preceded by the Catholic clergy, approached the altar rail to kiss the Cross, receive the blessing of the priest and be anointed with the chrism."

"The following morning at Mass, the liturgy of Saint Basil the Great was chanted. Father Koronin gave a short sermon explaining the significance of his return to Rome, which he calls 'the mending of Christ's seamless garment, torn by the sacrilegious hand of man. After him, Father Ostrovsk, rector of the Roman Catholic parish in Harbin, spoke. The crowd had dropped to their knees as one man."