

ship: applied sincerity. That is the position. And the longer a solution is delayed the greater will unrest grow throughout Europe, and the nearer we shall approach the collapse of credit, upon which our civilisation rests. You cannot fight Bolshevism in Russia with force. It is an idea. It must be met and corrected by a better idea. In plain words, the secret caucus at Paris will find its Treaty and Covenant worthless unless it faces the Russian problem honestly and solves it on the basis of self-determination with principles of political sincerity and economic opportunity.

That this can be done promptly and justly admits of no dispute among all cognisant of the Russian situation. The first thing is to raise the blockade, which will stand to our lasting discredit. The second step is to remove all the armies fighting against the Russians. The third step is to have a policy which, if the League of Nations is to possess any meaning at all, it should be quite easy to formulate so long as that policy is based on *principle* and not political or, still worse, Parliamentary opportunism (as is the case to-day), and that principle harmonises with the application of League of Nations law, supported by public sanction.

Russia cannot revert to Tsarism. She must work out her own destiny. So far, the Russian revolution has been the greatest event of Armageddon, the one certainly that will leave the most active impressions upon civilisation, and no force of man can to-day subvert it. In reality, Russia has freed Europe. She has given Europeans, that is, a new sense, which will make it henceforth impossible for kings and dynasties to organise Europe in units of militarism as a game of regal ambition. Without the Russian revolution, Europe would not have progressed, and, though Bolshevism may be an anarchic theory and self-destructive, it must be viewed historically; we must regard it as a physical reaction, as a temporary expedient, as a social purging and puking of the foundations which have for centuries held Russia in the thralldom of servitude and stagnation.

To take the opportunist or journalistic view of Russia is to misunderstand; is to prolong the war-condition of Europe; is to make anything in the nature of a constructive peace impossible. The truth is, we simply dare not embark on a great war of destruction against the Russians, for, if we do, we shall have lost the great war, whatever Pyrrhic victories we may snatch, however deeply we penetrate into the interior of Russia. Russia will be the supreme moral test of Armageddon. Only a fool or a pigny politician could hope to conquer Russia and hold her down, and the attempt would in a high degree of likelihood precipitate general revolution. That, of course, may be our European fate. Yet I can hardly think so. Our business is not that of European policemen. Attempt it, and we shall sign away the justification of our civilisation, thereby heralding our own doom. The treatment of Bolshevism is reason—food, justice, sympathy; dare I write the word in this mad hour—spirituality? Only so can we regain the mind of Russia, who in twenty years' time will probably be the dominant force on the Continent, the leader of thought, of art, of ideas—the pulse of the new Europe that will slowly evolve from the wreckage of the war.

One day while waiting by the "phone"
To send a message of my own,
I heard across the lines a call,
In urgent, anxious accents fall—
"Is that you, Central? Hurry, do!
Please put me on to 2-0-2.
It's closing time, I'm late, I'm sure;
I'm after Woods' Great Peppermint Cure.

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MAYNOOTH MISSION TO CHINA

The following letter to his Grace Archbishop Redwood from Father Blowick will be read with interest by all Catholics. May it inspire them to help in the great apostolic work at least by their prayers:—

St. Columban's College,
Dalgan Park, Galway,
May 21, 1919.

My Lord Archbishop,

I have just received your Grace's extremely kind and fatherly letter enclosing draft of £20 for the Irish Mission League. I cannot express to your Grace the emotions of veneration which filled me as I read that short, pregnant letter. All I can do is to promise you that I shall remember you in my daily Mass and in my poor prayers; that is all the recompense that I have to offer, but the goodness of God has placed this wonderful means of gratitude in the hands of the lowliest of His priests.

I have applied to Propaganda and the Sacred Penitentiary for privileges for priest members of the League, and I have just had an extremely nice letter from the private secretary of his Eminence, Cardinal van Rossum. His Eminence is anxious to erect in Ireland the *Pia Unio Cleri pro Missionibus*, in which he takes a very deep personal interest, and I think that such a step will do much for Ireland.

I have done my best to explain to his Eminence the wonderful possibilities of our little country for the Missions. The war, so far from having injured the spirituality of our people, has increased it. We are really living in a new age here; the ideals of the youth and maidenhood of the country have been wonderfully elevated, and the chief desire of young men now is hard work for God, especially in the poor, forgotten mission fields. There is a superabundance of vocations to the priesthood, and the cream of them are applying to us for admission.

We have begun in Ireland what we call the Students' Mission Crusade, the object of which is to familiarise all Catholic students—ecclesiastical and lay, boys and girls—with the needs of the pagan missions and with the nature of the vocation to labor among the pagans. Next month we are having a congress of the representatives (staffs and students) of all our Catholic colleges and seminaries here and we are inviting the presence of the Holy Ghost Fathers and the Fathers of the African Missions so that we may all put before the coming generation of Irish boys the great question of the missions. I have a sort of vision of Ireland becoming again a missionary country—a vision of large missionary colleges in the country—and I think the dream will come true, not, perhaps, in our time, but maybe after we are gone.

To give your Grace an idea of the manner in which the country is taking up our ideas I have only to mention that we receive through the post £12,000 a year, and that we have now applications from 256 students for admission to our college. Of this number, of course many are quite unsuitable, but the vast majority are excellent boys and come of grand old Catholic families. May God direct the minds of our best into this great field. There are more than enough for all the missions combined, and with God's help, we mean to assist the other missionary bodies as much as ever we can. May I ask your Grace for an occasional prayer for us and for our country that she may step into the line and give her best blood for God in the abandoned corners of His vineyard.

I have the honor to remain,

Your Grace's devoted servant in Christ,
JAMES BLOWICK.

Let us bless God in the midst of our crosses, provided that His Holy Name be glorified and His Holy Will accomplished, be it in life or in death.—*Mother M. of the Sacred Heart.*