

show that man has never needed training in the service of his own interests. Generally speaking, the power of religion lies in the fact that the motive which induces a man to respect the rights of his neighbor is an infinitely higher one than the world can produce. The good of society is nothing to a person who does not believe in God, who does not believe that his eternal fate hangs upon his conduct. He will be faithful to the good of society only so long as the good of society does not clash with his own desires. Father Francis Dudley, commenting on the absurdities of Wells, says that the whole Utopian edifice is based on the supposition that perfect happiness is obtainable on earth. All the vanishing glory of the world could not satisfy one human being. One by one life's trumperies are seized by greedy hands, and turn to ashes as they are clutched. When humanitarians would have dragged man from the Cross of Christ and set up the Kingdom of Man in place of the Kingdom of God, making humanity God, what would have been gained for man? Merely a glut of this world's gifts. And what would have been lost? The one thing sought—the happiness of men. And with it all would be lost, for the kingdom sought would vanish, sink to the nethermost depths of hell, and they who had flouted God, flinging back at Him love and denying His truth, would have made their choice and fixed their fate.

Unfortunate Russia

It seems as if the Russian people are wed to misfortune. Russia under the Czars was never a pleasant picture to look upon. The particular form of government acceptable to the people, however, is their own affair, concerning which we have nothing to say; but in their anxiety to rid themselves of the despotism of the Romanoffs they have placed themselves in the hands of as pretty a set of truculent adventurers as ever were banded together for the purpose of making hay while the sun shines. Interference from outside usually determines those who are inside to resist it; and the efforts of the Allied Governments to reinstate the Czars in Russia—among which efforts must be included the infamous Blockade, for which Mr. Lloyd George was chiefly responsible—gave the Russian political adventurers a place in popular esteem which they could not have obtained in smooth days. The power which they snatched from trouble they made use of to establish a complete and arbitrary dictatorship which even the most autocratic of the Czars had never attempted to impose, and they marshalled their slaves under the tattered flag bearing the sign "Liberty, Equality, Fraternity, and the Rights of Man." It is superfluous to say that such a body of despots could not tolerate an independent authority other than their own within the boundary of their dominions. Hence, there was an early clash between Church and State. The old Russian Orthodox Church, like a good national organisation, capitulated immediately, but the Catholic Church does not capitulate—she has never contracted the habit. She cannot make concessions in matters of doctrine and moral principles; she will always stand in the way of any attempt

to de-Christianise or corrupt the people. Therefore, the Soviet Government set in motion a policy of persecution against religion, of which the Church in her long history has frequently been the victim, though she has outlived all her persecutors from Nero to Lenin. At one time it was hoped that better relations would be established between the Vatican and the Soviet. During Russia's famine days a Papal Relief Expedition was sent to Russia, and at that time the Soviet Government assumed a friendly attitude towards the Holy See. However, it seems to have been a case of "when the devil was sick," for the passing of the famine revived the spirit of intolerance, with the result that in all the vast territory of the former Russian Empire there is not a single Catholic bishop in actual residence in his See. Priests and nuns are arrested and imprisoned—many of them being given long sentences without even the formality of a trial. The American Hierarchy recently passed a strongly-worded resolution dealing with the Russian persecutions. Part of it reads as follows:—We view with pain and deep anxiety the extremely sad plight of the Christian communities in Russia. To them today, in the throes of a religious persecution surpassing in studied cruelty the fearful sufferings of the early Christians, we extend our heartfelt sympathy.

History Repeats Itself

To say that history repeats itself is to say that human nature does not change; that given similar conditions, what men did two thousand years ago they will repeat to-morrow, the evolutionists notwithstanding. The history of the first French Revolution has been faithfully repeated in the Russian Revolution which commenced in 1916. France under the Bourbons was ruled by an aristocracy that exacted the privileges of a ruling class while repudiating the responsibilities. This state of affairs was present in Russia under the Czars. In France secret associations were formed to overthrow this ruling class. These associations, born of anarchy, viewed all authority as despotism. They were the centres of distribution for the revolutionary literature of the period—the socialism of Rousseau, the atheism of Voltaire, and the blasphemies of a thousand pamphleteers. Russia had the counterpart of these associations in the Nihilist and Anarchist clubs, and the literature distributed and the principles enunciated merely repeated in other words the diatribes heard in the Jacobin Club in 1793. The voice of discontent was murmuring fretfully all over France, but those in authority, blind to the needs of the future, blind to their own safety, treated the complaining people with withering scorn. The salt mines of Siberia will bear witness that the Russian Nobles acted in like manner. The French monarchy was overthrown, and the revolutionaries assumed control, the atheism of its philosophers being reflected in the Furies who gathered around the guillotine to shriek with devil's delight as the heads of priests and nuns rolled into the basket. Russia's temple of justice is defamed by similar orgies. The overthrow

of the French king induced the other Powers to combine to replace him upon his throne. In reply to this France went to war with all the world. The Allied Governments made the same mistake in regard to Russia. Then came the execution of the King and Queen of France. The Russian revolutionaries also executed the Czar and members of his family. France was the home of revolution. All the clap-trap about the supremacy of man and similar drivel found a congenial atmosphere in the revolutionary clubs. They were thundered from a thousand platforms; they rose from the throats of an impassioned people at the taking of the Bastille; they echoed through the streets when the head of Danton fell; and it was to the shout of "long live the people" that the head of Robespierre, Danton's rival, was displayed as the "head of a traitor." Russia has not outdone revolutionary France in democratic phrases; but despite all the pother about liberty and the rest, within four years of the execution of the French King, France was under the heel of a military dictator. At present her democratic achievements consist in permitting herself to be bled white by a gang of Freemasons who were not around when the nuns and priests were dying in keeping the Germans out. Those who believe that the future of Russia is written in her revolutionary literature should pause to ask themselves what France gained from phrases just as red.

Good and Bad Literature

People do not attach sufficient importance to the fact that a book or newspaper is merely the medium through which ideas are conveyed. If we fail to realise the force and impelling power of ideas we are in danger of serious trouble. The Bishop of Dromore says that the greatest dangers that beset the path of those who would lead a truly Catholic life are scattered over the literature that is served up to the reading public. Principles are advocated that have as their ultimate result the destruction of the family and the race. Faith and morality are attacked or rather faith through immorality, for, as everyone of experience knows, once morality is effaced loss of faith follows. More dangerous than those grossly immoral or aggressively infidel productions are the publications which, if not directly opposed to Catholic doctrine, are unCatholic in tone and sentiment; or if not openly immoral, are in their general tendency sensational and always suggestive of evil thoughts against purity of mind and innocence of heart. It would be impossible to exaggerate the extent of the harm such books are capable of working on the impressionable mind of the young. There cannot be any doubt as to the grave obligations of parents in regard to such writings. But the exclusion from the house is only a first step in duty. Good reading matter must be provided instead of this, not only as an antidote, but to preserve and supplement the knowledge gained in the school. Education creates a thirst for knowledge rather than imparts it, and it is the function of reading to maintain and add to the instruction received in early life.