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 (Rev. James T. Foley, D.D.,
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THE BIRTH OF FASCISM
 II.

When Leninism was at the very height of its power and, in the sober judgment of many competent observers, was a real and imminent menace to the civilized social order of Europe it received its greatest check, if not its death-blow, from the organized national spirit of Italy. As was shown in our last article this sinister force had eaten into the very vitals of Italian national and social life, Cipriano Giacchetti in "Fascismo Liberatore" depicts in a sentence or two the two protagonists in the world drama of the twentieth century: "All the great moments of destruction and reconstruction in the history of the world have yielded one colossal figure, ruling the age and holding it in a titanic grip. Two such figures have emerged out of the European War—Lenin and Mussolini. It is our faith that Mussolini will work as great good for humanity as Lenin has worked evil." In the Anglo-American Review, May, 1921, in an article entitled "Bolshevism and Fascism in Italy," an Italian writer thus indicates the evils from which his country was saved: "Whoever lived in Italy between July, 1919, and June, 1920, knows by what a hair's breadth the country escaped being thrown into the most appalling anarchy beneath the oncoming tide of Leninism."

Condensing and quoting the author of "Mussolini, The Birth of the New Democracy" we shall show how the great Italian patriot worked out the national and social salvation of his native country.

At the moment when the powers of irreligion, of destruction, of disintegration, seemed about to triumph, the genius of Mussolini devised the means by which Italy was saved and her national and social life restored and made wholesome. He recognized that the tyranny of Leninism was a thing as false as the lies upon which it was built. It was therefore essentially vulnerable. He never doubted the ultimate triumph of truth and justice and he recognized what was necessary for their recovery. As Signor Pellizzi, the representative of Fascism in England, has said: "Mussolini grasped that the restoration of the religious and patriotic life of the country must precede the regeneration of Italy."

Strong in this faith, Mussolini won his people back, city by city, village by village, from the Leninist clutch, fighting the Red dogmas by the power of the Press, by fervent appeals to gatherings of the people, above all by the heroic energy of the little groups of sternly disciplined young ex-servicemen whom he gathered together during those two years of danger for Italy—groups, to quote again the writer in the Anglo-American Review, "who rushed into the breach to meet the oncoming tide of Leninism with the same ardor that had sustained them in the trenches and, during the attack, replanting the national flag in places where the Leninists imagined they had abolished it forever for their own red banner."

The original groups of the Fascisti were largely composed of men of the Arditi—the Italian storm-troops, volunteers during the War, for the most difficult and dangerous duties; men "fearless, ready to take any risk, to head any forlorn hope," and accustomed to the most severe training.

It is essential for the understanding of Fascism to realize that Italy was already in the throes of revolution when Mussolini, her great son, restored her to order, security and loyalty, by methods that startled a world accustomed to seek political salvation through the ballot-box. Italy, suffocating under the hand of

Lenin, needed remedies more prompt and efficacious than those of elections swayed by Red oratory, by a Red press, and by a Red bureaucracy. Mussolini himself from the first always repudiated revolution. On the day that the King called upon him to form a cabinet, he sent this message to America: "Our methods are not illegal. Our constitution, and our laws, had been ignored, owing to the election to the Chamber of Deputies holding subversive views, and to the weakness of Ministers. The Italian Parliament, and the country, had become disordered. The Fascisti decided to restore order, and to make the constitution once more effective. If disorder occurs in an American city, and the police fail to cope with it, private citizens are bound to come to their assistance; they are not acting illegally when reinforcing the power of the authorities, who prove incapable of imposing respect for the law, or indifferent to the execution of their duties."

This, at first blush, may seem to come dangerously near the principles professed by the Ku Klux Klan; but a little reflection will show that the cases are radically and essentially different. The Fascisti groups had absolutely no politics. Under the leading of Benito Mussolini their motto and inspiration was solely "God and my country." Their methods, like their spirit and purpose, were the very antithesis of the masked cowards of the Klan. They scorned the comparative safety of secret societies; they wore, at all times, either their corps uniform or their badge, and went as marked men. Against the Communistic tyranny which terrorized the Italian people they fought with a joyous medieval humor, coupled with a fiery zeal; and when one of their number fell—more than two thousand Fascisti gave up their lives in the struggle to liberate Italy—they carried their honored dead uncovered to burial.

Mussolini was no revolutionary. Under his inspiration Italy, drawn back from the brink of the moral and economic abyss of Leninism, has returned to the principles of Christian civilization.

THE CATHOLIC TRUTH CONFERENCE

The recent annual Conference of the Catholic Truth Society of Canada is the fourth held. Three years ago the Montreal Branch of the Society initiated these gatherings. A year later the Winnipeg Branch developed the Conference into a huge Catholic demonstration. Last year the Ottawa Branch by broadcasting the Conference through the press made it known to all Canada. And now, September Ember week, Toronto, the headquarters of the Society, conducted successfully the fourth of these pleasant and purposeful gatherings.

The Pontifical Mass celebrated in St. Michael's Cathedral by His Excellency, the Apostolic Delegate to Canada, formed a truly Catholic opening for the Convention. A solemn procession of the bishops, priests and seminarians was the one thing lacking.

If, however, Toronto's streets missed this spectacle within the cathedral the glorious liturgical function was sufficient to raise up the hearts of the mighty congregation. The sermon of the Bishop of London, by its frank, contrite examination of conscience, curiously anticipated the tone of the whole Conference; a public avowal of shortcomings for the purpose of remedying them. More zeal, more of the fire of the love of Christ—that is what this fearless bishop demanded of all, from the youngest school-child to the oldest prelate.

Another bishop of the Church Militant, Right Rev. Joseph Schrems, of Cleveland, described in Columbus Hall that night how the Catholics of the United States were combatting the great evils of the day. He showed advantages to Mother Church of the National Catholic Welfare Conference, telling his tale with characteristic enthusiasm and eloquence. One regretted that this mastery oration was not delivered in Toronto's largest hall. A Catholic Truth Conference can without the slightest risk be conducted on the largest scale possible. Here it may be remarked that the Toronto daily press failed, either through lack of newspaper enterprise or through religious prejudice, to give anything like an adequate report of the Conference. Compare the paltry paragraphs they devoted to chronic-

ling the proceedings of this National Catholic Convention with the enormous publicity accorded the General Assembly of a Protestant Church! We believe that this can be remedied another year.

The chief purpose of a Conference is to confer. How much of this was done in Toronto? First of all the most important "conference" was the annual meeting of the Catholic Truth Society of Canada. The difficulties relating to finance and organization were very frankly discussed. The presence of four bishops at the meeting shows the importance the hierarchy attaches to the success of this society. A peculiarly difficult problem was the choice of a president. The distinguished Catholic scholar who held that post last year, Sir Bertram Windle, was unable to continue in office. Fortunately a providential solution was found. Rev. Father F. J. O'Sullivan, of Port Hope, a name well known to the readers of THE CATHOLIC RECORD, resigned his parish for a year to give all his time to the work of President of the Catholic Truth Society. That he may be able to enlist the effective cooperation of the parish priests of English speaking Canada and make the C. T. S. a household word in this country is the prayer of THE CATHOLIC RECORD. Fortunately Sir Bertram Windle, as honorary president of the society, chairman of the Publication Committee and Editor of the Pamphlet-Guide, will be as active as ever in the society.

Apart from the annual meeting the members of the society had their opportunity to "confer" chiefly in the discussion which was scheduled to follow the afternoon papers. To insure this a speaker was chosen in advance to introduce the discussion. Unfortunately only one afternoon was there a public discussion. This was due partly to the length of the papers and partly to the fact that some of those who were supposed to introduce the discussion, instead of discussing for five minutes on their feet the paper just read, delivered a long address, prepared in advance, which did not always have even the merit of being on the subject. A perfect example of a brief paper, delightfully prepared in a provocative manner for the purpose of eliciting a spirited discussion, was the one read by Father Michael Cline on the Catholic Press. Yet it was nine minutes to six before the floor of the house had a chance to speak and then it was too late. Perhaps the most practical comment which might be made on Father Cline's idealistic picture of a Catholic super-editor would be to say that it is a pity that one who can wield a pen so ably as Father Cline should have declined the offer made him some time ago by THE CATHOLIC RECORD to join our own staff as an associate editor.

In conclusion, the Catholic Truth Society of Canada, whose primary purpose is to print and distribute Catholic literature, is here to stay and not the least important result of its annual conferences is the number of bishops, priests and lay men and women who thereby become its enthusiastic apostles.

THE WISDOM OF EARLY MARRIAGES

BY THE OBSERVER

Young people seem to be afraid to get married. They want to be sure first of having all those things which seem to them to be indispensable for their happiness.

At the risk of seeming to criticize that sex which it is always dangerous to criticize, we want to say that possibly the young women are most to blame, in one sense. In another sense, however, they are less to be blamed than the young men.

In the first place, young women are quicker to turn a mere convenience into a necessity of life. We mean that, having become accustomed to having a certain little luxury, they find it harder to do without it than a man does. That statement may be disputed by the fair sex; but we think it is correct. But, in fairness to them let it be said that they have more excuse for such an attitude than the men have.

Few women, unless they have worked in a business occupation, have any clear idea as to what it means to wrest a thousand dollars a year from the world. Men have that knowledge; but instead of informing their women folks, their vanity impels them to take a light and boastful attitude in the company of their relatives and friends

of the other sex, and they too often succeed in creating the impression that it is a very easy matter to make a fine living and that there must be something lacking in the young man who cannot do it and do it quickly.

Thus, the natural love of women for luxury and the vanity and boastfulness of the man, unite to set up a false standard of what is thought to be the least that a young couple can start married life upon. This is a pity. Men and women pass the period of their freshness and vigor and health unmarried; and if they marry afterwards, they lack what can never be theirs again, the buoyancy and optimism of the early twenties which can do more to clear away clouds from the horizon than even a bank account.

We can see lips curl when we suggest that anything in the world can be a better security against unhappiness than a bank account; but we are right all the same. There is a calculating spirit in young people nowadays which they think is really caution but which is really rank cowardice. In fact it is worse than cowardice; it is a lack of faith. It seems to be still necessary to remind some people that God did not plan a world of old maids and old bachelors waiting for someone to assure them that they will never be hard up; and if our fathers and mothers had waited for that, there would be a very small population in Canada today. The people in Canada who are best off in money and possessions, man for man and woman for woman, are the French Canadians. They get married in their teens. Here in a paper that is on our desk is a photo of a typical French-Canadian family; a father only forty-five years old and his wife about the same age are sitting surrounded by their fourteen children, the oldest of whom is only sixteen. There are hundreds of such families in Quebec. Yet it is absolutely impossible that the fathers and mothers of such families should have had any assurance before their marriage that support would be forthcoming for fourteen children; they simply went on in the course for which God created the human race, and trusted God to be good to them.

God created the human race that it might propagate itself so that He might put souls into the bodies of men and women to be saved by human co-operation with Him and sent back to glory and enjoy Him forever and forever in Eternity. Men and women act as though that Divine plan were no business of theirs, and they presume to do the whole work of arranging for their own future happiness, not trusting one smallest part of it to Him. And then they complain to high heaven when things turn out for them not quite so well as they had figured it out. The largest families in Canada are the best off, family for family; that is the families of Quebec.

People will say, perhaps, that the French Canadians are economical; well, if that were the sole explanation, it would be a very admirable explanation, a condition which all other Canadians would do well to make their own. But is not the French Canadian economical because he intends to live as God intended him to live and he is determined to make ready for a large family? And is it not a fair Catholic conclusion that the Catholic who lives as God planned that men should live is likely to get assistance from God even in this world?

But too many young people today have more faith in money than they have in God.

NOTES AND COMMENTS

IN OUR remarks last week on Dornoch Cathedral we find that, away from our books, we stumbled somewhat in stating that Gilbert, Bishop of Moray in the thirteenth century, is not a canonized Saint. Further research shows that while he is not ordinarily referred to as such, his name does appear on the old Scottish Calendar. This, however, but gives added emphasis to the incongruity of the commemorative ceremonies outlined.

THE FOURTH ANNUAL Conference of the Catholic Truth Society of Canada, convened in Toronto last week, was by general consent the most successful yet held. It was, in addition, the most notable gathering, in which both clergy and laity participated, ever assembled in English-speaking Canada, and constituted a clear intimation to the

world at large of the oneness in ideal and sentiment which in this widely scattered Dominion bind priest and people in a common bond pledged to the common welfare.

THE CONFERENCE WAS notable also for the eminence of its participants from beyond the national boundaries. The inspiring address of the Bishop of Cleveland was a feature in itself; the several addresses of Mr. Michael Williams of New York (an expatriated Canadian come home after years of wandering, to his own) were entirely out of the ordinary and the illustrated lecture on the "System of the Stars," by Rev. A. L. Cortie, S. J., of Stonyhurst Observatory, one of the leading astronomers of the day, would have dignified any gathering. Yet, one of the daily papers disposed of this latter in a two-line paragraph.

THREE HISTORICAL events recently commemorated may serve as reminders (were any needed) how preponderately Catholic "first things" in Canada are. The unveiling of a memorial cairn near Port Dover, on the site where the two French Jesuit missionaries, Fathers Dollier de Casson and Rene de Galinee spent the winter of 1669-1670, is first in order if not in importance. Their sojourn a century and a half ago on the bleak shores of Lake Erie, as they then were in wintertime, marks the first advent of the white man at that particular section, and vividly recalls the intrepid labors of these pioneer missionaries who first made known the rich resources of the country and paved the way for prosperous generations to come. But even more so it marks the first coming of the Cross in southern Ontario. In this event, therefore, Catholics may particularly rejoice and point to with legitimate pride.

THE COMMEMORATION of the founding of Kingston is in the same category, though not so exclusively ecclesiastical. But Frontenac was a dignified French gentleman, and a good Catholic into the bargain, and as with the first founding of Quebec and Montreal his taking possession of the site in the name of the King was signalized by the erection of the Cross and the dedication of the City-to-be to the King of Kings. So with the planting of the Standard on the slopes of Mount Royal over a century before. This fact should be made more of by Catholics than it is, and should furnish a greater, zest for historical studies than they have ever yet enjoyed, among them, at least in Ontario.

A STUDY of the Protestant Seminaries in the United States, says America, has just been concluded. It was made under the auspices of the Institute of Social and Religious Research, and the report now appears in a volume of 450 pages under the title "Theological Education in America." The investigation discloses that there is no dearth of students for the ministry, but that they are to a large extent of a mediocre character, without adequate preparation or sufficient natural ability. Of the 9,000 theological students in the whole Republic, this Report finds that less than half have college degrees, and that of the 161 seminaries surveyed, some do not even list high-school graduation among the qualifications required for entrance upon the study of theology.

TO QUOTE from the Report itself: "Relatively few seminaries scrutinize carefully the academic preparation of incoming students in terms of standards usually prevailing elsewhere. . . . Many of the men not only do not have the previous training usually demanded; they do not have the native ability to carry on successfully so important a task as that of the ministry. They are often mediocre men. In many cases they are men who have failed at other kinds of work."

THIS STATE of affairs, taken in conjunction with the decline of dogmatic teaching, and of church-going may safely be put down as one of the antecedent causes of the phenomenal growth of the Ku Klux Klan across the line. The unity of the Catholic body and the steady onward march of the old Faith, notwithstanding lamentable leakages, must necessarily stir up demonstrations of animus and Creed-hatred where it lies dormant, but alive, always.

"A THOUSAND years is but a day in the sight of the Catholic Church," says the London Morning Post, commenting on the policy of the Vatican. "The Vatican is under no necessity to be in a hurry. It is the one power on earth today which is continuous, irresponsible, impersonal—owing account to none, dependent for its existence and policy on the cleverness of no single man, or the caprices of no mob of men. A thousand years, in its sight, is as one day. It can afford, in a world of unproven democracies, to bide its time."

MISSION OF CHURCH TO THE FAITHFUL

Paper read by Right Rev. P. T. Ryan, Bishop of Pembroke, Ont., at C. T. S. Convention

"Going therefore teach (better, make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

These words of Our Lord to His Apostles, Matthew xxviii., indicate that the procedure followed by Him in His public ministry, is also that laid down by Him for His Church. Declaring His Divine Mission and His Divine Personality, He attracted disciples unto Himself; and then explained to them what they had to believe and practise in order to have life everlasting. The Church has a mission to those that are not of her fold; it is to bring them into that fold; so that there may be but one fold and one shepherd. It is there after her mission to teach them the faith and the moral precepts that have been confided to her preaching by Christ.

The mission of the Church is like unto that of Jesus Himself. Jesus was divinely sent into the world; to the world. "The Father hath sent Me;" "The Father, who hath sent Me," are equivalent expressions, were continually issuing from the mouth of the Saviour of the world during the days of His public life upon earth. "God sending His own Son;" "God sent His Son," declares Saint Paul, echoing the same truth.

The Church is sent by Jesus. "As the Father sent Me, I also send you," are His words. (John. xx., 21.) Though His own visible ministry was practically restricted to the Jewish nation, the field of Christ's mission is the whole world. "The Father had given all things into His hands;" "thou (i. e. the Father) hast given Him power over all flesh;" All power is given to Me in heaven and in earth. (John. iii., 35; xvii., 2; Matthew. xxviii., 18.)

The field of the Church's mission is as universal and unlimited as that of Christ. "Going therefore teach ye all nations;" "Go ye into the whole world, and preach the gospel to every creature." (Matthew, xxviii., 19; Mark, xvi., 15.)

The ministry of the Church is then the continuation and the completion of the visible ministry of Christ. Though He had all things given into His hands, though all power was given Him in heaven and in earth, yet His inscrutable Providence decided that as long as He Himself was the visible minister of His plentiful redemption, His ministry should be exercised only in, and in behalf of, that little corner of earth called the Holy Land, and for the benefit of the little nation which was up to that time the chosen people of God. To exercise His visible ministry in its fullness, to bring into action that "power over all flesh," that unlimited power (all power) given Him "in Heaven and in earth," in a manner unchecked by any geographical boundaries or national limitations, He set up His Church, of which He made His Apostles the charter-members. They were to be witnesses unto Him, not only "in Jerusalem, and in all Judea, and Samaria," but "even to the uttermost part of the earth." "Penance and remission of sins" were by them to "be preached in His name," beginning at Jerusalem "indeed but also unto all Nations;" and their mission and their authority were to continue and to be fulfilled and exercised through the perpetuity of the Church, "all days, even to the consummation of the world."

Jesus was divine. He was not simply "a man sent by God," like John the Baptist; He was Himself God Incarnate, dealing visible and in human ways, with men, whom He came to save. Not merely did He give testimony to the Light; but He was Himself the Light. Not only could He say of Himself that the Father had sent Him, but also "I and the Father are one;" He that seeth Me, seeth the Father also.

In like manner, there is an identity between Christ and His Church, so that she is, as it were, an incarnation of Jesus and of the Holy Ghost. "He that heareth you, heareth Me; he that despiseth you despiseth Me." "Behold I am with you all days, even to the consummation of the world." The Holy Ghost, according to the promises made by Jesus to His Apostles, (John xiv.,) teaches the Church all truth, and abides with her forever. Surely, if it is eternal life, to know the true God, and Jesus, whom He sent, it must also be eternal life to know Jesus Christ, and the Church, whom He sent. To believe constantly in God, one must

believe in Christ; to believe constantly in Christ, one must believe in the Church. As Christ said to His Apostles: "You believe in God; believe also in Me;" so the Church says: "You believe in Christ; believe also in Me."

As an introduction to the subject to this paper, "The Mission of the Church to the Faithful," we insist upon the foregoing expose of the character of the Church's Mission. For the fundamental duty of the Church to the faithful, is to insist upon her Divine Mission; just as it was fundamental for Jesus Christ to declare that He was sent by the Father and also that He was a Divine Person; and to this basis truth secure and retain the assent of His disciples. If our Lord had said, or given to understand that He was merely a good-meaning man, who had read Moses and the Prophets, and felt impelled to explore His compatriots to model their lives after the precepts of the Pentateuch and the warnings of the Prophetic Books; if He had been willing to put Himself in the same class with Judas the Galileite and Theodas, and other enthusiasts, He might not have been crucified. But He "spoke with authority," a divine mission and a divine personality possessed by Him. Even John the Baptist was not worthy to loose the latchet of His shoes. John was not the Light, but was to give testimony of the Light; which was Christ. But the same Jesus, who said of Himself "I am the Light of the World," and would not allow that title to His holy Precursor, said of His Apostles: "You are the Light of the World." Consequently the Church, with all the due allowance for the good faith of those who reject her claims, that was shown by Christ Himself, when He said: "Father forgive them, for they know not what they do," must declare and insist upon those claims, as Christ declared and insisted upon His own Divine Mission, His Divine Personality, and His consequent Divine authority. And she must preach to her members that their discipleship in her, their allegiance to her doctrine and her laws, is a duty to Christ Himself and at the same time, a privilege, which the Kings, the Prophets, and the Just of the Old Law, would have given their lives to possess. (Luke, x., 23, 24; Matthew, xiii., 16.) Even that greatest prophet among all that are born of women, John the Baptist, yields in dignity to the lesser in that Kingdom of God, the Church, which he came to announce and to prepare. Luke, vii., 28. In the Church is fulfilled the prediction referred to by Christ: "And they shall be all taught of God." John vi., 35; Isaiah, Lii., 13—and the inspired declaration of the Psalmist, also cited by Our Lord: "I have said: You are gods; and all of you the sons of the Most High." (John, 10; 84; Psalm lxxxi., 6.)

Within her, and through her divine ministry, her children have a divine voice in her teaching, the Eucharist, a divine food, in Holy Communion, a divine act of worship, in the Holy Mass. Woe to them, should they make light of all this, or should their lives not be in harmony with their dignity and their advantages.

To the Catholic whom she has made her disciple, it is the mission of the Church, as it was the mission of Christ, to bring home insistently that there is an Eternal God, Creator of all and Judge for all; that there is a soul immortal, made to the image and likeness of her Creator; that there is a future life everlasting, in its unending joy, a reward; in its unending sorrow, a punishment, for the faithful or unfaithful soul, from the God, the Eternal Judge, to whom she is responsible, and who will render to every man according to his works. She must insist, in season and out of season, upon the awful truths, of the supreme moment to man, that the immortal soul may be saved, that is rendered permanently worthy of everlasting life and happiness; or that she may be lost, that is made deserving of everlasting misery. If the soul would be saved, she must be sanctified, by the graces of the Sacraments, by the practice of virtue, by successful resistance to sin. "This is the will of God," says St. Paul, "your sanctification." In season and out, must the Church proclaim that to sanctify and save the soul, is man's principal work, which if it be left undone, nothing is of any account. To lose our immortal soul, to live a life that exposes us to that loss, is the greatest of all misfortunes, to be compensated for by worldly gain. "What shall it profit a man, if he gain the whole world, and suffer the loss of his own soul," asks He who came into this world, and shed His Blood, that souls might be saved. Mark, viii., 36. It is the mission, then, of the Church to see that her children be not so attached to riches, pleasure or worldly advantages, as to neglect the one thing necessary. And this she must always regard as more important than any social reforms or material progress. The world often sneers at this preaching. Not long ago, some one wrote in a letter to the public press, that the doctrine of the immortality of the soul is the great hindrance to progress. As though the men who contributed most to even material progress in