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LONDON, SATURDAY, OCT. 31, 1925

THE CHURCH OF GOD

The central, basic fact and truth
of Christianity is the Incarnation:
the assuming of human nature by
the eternal Son of the eternal God.
Conceived of the Holy Ghost, and
born a helpless babe in the stable at
Bethlehem, subject to human infirmities
throughout His human life, He yet
remained God omnipotent and omniscient;
to whom nothing was impossible,
nothing past, present or to come, was
unknown.

There are those, nowadays, who
deny the divinity of Jesus Christ,
deny His infinite power, His infinite
knowledge, and still call themselves
Christians, even call themselves
ministers of the Gospel of Christ.
With these masqueraders and the
vagaries of their modernism we
have, for the moment, nothing to
do. The Catholic Church now as on
the day of Pentecost teaches the
stupendous truth of the Incarnation;
and with unwavering faith she
will ever hold this beacon-light
before mankind until time shall be
no more.

But countless thousands of souls
outside of the visible body of the
Church—perhaps through no fault
of their own—still tenaciously cling
to the basic Christian truth of the
Incarnation.

We need to appreciate, writes
Father Elliot, that the doctrine of
the Incarnation is not a hard one to
accept. There is no revolt in the
natural mind against the thought
of God becoming Man. It is not a
thought which arouses aversion in
us. Indeed, we give it welcome.
That man should be raised to a partici-
pation in the divine nature is a
difficult thing to understand, if the
word is meant to imply a full and
clear comprehension. But the
human race or any part of it has
never felt it to be incredible.

The sense of want in man is of
such a depth as to be the universal
argument for his need of more than
human fruition, and in the moral
order it is the irrefragable proof of
both his native dignity and his
natural incapacity so to demean
himself as to be worthy of it. This
want is implanted in man and it
attests the need of God in a higher
degree than nature can provide.
God plants this yearning in the
human soul as a gift superadded to
the high endowments of innate
nobility.

The best spirits God ever made
have always felt this huge universe
no bigger than a bird-cage. But
during the ages prior to Christ's
coming human aspiration had beat
its wings against the sky in vain.

Cardinal Newman makes Agellius
say to the yet heathen Callista that
"the Christian religion reveals a
present God, who satisfies every
affection of the heart, yet keeps it
pure." A present God: less than
this were a revelation unworthy of
God to a creature instinct already
with supernatural divine question-
ing. A present God is God
possessed; He is one with the be-
loved. And this means the change
from the relation of Creator and
creature to that of Father and son.

Human life is never known in its
solemn and overpowering reality
till it is known as destined to union
with the life of God. So the
Psalmist: "My soul thirsts for
Thee, oh! how many ways my flesh
longs for Thee, O Lord my God."

"The dignity of man suggests the
possibility of the Incarnation; the
aspirations of man suggest its
probability; the degradation of man
cries out for it, and implores its
immediate gift. As a matter of
fact, the entire human race has ever
expected that God would come
among men. The ignoble taint of
idolatry is thus palliated—a vice so
widespread and deeprooted that
without palliation it were fatal to
humanity's claim of dignity."

In these days when men, regarded
as thinkers, set bounds to divine

omnipotence, and look upon their
own views of the universe as the
nearest thing possible to omni-
science, the foregoing argument,
which we have condensed from
Father Elliot, may be denied its
due force; but this can only be
done by denying that the things of
the human mind, the aspirations of
the human soul, are not as real as
the things discerned by the human
senses. And present day sophists
generally disguise such stark
materialism with vague and evasive
rhetoric.

But for the most matter-of-fact
minds the historical proof of the
Incarnation is absolutely conclusive.
To prove that any being comes from
God on a special mission miracles
are required; that is to say the
special display of the divine power.
Much more necessary are they if He
claims to be God Himself. We
affirm Jesus of Nazareth to be true
God, the Creator and Lord of all
things, begotten of the Father
before all ages, and one and the
same being with Him, born of Mary
in the fulness of time; in essence,
power, wisdom, goodness, and joy
true God.

Now the supreme proof of Christ's
mission and claims is His resurrec-
tion from the dead.

The Apostles were men of hard-
headed common sense; slow to
believe; so bewilderingly slow that
we find it hard to understand; no
wonder the Master upbraided them
for their little faith. And yet
these hard-headed, sensible, entirely
human men were finally convinced
and believed with an absolute faith,
and, in life and in death, never
wavered in their testimony to the
truth. St. Paul tells something of
the cost of such testimony:

"Of the Jews five times did I
receive forty stripes, save one.
Thrice was I beaten with rods: once
I was stoned; thrice I suffered ship-
wreck: a night and a day I was in
the depth of the sea. In journeys
often, in perils of rivers, in perils of
robbers, in perils from my own
nation, in perils from the Gentiles,
in perils in the city, in perils in the
wilderness, in perils in the sea, in
perils from false brethren; in labor
and painfulness, in watchings, in
hunger and thirst, in many fastings,
in cold and nakedness."

If any human testimony can be
convincing, then the lives and deaths
of the Apostles as well as their
words are proofs of their sincerity.

St. Paul is clear and unequivocal
as to what the Apostles believed
with all the intimate conviction of
which the human soul is capable:

"For I delivered to you first of
all, which I also received: how that
Christ died for our sins, according
to the Scriptures; and that He was
buried; and that He rose again the
third day according to the Scrip-
tures; and that He was seen by
Cephas (St. Peter), and after that
by the eleven. Then was He seen
by more than five hundred brethren
at once: of whom many remained
until this present; and some had
fallen asleep. After that, He was
seen by James, then by all the
Apostles; and last of all, He was
seen also by me, as by one born out
of due time. For I am the least of
the apostles, who am not worthy to
be called an apostle, because I per-
secuted the Church of God. But by
the grace of God I am what I am;
. . . for whether I or they;
whether I, or they; so we preach,
and so you have believed. Now if
Christ be preached that He arose
again from the dead, how do some
among you say, that there is no
resurrection of the dead? But if
there be no resurrection of the dead,
then Christ is not risen again. And
if Christ be not risen again, then is
our preaching vain, and your faith
is also vain."

Though outside of the Catholic
Church there are those who still
have a firm belief in the Incarnation,
to the Catholic it seems strange
that they do not see the obvious
implications of that great funda-
mental Christian truth. It is not
for us to judge them; indeed, we
are expressly forbidden to do so;
that we can safely leave to the
Searcher of hearts. But there is a
very distinct groping after that
unity of Christendom for which
Christ prayed. Many discern dimly
the One, Holy, Catholic and Apostolic
Church. They see it dimly
because the clouds and mists of
inherited prejudice obscure their
vision. But all their yearning and
groping and striving for unity is,
consciously or unconsciously, bring-
ing them nearer to Christ's own
divine plan of Christian unity,
clearly outlined in the Gospel.

In the Gospel of St. John, after
He had proved His divinity by ris-
ing from the dead, our Lord said to
His disciples: "As the Father has
sent Me, I also send you. When He
had said this, He breathed on them,
and He said to them, Receive ye the
Holy Ghost. Whose sins you shall
forgive, they are forgiven them;
and whose sins you shall retain, they
are retained."

In St. Matthew the same idea of
divine authority transmitted to men
by the Christ whose own divinity
had just been proved is thus clearly
conveyed: "And Jesus coming,
spoke to them, saying: All power
is given to me in Heaven and on
earth. Going, therefore, teach ye
all nations: Baptizing them in the
name of the Father, in the name of
the Son, in the name of the Holy
Ghost, teaching them to observe all
things whatsoever I have com-
manded you: And behold I am
with you all days, even to the con-
summation of the world."

It is hard to understand how even
prejudice and traditional bias can
obscure the clarity or lessen the
force of these words. Our Lord
spoke unmistakably as God. He
confers on His chosen followers
powers which He, as Godman, has
received from God. In virtue of
those divinely derived and divinely
bestowed powers He bids them go
forth to teach all nations—with no
exception—a definite body of truth,
not picking nor choosing nor leav-
ing; and he assures them that
throughout that teaching mission
He will be ever with them, to guide
and protect those whom He has
sent to teach in His name as long as
the world shall last.

That is the Catholic Church.
Divine in its origin, divine in its
mission, it does and must claim pro-
tection against error in its teaching
in virtue of Christ's divine promise
and guarantee.

PERSECUTION CONTINUES

By THE OBSERVER

That some of the persecutors in
France are still after the Church,
despite the professions of toleration
made by others a short time ago, is
not surprising. The Church has
always been persecuted and always
will be. In England, in France, in
Scotland, in Ireland, in Spain, in
Portugal, in the Spanish American
countries of the new world, in the
United States, in Russia, in the
Balkans, in Turkey, in Holland, in
Germany, in every country and in
every age, the Church of God has
experienced the persecution which
was inflicted on her Divine founder
Jesus Christ.

All the civilization that the world
has, it owes to the Catholic Church;
and so far from being grateful for
that civilization, it is, and always
has been, the habit of nations and
rulers of nations, to turn the hand
of organized civilization against the
great benefactor without whom the
world would still be in darkness and
in barbarism.

The Catholic Church built and
rebuilt the structure of European
civilization. She turned the pagan-
ism of the Roman Empire into
Christianity; and when that Empire
was borne down by Asiatic barbar-
ians, she turned to do the work
again, and in the course of time she
turned that Asiatic barbarism into
Christianity.

The proudest cities of Europe are
built on the sites of the old Catholic
monasteries which were the first
rallying points for ordered and
settled civilization, where first the
barbarian was induced to live a
regular and ordered existence, and
to give up war and migratory habits
for the life of agriculture, and to
give up movable tent for perman-
ent house.

Fools sometimes say that long ago
the Catholic Church had too much
to say about politics. The Catholic
Church made politics, created polit-
ics. The Catholic Church created
those conditions which made ordered,
regular, settled political existence
possible and necessary; and every
settled governmental system in the
world is traceable directly back to
her intervention in the chaotic
affairs of Europe and to her direct
and powerful influence in substituting
for that chaos the orderly
methods, the systematic laws, and
the peaceful habits which lie at the
root of all the political and legal
and parliamentary systems which
we call civilized.

Mingle in politics indeed! The
Catholic Church made politics. She
made the civilization which makes
politics possible and at the same
time makes it essential. Who

taught the barbarians who overran
Europe the elements of law? The
Catholic Church, which preserved
the legal learning of the Roman Em-
pire amidst the chaos of its fall and
mingled with it the elements of
Catholic theology. Who taught
the roving savages who overran
Europe that there was another way
to make a living other than raiding
one's neighbors, and turned his
spear into a scythe? The Catholic
Church, or Catholic Churchmen, did
that too.

Who preserved the Bible when
every barbarian in Europe was wild
to get all Christian manuscripts in
his hand that he might burn them?
The Catholic Churchmen did that
also. Who persuaded the roving
warriors to settle into villages and
to set up the foundations of law
and government? Who but the
Catholic Churchmen, who alone had,
in all Europe, a gleam of civilized
learning to light the way.

And all the time and in every
land, the civil rulers have contin-
ually endeavored to shake off the
moral obligations which the Catho-
lic Church by her Divine mission is
bound to go on preaching to the
end of the world. The tyrant of the
Middle Ages who defied the laws
his ancestors had agreed to, and
crushed his subjects into misery
and degradation, has his crown
shaken off his head by the great
moral empire which was, by the
international law, the law of
nations of those times, the court of
appeal for all the oppressed peoples
of the world.

A Kaiser of the Middle Ages who
undertook the conquest of the
world, would, by the international
law of Catholic Europe, have had
to justify his war before that great
empire or have the public opinion
of all Europe against him, even in
his own land, and probably a league
of all the other Catholic nations.

No wonder that tyrants and
ambitious fools in high places have
always wanted to keep the Church
out of all public influence.

NOTES AND COMMENTS

A FEW additional notes in regard
to sixteenth century Bibles. The
supposed "hunger" for English
vernacular translations has already
been dealt with, also the method
pursued by Tyndall in financing a
second edition of his much-lauded
version.

OF ALL the Bishops of that tur-
bulent time Gardiner and Bonner
have been especially singled out for
vituperation and slander, and where
the multitude have joined in the
hue and cry because of the treat-
ment of heretics in the reign of
Mary, very few are aware of the
circumstances under which they
labored or of the provocation they
with in discharge of their duty
to the State. That, however, is aside
from the present enquiry and must
be deferred to another time.

TO BISHOP Gardiner is imputed
much of the blame for the burning
of Tyndall's Bible, leaving out of
consideration, as his traducers have
been accustomed to do, the strong
reasons he had for suppressing it.
Tyndall had purposely mistrans-
lated many passages. "The only
wonder is," says Dore, "that his
animosity to the Church of England,
and his strong Lutheran bias, did
not produce a greater crop of
errors." It is well to recall, too,
the fact that it was the custom of
the age to burn the books of oppo-
nents. Luther burnt the books of
the Canon law, and the bull of Pope
Leo, and John Calvin burnt all the
copies he could lay his hands on of
Servetus' Bible, and wound up by
burning Servetus himself. In this
matter of Bible burning the
"Reformers" enjoy unenviable
supremacy.

BUT AS to Bishop Gardiner, and
the attitude of the Church gener-
ally to vernacular translations. At
the very beginning of the Reforma-
tion, the English bishops took into
consideration the desirability of a
new translation, and Gardiner him-
self had the work in hand. But
the majority of the Council were of
opinion that the unsettlement of
the times was not propitious for this
work, and it was set aside for the
time being. This after calm deli-
beration by the best and wisest
men in the land. In view of subse-
quent developments we may admit
that their judgment was in error
in this particular, but those who
were living at the time and were
cognizant of all the circumstances
imputed no blame to them. Even

Cramer, who saw the gross misuse
made of the sacred book, said of the
bishops who remained true to
Rome: "I can well think them
worthy of pardon which at the
coming abroad of the Scripture
doubted and drew back."

BUT, we are told by the advocates
of indiscriminate Bible distribution
(even the naked savages on the
Congo who cannot read are deluged
with copies) that the many versions
issued in the sixteenth century
prove that the Book was in demand.
But what are the facts? There are
a variety of ostensibly different
editions in existence which examina-
tion shows to be simply old editions
issued with new titles. This plan
was frequently adopted by Bible
printers. When they had a large
remainder they added a new title
and fresh preliminary matter, and
tried to sell the book as a newly
revised and corrected edition, as
says Dore, "Bibles and Testaments
did not meet with so ready a sale
in the sixteenth century as writers on
the subject have represented."

FOR EXAMPLE, a New Testament
was issued in 1548, claiming on its title
page to be a new version by Cover-
dale. This is untrue; it is simply
an edition of Tyndall's translation.
In fact, to quote Dore once more,
"no dependence can be put on the
titles of many Bibles and Testaments:
often printers made inaccur-
ate statements from ignorance;
but in other cases the title page
was composed in order to sell the
book, without any regard to truth."

THE WHOLE story of this traffic in
the Holy Book is sordid in the
extreme, and will not stand the
light of day. The attitude of the
Catholic Church, the only authorized
and ever-vigilant guardian of the
Scriptures, has been misrepresented
and misconstrued. But, it is not
in the interest of modern propaga-
nda to acknowledge the truth or to
rectify its judgment. Neverthe-
less, to repeat our words, the fact
remains that the last word in
defence of the Scriptures will be
said by the old Church, which has
seen the rise and will see the fall of
every system opposed to her. She
gave the Bible to the world and she
will cherish it to the end.

KLAN UNIVERSITY DIES

Atlanta, Ga.—The final chapter in
the attempt of the Ku Klux Klan to
convert the now defunct Lanier
University into a great seat of Klan
culture and learning was written
here Monday when all of the office
furniture and other equipment of the
erstwhile university were sold at
a court sale for \$975. The buyer
was the Georgia Savings Bank and
Trust Co., plaintiff in the litigation
which resulted in the forced sale.
Included in the so-called equip-
ment were ornate framed certifi-
cates signed by William Joseph
Simmons, former Imperial Wizard
of the Klan, designating Edward Y.
Clarke as Imperial Kludge and a
life member of the Klan. There are
also several framed pictures of Klan
initiations and of a great assembly
of Klansmen on Stone Mountain.
Lanier University was purchased
by the Klan several years ago and
thereupon began to languish.
Finally it ceased operations, leaving
only a collection of unsatisfied
obligations as a memorial of its ex-
istence. E. Y. Clarke who was
once head of the University is now
engaged in private business in
Atlanta, having broken with the
Klan shortly after the present
Imperial Wizard, H. W. Evans, was
elected.

SPLENDID GIFTS MADE TO MISSIONS

By M. MAESTRANI
(Paris Correspondent, N. C. W. C.)

At the suggestion of Mgr. Ruch,
Bishop of Strasbourg, it has been
decided to hold each year a Mission-
ary Exhibit in a certain district of
the diocese where all the gifts
offered by the population to the
priests who preach the Gospel in
distant lands will be placed on view.
Each district will hold such an
exhibit in turn.

This year the Altkirch district, in
Upper Alsace, held its exhibition at
the end of September. A few
figures will give an idea of the
generosity with which the offerings
were made by the population of
villages which are only now rising
from their ruins, many of them
being among those most severely
damaged by the War.

The exhibit contains 61 chalices,
33 ciboriums, 35 monstrances, 25
copes, 120 chasubles, a large num-
ber of crucifixes, missals, albs, and
many pieces of altar linen placed at
the disposal of the missionaries.

Waldigkofen, a single village of
900 souls offered 6 chalices, 4 cibor-
iums, 8 monstrances; two small
neighboring villages each gave 6
gold vessels. In short, a total popu-
lation of 38,000 souls gave gifts
valued at more than six hundred
thousand francs.

CATHOLIC WORKERS IN MEXICO

HOLDING BACK BOLSHEVISM

OBTAINING RESULTS DESPITE HOSTILITY OF GOVERNMENT

By Charles Phillips

(Special Correspondent, N. C. W. C.)

Mexico City, Oct. 17.—It must be
evident to anyone who has followed
this series of articles on Mexico, as
it is evident to even the casual
observer here, that the whole Mexi-
can situation resolves itself finally
into an attempt to Bolshevize the
southern republic; that is, to make
of it, as nearly as possible, another
Russian Soviet Republic operated
on a communistic plan, the basis of
which is absolute materialism and
the inspiration of which is Marxian
socialism.

The Marxian socialists of Russia,
having failed to convert Europe to
their doctrines (as they have tire-
lessly endeavored to do ever since
Moscow, and as they tried particu-
larly to do in the Red invasion of
Poland in 1920) the Bolsheviks have
now shifted the field of their inter-
national class war to the American
continent, choosing Mexico as the
most likely center from which to
push the radius of their communis-
tic regime to wider horizons. They
are spending millions to
accomplish this; Mexico, behind the
scenes, is heavy with Russian propa-
gandist gold. And in the Mexi-
can government they have found an
apt and ready "comrade" with
Calles, the half-Oriental president,
an outright Leninist, and Morones,
his right hand man, a still more
ardent radical.

CRUSHING CATHOLICISM MEANS TO AN END

But Russian Bolshevism, being
purely materialistic and rational-
istic and therefore, necessarily,
anti-religious, is pledged to the per-
secution and the destruction of
Christianity. The two cannot mix;
a new civilization founded on
Marxian socialism means the wiping
out of the old, the Christian civili-
zation. And Mexico is Christian and
Catholic. Therefore, an inevitable
factor in the Bolshevik campaign in
Mexico is the persecution of the
Catholic Church. And one of the
principal means of carrying out this
program is the attacking of the
Catholic Church on the grounds of
social reform.

Mexico needs social reform. No
one denies that, any more than one
denies that the whole world needs it,
and will always need it so long as
fallible human beings, and not
archangels, populate the globe. But
Mexico especially needs it. Backward
conditions, climate, racial
deficiencies, all these have produced
a bad situation in Mexico. The
industrial laborer and the peon,
working in the fields, have a hard
lot. It is not, then, a question of
whether social reform is needed, but
what kind of social reform? Shall
it be Russian communism, which
means class war, demoralization,
and the disruption of the social
order? Or shall it be Christian
socialism, based on the Christian
concept of moral right and justice,
on which alone a happy and pro-
gressive life can be founded?

Taken from the purely practical,
the temporal or material point of
view, Russian communism can never
serve the Mexican worker, better
his lot or raise his standard of
living. Such a regime presupposes
an ideal democratic State, made up
of a representative government
ruling over and for a people cap-
able of self-direction. The Mexican
masses are not only too ignorant
now, but by reason of their very
racial traits, are not well fitted for
such a thing. Socialism of the kind
promoted by the Bolshevik adver-
saries of the day in Mexico is not
short of madness; to give its
honest protagonists full credit, it
can be called nothing but political
idealism gone mad; purely theory,
without a thought for the facts of
the case. It could mean nothing in
the end but the ruin of the country
and the exploitation of the masses
for the benefit of a special group or
ring of politicians. This from the
material point of view. And of
course it would mean the moral dis-
ruption of the people, the taking
away from them of the sole prop
that holds them up to the plane of a
decent and progressive life—their
Christian faith. This away, the
Mexican masses would sink inevit-
ably to the level of helpless victims
of political exploitation, without
initiative, without any aim or spur
in life, except discontent and class
hatred.

THE COUNTRY'S BEST HOPE

What then is the alternative? If
these people would be ruined, ma-
terially and spiritually, by a "soviet
reform"; and if the fact still
remains, as it does, that their con-
dition demands some kind of
reform, what is the alternative?
Obviously, Christian reform, "Chris-
tian socialism." It is such a reform
that the Catholic Church in Mexico
advocates, and has long advocated;
it is working for and has worked for
for many years. This is one hope-
ful sign in the Mexican mess of
today. That very organization, the
Catholic Church, which the present
government attacks and persecutes,
largely in the name of social
reform, is in itself really, and has
been long really the only organiza-
tion which can give—and is giving—the
Mexican proletariat a chance

for a bettered life, improved con-
ditions, decency and progress.

Ideally and theoretically, of
course, the whole teaching and doc-
trine of the Catholic Faith could be
summed up in the words "social
reform." If the Catholic Faith
were lived up to and practiced uni-
versally, there would be no need of
social reform anywhere. But it
isn't; and so the Church must go
further than the mere preaching of
the gospel. It is doing this in Mexico.
Christian social reform in this coun-
try is not confined to the pulpit. It
is organized among the people; it
has been so organized for years,
and this organization daily grows
stronger and at the present moment
is one of the big factors in the war
which Bolshevism is waging against
Christian civilization in the western
world.

CATHOLIC LABOR ORGANIZATION

"The National Catholic Confed-
eration of Labor" is the name of the
chief Christian workingman's society
in Mexico. In its present form
it is a new organization; but it has
a tradition back of it dating from
the days of Leo XIII, and his fam-
ous Encyclical "Rerum Novarum"
—a tradition which gives the lie to
those calumnies of the Church
who say, as they do say here over
and over again, that the Church
does nothing and has done nothing
for the proletariat. Such people
are fond of calling Madero "the
father of social reform" in Mexico.
They do not know, or they forget,
that long before there was a
Madero there was Galindo, one of
the foremost Catholic publicists of
this country, who preached agrarian
reform, based on Christian prin-
ciples, years ago, spending his life
going up and down the republic
advocating a just land division.
They do not know that land reform,
cooperative credits, accident insur-
ance, and other such practical
movements for social betterment
were advocated, preached, and in
some measure inaugurated by the
Catholic Church long before Lenin-
ism or Bolshevism were heard of.
The history of social reform in
Mexico, in fact, if honestly read,
shows the Catholic Church pioneer-
ing in that direction rather than
opposing reform or being indiffer-
ent to it, as her enemies claim.

Today Catholic ideals and activi-
ties for the betterment of the work-
ingman's life in Mexico center in
the National Catholic Confedera-
tion. It was organized three years
ago, at Guadalupe, through the
initiative of the workers of that
city headed by their able and pro-
gressive Archbishop, who invited
delegates from all over the republic
to join him and his men in consoli-
dating the strength of the Mexican
Christian laborer to national pro-
portions. There was excellent
ground to work on and rich material
to draw from, thanks to the orga-
nization already accomplished, espe-
cially by the Jesuit priest Faber
Medina, who for many years had
labored in the cause of Christian
social reform. The idea of a
national body of Catholic work-
men took the popular mind. Local
unions throughout the country had
tended to affiliate themselves. Their
action increased interest in their
own unions, which began at once to
grow in membership. Today, after
only three years, over 25,000 men
belong to the Confederation, repre-
senting more than three hundred
trade or professional units scattered
over the country.

WORK OF THE CONFEDERATION

What is the Confederation doing?
For one thing, it operates a score of
rural banks; and the good accom-
plished by this activity alone, to
quote from a very competent
authority, Father Miranda, head of
the Social Secretariat (the national
clearing house for Catholic social
organizations in Mexico) is simply
wonderful.

"More intense cultivation of the
land," says Father Miranda, "in-
creased industry on the part of the
peons working the land, increased
savings, increased production and
wealth of the regions where the
banks operate, higher standard of
living, more home life, less disrup-
tion of families, and a decided
decrease of drunkenness, the curse
of the Mexican peasant"—these are
among the obvious and demonstrable
fruits of the Confederation's work.
But it is not the peon alone, the
rural workingman, who benefits by
the practical Christian social
reforms inaugurated by the Con-
federation. The industrial worker
likewise profits by it. Better wages,
better housing conditions, less
infant mortality, these are some of
the manifest results of the Confed-
eration's work in the industrial
centres. And if the evidence of
these improved conditions were not
sufficient to demonstrate what the
Confederation is doing, there is now
the much more dramatic evidence
of the emphy of Bolshevik adver-
saries and red radical organizers,
who, baffled by the practical and
constructive things accomplished by
the Catholics, have lately taken to
the open persecution of Christian
workers,—backed, let it be noted,
by government authority.

OUTRAGE AT JALISCO

The most flagrant case of this
sort of persecution took place just
a few weeks ago while I was in south
Mexico, in the State of Jalisco.
There, in a large factory outside
the city of Guadalupe, six hun-
dred Catholic workers were dis-
charged and arrested because they
refused to sign up on the roster of
the newly organized local soviet.