

The Catholic Record

Price of Subscription—\$1.00 per annum.
United States & Europe—\$2.00

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Advertisements for teachers, situations wanted,
etc., 50 cents each insertion. Remittance to
accompany the order.

Approved and recommended by Archbishops
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LONDON, SATURDAY, MARCH 30, 1918

TO CAESAR WHAT BELONGS TO CAESAR

Last week we considered The Globe's contention that the Pope because infallible should intervene in the War and decide for all Catholics once and forever who is right and who is wrong. We have seen that this attitude is based on a grotesque misconception of Papal infallibility. Political aims and ambitions, political systems and forms of government, democracy, autocracy or oligarchy, are matters pertaining to the civil order where the civil power is supreme; they are all matters of great importance, but dust in the balance compared with the spiritual interests confided to the care of the successor of St. Peter; in no sense do they fall within the scope of Papal infallibility.

It is astonishing to see with what childish and childlike inconsistency The Globe and those for whom it speaks abandon the very principle by which they justified the centuries of Penal legislation against Catholics, a principle which pervades English history and English literature as salt does the waters of the sea; that principle was and is based on the utterly false assumption that Catholics can not be truly patriotic for they owe a divided allegiance. Catholics have ever maintained that this is a vile calumny born of malice, prejudice or ignorance; that the allegiance they owe the Supreme Head of the Church in spiritual matters in nowise conflicts with the allegiance they owe the civil power; that it in nowise differs from that freedom of conscience proudly claimed by Protestant patriots for themselves. The false charge that the Pope claims jurisdiction over the civil rights of his spiritual subjects has always been repudiated by Catholics. They concede no such jurisdiction to the Pope; the Pope makes no such claim.

Nor is this a fine-spun theological distinction beyond the grasp of the average Catholic. The poorest Irish peasant thoroughly understands the difference between the Pope as a spiritual authority, and the Pope as a political adviser. That clear grasp of this distinction was voiced once at least by the great tribune of the Irish people, Daniel O'Connell, when, devout Catholic and loyal son of the Church though he was, while in religion bowing to the authority of Rome, he boldly proclaimed that he would as soon take his politics from Constantinople as from the court of Rome. Again, in that war for social justice which has now become a historic characteristic of our time, Irish Catholics were successful pioneers. When in the thick of the fight Rome condemned the Land League Irish resentment at political interference was so pronounced and emphatic that many anti-Papists complacently, and some timorous Catholics with alarm, began to talk of the possibility of a schism between Ireland and Rome. But there was no schism; that distinction which Protestants will not see was clearly grasped by the unlettered Irish peasant even mid the passion of the Land War which they carried to a triumphant conclusion in the political sphere while preserving intact their traditional loyalty to the Holy See in the spiritual order.

Had the Pope sat in judgment on the issues of the War at the outset, or during its course, not only would it be an unwarranted invasion of the rights of the civil power, but would be so recognized and resented by Catholics not less than by Protestants. It would have been not only futile but infinitely harmful. It would have justified for all time to come the charge of divided allegiance so far at least as the Papal claims are concerned.

Leo XIII. in "The Christian Constitution of States" thus refers to

that calumny with which no one in the English speaking world is unfamiliar:

"And yet a hackneyed reproach of old date is levelled against her, that the Church is opposed to the rightful aims of the civil government, and is wholly unable to afford help in spreading that welfare and progress which justly and naturally are sought after by every well-regulated State. From the very beginning Christians were harassed by slanderous accusations of this nature, and on that account were held up to hatred and execration, for being (so they were called) enemies of the empire. This odious calumny, with most valid reason, nerved the genius and sharpened the pen of St. Augustine."

And in the same Encyclical Leo pointed out that distinction which Catholics have always maintained in the face of the oft repeated Protestant accusation of divided allegiance.

"The Almighty, therefore, has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, and the other over human, things. Each in its kind is supreme, each has fixed limits within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right. . . . One of the two has for its proximate and chief object the well-being of this mortal life; the other the everlasting joys of heaven. Whatever, therefore, in things human is of a sacred character, whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls, or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to the civil authority. Jesus Christ has Himself given command that what is Caesar's is to be rendered to Caesar, and that what belongs to God is to be rendered to God."

Now, suddenly, it is become a matter of bitter reproach that the Pope refrains from interfering in matters pertaining exclusively to the civil order! "To make the world safe for democracy" is a political not a spiritual object. The same great Pope from whom we have quoted vindicated the right of those who "prefer a democratic form of government," against Catholics who opposed it. "Of the various forms of government," he writes, "the Church does not reject any that are fitted to procure the welfare of the subject. . . . Nor does the Church condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or despotic power." But he did not claim the right to decide such matters by virtue of his office; rather he asserted the right of people to decide for themselves. In this Leo XIII. anticipates and meets another "odious calumny" which brackets Pope and Kaiser together as one in their ideal of autocratic government.

The Globe asks how the Pope "can remain neutral in respect to great questions of right and wrong that have set the world rocking on its foundations?"

But the Pope does nothing of the kind. In defence of flagrant violations of justice Germany pleads military necessity, and the supreme right of the State to make lawful anything that the State deems necessary in its own defence or interest.

Then above the clash of arms and the roar of guns; over the warring world which had flouted the warnings of his predecessors against the very principles now in their logical development; fearlessly, solemnly, as of one speaking with authority, the voice of Benedict XV. asserts an eternal principle of right and wrong:

"It belongs to the Roman Pontiff, whom God appointed supreme interpreter and vindicator of His law, to proclaim that no possible reason can make licit any violations of justice."

The Globe sees in this only an opportunity to sneer, and to somewhat to the discussion of Austria's ultimatum to Serbia during the Pontificate of the saintly Pius X.

Contrast this self-satisfied but shifty pharisaism with the manly, straightforward and grateful appreciation of the Government of heroic Belgium in its reply to the Pope's Peace Note:

"Already in his consistorial allocution of January 23, 1916, the Holy Father had proclaimed before the world that the reprobated injustice and he decondemned to give the Belgian Government the assurance that in formulating that reprobation it was the invasion of Belgium he had directly in view."

"Honest people of all countries will rejoice with the Belgian Government that the injustice of which

Belgium was the victim and the necessity for reparation have been proclaimed and that the highest moral authority of Christendom remains watchful amidst the passion of men."

Yes, "honest people of all countries" rejoice; but The Globe jeers. "In like manner also the chief priests, with the scribes and ancients, mocking, said:

"He saved others; himself he cannot save. If he be King of Israel, let him now come down from the cross, and we will believe him."

And in like spirit, those who flouted the repeated warnings of His Vicar on earth now tell him, mocking, what he must say and do to avert their savage opprobrium.

The Servant is not greater than his Master.

THE MORNING POST AGAIN

At a time when all men are most urgently and insistently called upon to unite in defence of democracy that unscrupulous organ of reactionary Toryism, The Morning Post, made a savage and mendacious onslaught on the Pope, the spiritual chief of the great majority of those who are fighting democracy's battle for life. The cables carried to all ends of the earth not only that interesting fact but as well the vitriolic phrases in which the attack on the Holy Father was couched. His sorry failure either to substantiate its charges or retract them got no such widespread advertisement.

Recently this reckless champion of a dying order has trained its guns on the British Prime Minister. It cannot be denied that it at least shows more courage in this case, even though it is equally malicious. Incidentally its vaillant editor ran foul of the courts for giving out information useful to Germany. As a matter of fact in his attack on the Pope, he, as well as his countless aiders and abettors, was undoubtedly even more guilty of giving aid and comfort to the enemy.

The cables, however, have not been so busy with the attack on Lloyd George as they were when Benedict XV. was the object of the Morning Post's vitriolic pen. For that reason our readers will thank us for the opportunity of reading what the slanders of the Pope has to say of the Premier:

"If the summary dismissal of a great soldier like Sir William Robertson were not enough to shatter all confidence in Mr. Lloyd George and his Government, the circumstances of that dismissal would do it."

"It is not Sir William Robertson, it is Mr. Lloyd George who is shown to be impossible. We have had enough of a Prime Minister who, in the manner of an Oriental potentate, surrounds himself with his Janissaries—the Janissaries of the press—ready at a life of his eyebrow to howling and fling into the Bosphorus any distinguished soldier or sailor who dares to cross the arbitrary Sultan's will."

The news agencies evidently thought that the gaping public which had eagerly swallowed the camel might strain out this snail.

GOOD MANNERS

Good manners are the outward and visible sign of the inward grace of culture of the spirit. We have always felt a thrill of peculiar satisfaction on hearing the familiar non-Catholic tribute to the good manners of the pupils of Catholic schools; we have always felt that, sincere as they are, those who pay that tribute are not fully conscious of its deep significance.

In the Daily Chronicle Harold Begbie strikes the familiar note with unusual appreciation of its deeper meaning:

"How can you expect the spiritual grace of courtesy (good manners being the expression of a beautiful spirit) in an age which is harnessed to the chariot of materialism?"

"You know how charming are the most unlettered peasants in Roman Catholic countries, and how boorish the most prosperous merchant who has sold his soul to money-getting."

"Manners without religion are merely an affectation. You cannot expect to find beautiful manners in people who no longer believe in the great virtues of humility, tenderness and consideration for the feelings of others."

THE LESSONS OF HOLY WEEK

The essential difference between the religious viewpoint of a practical Catholic and that of a devout man unpossessed of the true faith is that the former realizes that the supernatural is in and about him, while the latter associates it with a distant heaven whose God is far removed from earth but who by virtue of His omniscient Providence directs the destiny of men and nations. The

process of eliminating the supernatural from religion has about completed its work among the sects. First the sacramentals, such as holy water and blessed candles, were discarded. Then the sacraments, one by one, fell by the wayside, till last of all that essential supernatural rite that first gives the life of grace to the soul is looked upon as merely an initiation ceremony that admits a person to church membership. We see the culmination of this denial of the things unseen in the refusal to believe that Christ was God, that He possessed anything beyond that human nature that manifested itself to the senses. Yea, some men, like the infidel surgeon who proclaimed that he had dissected the human body and had not found a soul, deny the very existence in man of that image of the Trinity, the redemption of which was the reason d'être of the Bethlehem and Calvary.

Against this gross materialism the magnificent ceremonies of Holy Week cry out with trumpet tongues. They proclaim that God is in His world, not merely by reason of that omnipresence by which He is "not far from each one of us, about our path and about our bed and spith out all our ways" but that He is locally present in the tabernacles of our churches where He confers His grace upon the souls of men through that exalted member of His mystical body the priesthood, as truly as through the medium of His humanity He forgave sin and consoled the afflicted when He walked through Galilee. To the unbelieving the bread and wine, blessed and consecrated by the great High Priest at the Last Supper were only what they appeared to be, but to the man whose faith gives him evidence of the things unseen they were the external signs under the veil of which God became our Emmanuel. The ordained apostolic priests remained in the estimation of the world mere fishermen, but in the light of faith they became other Christs, empowered together with their successors to perpetuate the Incarnation by calling down upon our altars the Real Presence and by giving and preserving through the sacraments the supernatural life of His mystical body, the members of His Church.

The source of all these graces was the cross of Calvary. As the Catechism puts it, "The Sacraments have the power of giving grace from the merits of Christ which they apply to our souls." It is fitting, therefore, that the ceremonies of the last three days of Holy Week should be suggestive of these channels of grace. On examination such we find to be the case. The washing of the apostles' feet on Holy Thursday typified the cleansing of the soul in the sacraments of Baptism and Penance from the stains of sin contracted by contact with the world. The assembled clergy receiving Communion from the hands of the bishop at the Mass of that day recalls the Last Supper, where Christ instituted the Blessed Eucharist, offered up the first Mass, ordained His apostles priests and gave them their first Communion with His own hand. The holy oils blessed by the bishop during the Mass are employed in the administration of the sacraments of Baptism, Confirmation, Holy Orders and Extreme Unction. Thus we find in the ceremonies of that one occasion the commemoration of the institution of the Sacrifice of the New Law, and of the sacraments of the Blessed Eucharist and of Holy Orders, together with definite reference to four of the other sacraments. In the solemn service of Good Friday we find the prototype of that remaining sacrament, that St. Francis of Sales calls the nursery-ground of Christianity, and that is thus referred to by St. Paul in his epistle to the Ephesians, "Matrimony is a great sacrament; but I speak in Christ and His Church." As the spouse of Adam was taken from his side while he slept, so the spouse of Christ, the Church, came forth from His side under the symbol of blood and water, as He slept the sleep of death upon the cross.

This, then, is the lesson that we are to learn from the ceremonies of Holy Week, that just as Christ when He walked upon the earth made use of matter to cure the deaf, the dumb and the blind, so He now through the sacraments, which He instituted, confers through the medium of visible signs the graces which He merited on Calvary, and bestows on His priests such power that whatever they shall bless shall be blessed, whatever they shall consecrate shall be consecrated and whatever they, by the words of absolution, shall loose shall

be loosed. We see in the ceremonies of Holy Saturday how the Church shows her realization of this truth. Her priests immediately make use of this newly given power to remove the curse of original sin—which fell not only upon the souls of men but upon all nature—by blessing the fire, the incense, the paschal candle and the Easter and baptismal water. As soon as the latter is blessed, the ritual prescribes that, if any should be waiting for baptism, the ceremonies should be here interrupted that immediately the merits of Christ's passion and death should be applied to their souls through the material substance thus prepared and chosen by God to be the medium of the grace of regeneration.

THE GLEANER

NOTES AND COMMENTS

WE HAVE been sometimes told by correspondents who profess to know that not only is the rank and file of the Italian Army in the main irreligious, but that to the insignificant Catholic element within it, was due, in some unexplained way, the disastrous retreat from their hard-won positions on the Isonzo. The letter of an Italian soldier which appears elsewhere in this issue, is perhaps the best answer to that calumny. Here was a young man, a University student, imbued with the most ardent spirit of young Italy, giving voice, and that in the presence of death, to the most exalted sentiments of both patriotism and religion. We cannot doubt that he is but the representative of many and that while irreligion is not absent from the Army (it may be found in any army) the instinctive and hereditary faith of the Italian comes to the surface in presence of the realities. The letter bears especial testimony to the essential harmony of faith and love of country.

THE POSITION of what to Frenchmen have since 1870 been regarded as the "Lost Provinces" of Alsace and Lorraine, are admirably summed up by a contemporary in terms something like these. The population of Alsace Lorraine is by origin Teutonic notwithstanding that the country was included in ancient Gaul. It remained under the Romans for five hundred years, passed under French sway after the fall of the Holy Roman Empire, became German under Otto I. in the tenth century, Austrian in 1373, returned to France in 1648, and so remained until the ill-starred war of 1870 when it was forcibly taken possession of by Prussia.

A STRANGE and checked history certainly! But though ethnologically Teutonic, the Alsatians are politically French in origin, and while they have been in turn German, Austrian, French, and German again, they have with few exceptions been decidedly French at heart for the past two hundred years. On President Wilson's principle, therefore, (the equity of which few will be disposed to question) it can scarcely be doubted that Alsace-Lorraine belongs to France and that if the two peoples are left free to name their own allegiance they will pass once more under the protection of the tri-color.

THE CURRENT Roman report that Pope Benedict XV. will shortly hold a Consistory at which the names of several new Cardinals may be announced, makes timely a few remarks regarding the Sacred College, which at present consists of 65 members. Of these six are Cardinal Bishops, fifty-two Cardinal Priests and seven Cardinal Deacons. With the full complement at seventy there are, therefore, but five vacancies, though of course there is no canonical reason why the number should not be increased if the needs of the Church and the exigencies of the times demand it.

OF THE order of Bishops, Cardinal Vincent Vannutelli, well remembered in Canada by his presence at the Montreal Eucharistic Congress in 1910, is now the senior member; Cardinals Netto and Gibbons are the deans of the order of Priests, and Cardinal Bislet, Titular of St. Agata dei Goti, dean of the order of Deacons. Cardinal Gibbons' distinction as not only among the oldest members of the Sacred College, in point of years and of service, but as the only surviving Bishop who took part in the Vatican Council, makes him an outstanding figure in the world and an interesting historical personage.

THE OTHER English-speaking Cardinals are Bourne, Archbishop of Westminster, Logue, Archbishop of Armagh, Farley, Archbishop of New York, O'Connell, Archbishop of Boston, and Gasquet, Prefect of the Vatican Archives. Our own Cardinal Begin, as Archbishop of Quebec, and Cardinal Merry del Val, son of a Spanish Ambassador to England, but born and reared in England, are placed in the same category.

THE RELIGIOUS Orders are represented in the College by ten members, as follows: There are two Benedictines—Cardinals Serafini, Prefect of Propaganda, and Gasquet, Prefect of the Vatican Archives; two Dominicans—Cardinals Fruhwirth and Boggiano; Cardinal Martinelli, formerly Apostolic Delegate to the United States, an Augustinian; Cardinal Billot, a Jesuit; Cardinal Netto, at Lisbon, a Friar Minor; Cardinal Van Rossum, Grand Penitentiary, a Redemptorist; Cardinal Mistrangelo, Archbishop of Florence, a clerk of Pious schools; and Cardinal Cagliero, a Salesian. Everything concerning this most historic and most august body must necessarily possess interest for Catholics the world over.

ON THE BATTLE LINE

WHILE a great battle is raging on the Western front, and principally in the Cambrai area, where the Germans appear to have inaugurated their long-heralded offensive, official despatches give the chronicle of other stirring events in the world war. Ostend shelled by British monitors; enemy mine sweepers engaged by British seaplanes in Heligoland Bight, a visit long overdue; two enemy destroyers and two torpedo boats sunk off Dunkirk in a sharp fight with French and British destroyers; the repulse of German attacks by the French in the Champagne, Lorraine and Verdun sectors, and another advance of Allenby's force in Palestine, are all features of the day's news.

REAL SURPRISES on a grand scale are rare events in the warfare of the day. Byng's attack without artillery preparation on the Cambrai front last fall stands as the most striking example, and its success was marred by the counter in which the Germans regained a considerable amount of the ground captured and on the south a little more. We have the spectacle today of the Germans, after a great deal of boasting of new terrors and developments in store, conducting an artillery bombardment of intensity on a front of over fifty miles, and following it up with attacks in massed formations, as in the early days of the War. The blow was launched between the Oise River, in the neighborhood of La Fere, which is south of St. Quentin, to the Senese River, about Croisilles, about four miles south of the Scarpe River. The enemy, it is admitted by the British Commander, broke through the outpost positions and succeeded in penetrating "into our battle positions in certain parts of the front," but he says that captured maps show that on no part of the long front has the foe gained his objectives.

FROM UNOFFICIAL despatches which have passed the censor at British Headquarters it seems to be clear that the enemy has made his gains in a drive east and south of the Cambrai salient, as it was twisted following the withdrawal of the British advanced lines subsequent to the initial success of last fall.—Globe, March 22.

BERLIN'S CLAIM of 16,000 prisoners and 200 guns as a result of the great offensive against the British is a reminder to the Allied peoples of the gigantic nature of the operations the Teutons are undertaking with the despatch of men who must put the British and French forces out of the reckoning this year or acknowledge that they are beaten. The fighting continued all along the front yesterday, and General Haig's report last night stated that the enemy "made progress at certain points, at others his troops have been thrown back by our counter-attacks." He adds that the British losses have been heavy, but not out of proportion to the magnitude of the engagement. An idea of the intensity of the German effort is conveyed in an unofficial despatch stating that in one small sector a thousand enemy guns were concentrated, one being placed at every twelve yards. It is probable that the British counter-attacks are being made only where points of great importance are threatened, and that a major counter-offensive will not be made until the efforts of the foe relax, though there may be a diversion elsewhere on a big scale. Forty German divisions have already been noted as taking part in the fighting.

IN ADDITION to the Austrian artillery on the Western front, it is announced that Bulgarian forces are there also, acting as a strategic reserve. It becomes more apparent daily that the Teutons are staking their all on the Western fighting. Austrians, Bulgarians and Turks must needs help if they are to hold what they have gained, largely through the organization and assistance of the Germans. It would not be surprising if a big Allied offensive should now develop on the Macedon-

ian and Italian fronts, where every effort of the foe will be bent toward making it appear that they are in great strength in order to try to hold tight until the Western situation is decided. In the Italian area there is already recorded lively fighting activity along all the lines. The enemy continues to bombard the French lines with vigor, and to make occasional attacks of a local nature.—Globe, March 23.

APPALLINGLY BAD NEWS

AS we are about to close our forms the appalling news reaches us that the Germans have broken through the British battlements at St. Quentin, capturing 25,000 prisoners, 400 guns and 300 machine guns.

THE FUTURE OF ENGLAND

CARDINAL BOURNE'S LENTEN PASTORAL

CONTINUED FROM MARCH 16 ISSUE

Passing from his diagnosis of the position at the present moment, and the special relation of Catholics towards it, Cardinal Bourne proceeds:

"Our concern, at the moment is not with exclusively Catholic interests, but with those common problems of national importance which have recently become so acute. It is a moment when all Catholics should reflect very seriously upon their duties as citizens and upon that special contribution to the common welfare which they are enabled to make as representatives of an age-long and world-wide tradition. The Catholic Church has helped to bring social order out of chaos in times past; many of our countrymen feel that her help is much to be desired in the coming reconstruction. They recognize, for instance, that she is able to combine social stability with liberty, and thus to avoid the calamities both of anarchy and tyranny, into one or the other of which this country might easily drift.

"It is well for us to recall that the present social dislocation has arisen precisely because the teaching of the Catholic Church had been forgotten.

"In the 16th century England broke away from the religious unity of Europe. The popular faith was violently ousted, and the spiritual authority of the Pope rejected. In course of time religious individualism gave place to religious indifference, and in the twentieth century found the bulk of the people in this land frankly uninterested in church or chapel.

"But the old Catholic social ideals and practices had also vanished; and here, too, a fierce individualism produced disastrous consequences. England came under the dominion of a capitalistic and oligarchic regime, which would have been unthinkable had Catholic ideals prevailed, and against which the working classes are now in undisguised revolt.

"Capitalism began really with the robbery of Church property in the 16th century, which threw the economic and social advantage into the hands of the land-owning and ruling classes. The Industrial Revolution in the 18th century found England already in the hands of the well-to-do classes. Since then the effect of competition uncontrolled by morals has been to segregate more and more the capitalist from the wage-earning classes and to form the latter into a 'proletariat,' a people owning nothing but their labour power and tending to shrink more and more from the responsibilities of both ownership and freedom. Hence the increasing lack of self-reliance and the tendency to look to the State for the performance of the ordinary family duties.

OLIGARCHY AND INDUSTRIALISM

"The English oligarchic spirit took its rise from the same sources as English capitalism, and by the beginning of the twentieth century was closely bound up and dependent on it. The territorial oligarchy had by then thoroughly fused with the commercial magnates, and the fusion had produced plutocracy. While the Constitution had increasingly taken on democratic forms, the reality underlying those forms had been increasingly plutocratic. Our legislation under the guise of 'social reform' tended to mark off all wage earners as a definitely servile class. The result, even before the War, was a feeling among the workers of 'bitterness and resentment, which manifested itself in sporadic strikes, but found no very clear expression in any other way.

"During the War the minds of the people have been profoundly altered. Dull acquiescence in social injustice has given way to active discontent. The very foundations of political and social life, of our economic system, of morals and religion, are being sharply scrutinized; and this not only by a few writers and speakers, but by a very large number of people in every class of life, especially among the workers. Our institutions, it is felt, must justify themselves at the bar of reason; they can no longer be taken for granted. "The army, for instance, is not only fighting, it is also thinking. Our men have gained immensely in self-respect, in personal discipline, in a wider comprehension of national and social issues. They have met and made friends with members of other classes and occupations. Many for the first time in their lives have been properly fed and clothed, have learnt the pleasure and health