

**The Catholic Record**

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LONDON, SATURDAY, MAY 9, 1925

**A DIFFERENCE ONLY OF DEGREE**

Francis McCullagh has recalled the days of Nero in his sober and documented account of the Bolshevik Persecution of Christianity. Isaac Marcossen, in the Saturday Evening Post, recently concluded a series of illuminating articles on Russia entitled "After Lenin What?" In one of these, under the caption, "War on Religion," is this paragraph: "Every school is a nest of atheism. The ban extends to the home as well. A parent, assuming that he is fortunate enough to keep his children under his own roof, is prohibited from providing them with spiritual instruction under penalty of one year imprisonment if he is discovered. Religious instruction to children or minors, whether in State or private educational institutions, is prohibited, with drastic penalties for infractions. These measures apply not only to the Russian Orthodox Church but to all creeds, including the Jewish, the Mohammedan, and Buddhist."

Positive instruction in atheism is provided in lectures and newspapers. Posters and caricatures are spread broadcast. The Jesuit Father Michel d'Herbigny writes: "I have seen with my own eyes several numbers of 'Besbojnik' (Without God) in which our most sacred mysteries—the Annunciation, the Nativity of Our Lord, etc.—were the subject of the vilest caricatures." We shall not quote further from Father d'Herbigny's descriptions of the gross and revolting indecencies and blasphemies, for he himself writes: "I fear that I have said too much. But how otherwise can all the hideousness of the evil be made known?"

In spite of all, religion still has a hold on a large proportion of the Russian population; but one shudders to think of that generation of Russians which will soon arise under the devilish system of Bolshevik education.

So much for Russia. Let us now turn our eyes to Oregon. The Oregon law is openly directed against Catholic schools. Catholics naturally resent this attack on their liberty by narrow and fanatical bigots. So in order to have a wholly unbiased view of its scope and significance we quote a secular newspaper, the Brooklyn Eagle: "If the court of last resort shall decide in favor of the State, in respect of the statute, any one of our commonwealths, when or if the Klan shall control its Legislature, may take away from every parent within its borders the right to say how and where his children shall be taught, take from him the option of having religious education imparted along with scholastic education, though clergymen of many denominations, Protestants and Roman Catholics and Jews, are insisting on the vital importance of just this thing."

"Oregon's referendum was carried by the Klan. Its outcome is a statute that would kill every denominational school for children in the State and would force the sending of all boys and girls to the public schools, which if they are not irreligious are certainly non-religious."

"We are inclined to hope, and indeed to believe, that the Supreme Court will sustain the Circuit Court of Appeals and declare the Oregon law unconstitutional, null and void. Such a decision would be in logical accord with the one voiding the Nebraska law prohibiting the teaching of German in private schools. There the Lutherans were the people hardest hit. In Oregon several denominations would suffer, but the Roman Catholic parochial schools would be worst affected."

Yet would the pernicious precedent be a graver evil than any immediate results of putting such legislation into effect."

It is encouraging to know that the reputable press of the United States holds similar views of the Oregon case; and that there is no reason to doubt that the Supreme Court will uphold those fundamental rights invaded by the Oregon legislation.

This all leads up to a question as pertinent as it is important.

The tendency on this continent has been to maintain that it is the right and the duty of the State to control education. The Oregon law—and several attempts at similar laws—merely carries this doctrine a bit further; that it is the exclusive right and duty of the State to provide such compulsory education as it deems suitable. The State is to be the sole judge of its own action in the premises. Protestants are always willing to have the State control education when they control the State. In Quebec, or in Ireland, their principle would promptly be limited by effective safeguards.

If education is a matter within the exclusive control of the State on what grounds can we find fault with the bedevilment of the rising generation in Russia? The Russian State is providing a system of State education in accordance with what, in the philosophy of Bolshevism, is considered the best interest of the State.

**THE MENACE OF BOLSHEVISM**

Not a day passes without bringing evidence of the world-wide activity of communist propaganda. Perhaps for that very reason it is only when some such savagery as the bombing outrage in the Sveti Kral Cathedral at Sophia occurs that people are shocked from apathy into at least momentary realization of the communist menace to civilization.

In Germany, a week or so ago, the communist candidate for the presidency polled nearly two million votes though there was not the slightest hope of electing him. Recently in France even the Herriot Government that enjoyed communist support was compelled to take severe and effective measures of repression. In Vienna the communistic socialists are in control of the city. In Hungary and Bavaria the Government passed into the control of the communists, and the Red Terror was ended only by armed force. In Italy they controlled most of the municipal governments, and the national government was impotent until the rise of Fascism. Dr. A. Foranmitti, chief of the Austrian health service who is now in Toronto, declares that fear of communistic revolution was the real cause of the election of Hindenburg. In England communism is ever insidiously growing. In London on May Day 10,000 Communists paraded, and Winston Churchill condemned the "steady employment of influences pursuing an incessant insidious propaganda from Eastern Europe."

In a population so highly industrialized as the British problems affecting the social welfare of workingmen thrust themselves on the attention of all. Catholic study of social questions is organized by what are known as Catholic Social Guilds. These are found everywhere in the great industrial cities and keep Catholic workingmen within the great immutable principles of justice and right; even beyond Catholic circles they exercise considerable influence, for some of the best minds in England are devoted to social study. But conservative, in the best sense of this term, as these Catholic social study clubs naturally are, we have it on the authority of priests engaged in this work that even in the Catholic Social Guilds the poison of communism is not infrequently met with. Here, at least, it is recognized for what it is and effectively combated. But gratifying as this may be, it is not what we wish to emphasize; the point is that even here, the last place it might be expected, this social disease finds its insidious way.

In Russia Communism is in complete and unquestioned control. And we are apt to think of it as a purely Russian upheaval, perhaps as the natural reaction against the repression and tyranny of Czarism. The Rev. Augustine Count von Galen in The Commonweal (Mar. 18) corrects this fallacy:

"It is unjust to speak of Bolshevism as being a peculiar form of Russian madness. The Russians were unfortunately the first victims of its effective application."

And Catherine Radziwill, formerly a native Russian princess, now a contributor to several American magazines, in a subsequent number of The Commonweal (Apr. 22) thus comments on the words of Father Galen quoted above:

"These words are profoundly true, but it required a man of intelligence and with an immense knowledge of the present international social situation to utter them. Bolshevism is not a peculiar form of Russian madness. Bolshevism is the great madness of the whole world, born out of the agony and anguish of the Great War, and thrust upon mankind in the way of a scourge, surpassing all those that had visited it before its advent. But this does not mean that it had not been in the bones of humanity long before events allowed it to break out, because like so many other diseases which take years to mature, it had been undermining our social constitution, long before it had the opportunity to appear and rise up before us in all its hideous nakedness, and to show its strength to our amazed eyes. . . . Bolshevism is a social convulsion. . . . It is something more even than a social convulsion—it is the upheaval of a world . . . against the rules and laws that had subdued it."

"Unfortunately, few people have realized this awful truth, while many still believe that Bolshevism is essentially a Russian invention, and that it will remain confined to Russia, where in the course of time it will undergo a change, and adapt itself to western requirements. They persist, these people, in the mistaken conviction that Bolshevism is but a political incident in the life of one nation; whereas it is nothing of the kind. Bolshevism is the symptom of a new state of mind which has arisen all over the world, and which is working with frightful rapidity at the task of destroying old prejudices, old faiths and old beliefs, replacing them by what is called 'independence of thought and of opinions'; but which is but an intellectual and moral kind of Bolshevism, slowly creeping into hitherto invulnerable fortresses, demoralizing the human mind and intellect, as well as the human soul and heart, transforming art and literature into something as base as it is incomprehensible, and setting up in place of the ideals of old, the struggle of personal ambitions and national appetites; a dangerous kind of struggle, that can only end in the total ruin of the social structure of the earth, and in its transformation into a kind of bedlam, devoid of keepers to maintain it in order."

Confession is a divine institution, established for sinners and absolutely necessary for those who are in mortal sin. Catholics are generally familiar with the requisites of a good Confession; but some of them act as though it were a matter of no great importance to make their confession in the manner required by God. A person who is about to make his confession ought in the first place to pray earnestly for light and help. Human memory is uncertain; human dispositions are seldom as perfect as they ought to be; human will is weak; human inclination to wrong-doing is strong; and so it is very necessary that we should seek the help of God in the doing of this most important work. The sinner ought to begin his preparation for Confession by earnestly asking God to aid him to see wherein he has offended Him and the grace to truly repent of his sins, and aid also to state them properly. And then there is a most important matter in which the sinner needs God's grace; and that is in the matter of a firm resolution to amend his life.

Dean Inge, whose dislike for the Catholic Church is almost fanatical, in the February Atlantic Monthly makes this significant statement: "Should Bolshevism really threaten world stability, Catholicism would become the inevitable rallying point of all the forces that oppose Bolshevism."

On this Dr. von Galen has this comment:

"Bolshevism is no longer threatening world stability, it is already at the work of undermining it. It is rapidly capitalizing all forms of discontent. It is harnessing the forces of hatred. To the yellow races it has held out the vision of a distracted Caucasian world. It is coalescing every malignant energy that the envious mind of man can generate. Nations are played against nations, races against races, until they have set up a religion for the world, which is envy—which is idolatry."

Just how bad things are in Bulgaria it is difficult to tell. It is significant that the Council of Ambassadors at Paris have authorized the Sofia Government to augment its army by 10,000 volunteers; that sanguinary fighting is going on between communists and Government troops; and that the communists appear to have large supplies of ammunition and explosives.

This outbreak may be suppressed; but it is ominous to see the communist devil fishing in the troubled waters of the Balkans.

At another time we shall consider the causes of this sinister movement that threatens not merely the peace of the world, but Christian civilization.

**THE CHURCH AND CONFESSION**

By THE OBSERVER

The Catechism written by Martin Luther speaks of confessing to the minister those sins which are known to us and which we feel in our hearts. The notion amongst non-Catholics that Confession was imposed by the Church hundreds of years after the time of Christ simply will not do; it is asking the world to believe an impossibility. The strongest power could not impose Confession where it does not exist; it is too humiliating to human nature for that and neither could it have been done at any time in history if it had not come into the world as part of the original practices of Christianity.

Moreover, a mere superstition could not have survived the upheaval of the sixteenth century and continued, as it does continue to this day, to hold its own over three hundred millions of Christians. Only a divine power, a divine command, accepted as such from the beginning, could have sufficed to establish this humiliating and hard practice in the world. The tribunal of Penance is a place where human passion is strongly and effectively curbed and where all sorts and conditions of human beings are put on a common level; and that sort of leveling down of human pride has never been one to appeal very strongly to human pride and self-love.

To this tribunal all must come. In this tribunal all are reduced to the common level of their sins; for sin is alike in rich and poor, in high and in lowly. All mankind are sinners. "If we say we have no sin," says the disciple whom Jesus loved, "we deceive ourselves and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all iniquity." For all those who are in the state of mortal sin, the Sacrament of Penance is essential to salvation. It is the means established by God for washing away mortal sin. No man who dies in mortal sin can escape eternal damnation.

Confession is a divine institution, established for sinners and absolutely necessary for those who are in mortal sin. Catholics are generally familiar with the requisites of a good Confession; but some of them act as though it were a matter of no great importance to make their confession in the manner required by God. A person who is about to make his confession ought in the first place to pray earnestly for light and help. Human memory is uncertain; human dispositions are seldom as perfect as they ought to be; human will is weak; human inclination to wrong-doing is strong; and so it is very necessary that we should seek the help of God in the doing of this most important work. The sinner ought to begin his preparation for Confession by earnestly asking God to aid him to see wherein he has offended Him and the grace to truly repent of his sins, and aid also to state them properly. And then there is a most important matter in which the sinner needs God's grace; and that is in the matter of a firm resolution to amend his life.

A good Confession ought to be humble; it ought to be sincere, it ought to be simple and it ought to be entire. Strange to say, confession is not always made humbly. Confessors tell us that there are men and women in the world who actually praise themselves in the confessional. Perhaps they do not realize that they are doing so; but nevertheless they do mention their virtues and good deeds. That is not the place to claim credit, if indeed a man or woman can ever properly claim credit before God in any case or in regard to any matter. The confessional is a place for sorrow and for humility; not for self-complacency or self-praise.

The Pharisees have not all disappeared from the earth. The prayer of the proud Pharisee when he stood up in the temple and said that he was not as other men, is not the model for the Catholic penitent, but we should take our example from the poor publican who stood afar and beat upon his breast and asked God to have mercy upon him because he was a sinner. The Pharisee was a fool to put his case before God on his own merits; for if any man were to be judged on his own merits it would be bad for him. If we had no merits but our own on which to rest our appeal for

mercy, it would go hard with all of us.

The proper attitude, then, for Confession is one which carries a strong sense of our own unworthiness and meanness and of the contemptible character of our lives and our actions. Such reflections will bring us close to God by making plain to ourselves the awful gulf that yawns between the sinner and God, and by urging us on to close that gap by the application to our souls of the merits of the God-Man Jesus Christ.

Humility is, therefore, essential to a good Confession. Nowhere in the world is self-satisfaction more out of place. At no time is it more necessary to realize the horrid nature of sin so that we may be truly sorry for it because it offends God who is so good in Himself and because He loves us so much who love Him so little in return.

**NOTES AND COMMENTS**

In an age given up to the rehabilitation of certain historical characters, or, where that is not possible, to modification of judgment in regard to misdoings attributed to them by contemporary writers, it is not to be wondered at that even the Duke of Cumberland—the "Butcher" of Forty-Five—has found an advocate. A writer in the Edinburgh Weekly Scotsman has courageously assumed that thankless office.

THAT it should have brought out a number of indignant replies was a matter of course. The reign of terror which the "Victor" of Culloden inflicted upon the hapless people of the Highlands, ate itself into their very marrow and no special pleading in behalf of the "Butcher" can eradicate it. Apart altogether from the unanimous verdict of historians, the tradition in every family that adhered to the cause of its rightful sovereign and suffered in consequence cannot be set aside. It will endure to the end of time.

IT MAY NOT be amiss to transcribe a few historical testimonies. "As the Duke of Cumberland had lived in retirement for some years," said the Duke's apologist, "that retirement had gone far to retrieve his previous unpopularity," a sentiment that he will not find re-echoed in many hearts, even among those whose sympathies were alien to the Stuarts, and we venture to say that no historian of repute will side with him.

LORD MAHON, for example, was no Jacobite, and this is his verdict in regard to the "humanity" of Cumberland, as expressed in his "History of England" (Vol. v., p. 310). "When we find specific cases alleged, with names and dates, attested on the most respectable authority—by gentlemen of high honor and character—by bishops and clergymen of the Episcopal Church—in some cases even by members of the victorious party—then we are bound not to shrink from the truth, however the truth may be displeasing."

NEITHER was J. Heneage Jesse of Jacobite sympathies, but he writes always in a judicial vein. In his "Memoirs of the Pretenders and their Adherents," he has this to say: "The strange and almost ridiculous stories which at this period were generally current of the wild habits and ferocious character of the Highland clansmen had unquestionably the effect of turning aside much of that generous commiseration which would otherwise have been excited by the illegal massacres of the Duke of Cumberland and his executioner-in-chief, General Hawley. When the world, however, came to reflect more dispassionately on the frightful effusion of blood of which these persons were the principal authors, they naturally viewed the conduct, as well as the military abilities, of the Duke in their proper light, and grew to execrate that man under the name of 'The Butcher' whom, only a few months before, they had exalted into an idol."

"APART FROM his rank as the son of the King," writes the author of the "History of the Clans," "Prince William had little to recommend him to the especial notice of a nation rather fastidious in its respect for princes. His conduct, while in Scotland, showed that humanity, the brightest ornament which can adorn the soldier hero,

had no place in the catalogue of his virtues. With a cruelty partly the result, perhaps, of the military school in which he was trained, and which fortunately has few parallels among civilized nations, he pursued his unfortunate victims, the misguided but chivalrous adherents of the fallen dynasty, with a relentless perseverance which disgusted even his own partisans."

It is not necessary, however, to rest solely on the verdict of historians, for we have Cumberland's own declaration of his principles in regard to war. Before the battle of Culloden he wrote to the Duke of Newcastle: "All in this country are almost to a man Jacobites, and mild measures will not do." And after the battle he wrote again to the same peer: (Cox's "Administration of Pelham") "I am sorry to leave this country in the condition it is in; for all the good that we have done has been a little blood letting, which has only weakened the madness but not at all cured it, and I tremble with fear that this vile spot may still be the ruin of this island and of our family." This "little blood-letting" represented the ruthless massacre of wounded, the violation of women, the burning of their homes and systematic robbery by the whole army from the Duke down. When President Forbes of Culloden, whose humanity was the one bright spot in the affair, protested against the violation of all law in this barbarous treatment of the Highlanders, the Duke replied: "What laws? I will make a brigade give laws."

ONE INCIDENT in this horrible affair is of especial interest to Canadians, since it concerns the person of General Wolfe, the conqueror of Quebec. Wolfe was an officer in Cumberland's army, and in command of a division at Culloden. The incident is thus related in Chambers' "History of the Rebellion": "As he (Cumberland) rode along among the dying and the dead, he perceived a young man—Charles Fraser, the younger, of Inverlachie, who held a commission as Lieutenant-colonel of Fraser of Lovat's regiment—who was lying wounded on the ground, but who raised himself up on his elbow as the Duke passed. The Duke inquired of him to whom he belonged. 'To the Prince' was the undaunted reply. The Duke instantly turned to Major Wolfe, afterwards General Wolfe of Quebec fame, who was near him, and desired him to shoot 'that insolent scoundrel.' 'My commission,' said Wolfe, 'is at your disposal, but I cannot consent to become an executioner.' The Duke, perceiving a common soldier, inquired of him if his piece was loaded. The man replying in the affirmative, he commanded him to perform the required duty, which was instantly done."

FURTHER, by Cumberland's orders, the day after Culloden, his men went out to the battlefield and shot all the wounded. They searched the houses and any unfortunate soldiers who were found being sheltered shared the same fate. A party of 19 wounded officers who were unable to follow the retreating army of the Prince took shelter in a wood near Culloden House, and the steward of Culloden House gave them such assistance as he could at the risk of his life. They were discovered, and regardless of their wounds, and the agony they were suffering, were shot in cold blood.

THESE ARE but specimens of the atrocities perpetrated by Cumberland, to extenuate which, if extenuation were possible, a forged order purporting to have been issued by Lord George Murray was circulated broadcast. This order which contained instructions for a general massacre of all English prisoners was proved beyond doubt to be a forgery. On the contrary, throughout the entire Rising Prince Charles Edward and his troops behaved with marked kindness and chivalry to wounded and prisoners alike. It is, therefore, too late in the day and there is too great a mountain of testimony to Cumberland's brutality, to now attempt his rehabilitation. He well earned the title "Butcher" and it will stick to him forever.

Affability and meekness are very powerful virtues in gaining souls to God.—St. Vincent de Paul.  
 If you are looking for the darker side of human nature, its shadow will fall the heavier on your pathway.

**"THE MCGEE FAMILY"**

In proposing the health of "The McGee Family" at the recent centenary celebration the Honorable Chief Justice Latchford gave this very interesting account of the immediate relatives of the great patriot-statesman:

Your Excellency, Mr. Chairman, Ladies and Gentlemen.—When requested by Mr. Murphy to propose the toast of The McGee Family, he warned me that it would come late in the evening. From this I inferred that my remarks should be as brief as possible.

I hope, therefore, to avoid saying anything that will trench upon what has been said tonight by the eloquent speakers who have preceded me regarding Thomas D'Arcy McGee as a Canadian statesman and one of the founders of that great confederation which, as a boy, I heard rung in by the bells of this city when returning to my home from my first little triumph as a student at midnight of the 30th of June, 1867. I shall omit referring to his supreme and versatile genius as a journalist, patriot, historian, poet and orator and adhere as closely as possible to the text assigned to me, the McGee Family.

That is, in itself, a larger subject than might occur to one at first sight, because if I had to deal with the McGee family as it ought to be dealt with, I should have to advert to the history of the Clan in the various forms the name McGee assumed. I should have to go back to the muster rolls of the Irish brigades in the service of France. The latter I have done. I found in Dillon's Brigade and others of the famous regiments that England lost, much to her King's regret, the name of McGee after McGee. And further, upon the list of Spanish nobles I found four members of the McGee family who had attained distinction. I did not investigate their activities in the other countries over which the Wild Geese flew from Ireland, and in which they left their bones, as has been said, from Dunkirk to Belgrade.

I pass to the particular family of Thomas D'Arcy McGee himself. They were of good, honest, fighting blood, as McGee himself was proud to state. He was born, as you have been told, on the shores of Carlingford Lough—beside its storied and stolen waters—and looked out, when first he was capable of appreciating beauty on one of the fairest scenes in that island of fair scenes—the placid lake, the cultivated and singularly verdant slopes swelling up to the mountains of Mourne, whose purple or misty summits banded the northern horizon. And by his loved Mother's knee and from her lips, all too soon to be cold in death, he heard the legends that induce high thoughts and noble deeds, as has been said here tonight,—legends of saints and warriors, of heroes like Grace O'Malley and Queen Maeve. Where, I ask, in the folk lore of any nation exist tales so inspiring as those that Irish Mothers had to tell? Never elsewhere I venture to say were there such examples of love and faith, fearless enterprise, mournful failure and wistful hope that however long deferred sprung as it still springs eternal in the Irish breast. Never I am sure, was there a mind more receptive of the story of his country and its people than that of the child, D'Arcy McGee.

As has been stated to you by a previous speaker, McGee passed with his family to Wexford at an early age. The journey to that old town of piteous history was saddened by an accident which deprived him of his mother. In his heart her memory was always enshrined, and he rendered her immortal for others by the remarkable lines which he wrote in later life on her grave—neath Selskar's ruined pile. Of his domestic life in the new home we know but little. From what we of Ottawa know of one brother, we should all, I think, like to know more of the others, the sailor, Lawrence, who was lost at sea, and the soldier, James, who maintained in the adjoining republic the traditions of his fighting race and attained the colonelcy of one of the Irish Brigades led by Thomas Francis Meagher—"Meagher of the Sword" with whom, as with Davis, Doherty, Mitchell, Devin Reilly, Gavin Duffy, Smith O'Brien, and others of that brilliant galaxy of patriots, McGee was associated when he was called back to his native land in 1845 after a brief sojourn in America.

It was during the hectic period of the Young Ireland Movement that he won for his bride Mary Caffrey, a woman in every respect worthy of his deep abiding love. They went to live in one of the beautiful suburbs of Dublin. We can only imagine how happy that little home must have been. But the happiness was rudely interrupted. Within a year after his marriage, with a price upon his head, the young husband had to fly from home and country—from Ireland and his loved and loving wife. He gave some expression to his feelings when after reaching Boston he wrote:

"I left two loves on a distant strand,  
 One young and fond and fair and bland,  
 One old and fair and sadly grand,  
 My wedded wife and my native land."  
 A few years later he was joined by his wife bringing with her, as he