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LONDON, SATURDAY, AUGUST 25, 1917

THE POPE'S PEACE PROPOSAL

Despite the casual, even flippant disposal on the part of a large section of the press of the Pope's proposal of a concrete basis for the initiation of peace negotiations it remains the one great event that claims the attention and will receive the ever-increasing consideration of the entire world.

The Toronto News, for instance, concludes thus:

"It is regrettable that the Vatican would lend itself to an academic proposal plainly unacceptable to the legions of freedom and utterly heedless of the inner meaning of the quarrel."

Others obsessed with the idea that the Pope is feverishly concerned about the integrity of Austria assume that the Holy Father is merely the medium through which the Central Powers are presenting their proposals. If these good people could get it into their heads that the boundaries of Austria concern the Catholic Church no more than the boundaries of Manitoba they might approach such questions with greater sanity and balance.

Let us examine with vision unimpaired by prejudice and judgment unwarping by traditional distrust the document which the Holy Father has issued for the consideration of the Christian world. The fact that he has done so is of tremendous significance. Without army or navy or material means of any kind Rome is one of the world's great powers.

With traditions of diplomacy covering all the varying conditions of European civilization, accustomed to deal with nations and groups and individuals in all parts of the earth, with an intimate knowledge of human nature, national temperament and racial characteristics, is it for one moment conceivable that the venerable Court of Rome proposed a concrete basis for opening negotiations for peace at this time without first having ascertained what was the common ground on which the warring nations could probably meet?

no doubt at all that unofficial intercourse between Rome and the French Government has been frequent if not continuous. To a question in the British House of Commons the other day the answer was that though the Government had had no official knowledge of the actual Letter just published they would not have been surprised if some such document had issued from that source at any time during the last two or three months.

Therefore, we repeat, the mere fact of the issuance of the Pope's Letter is of tremendous significance in itself.

Now let us consider for a moment the objection that peace on the bases proposed by the Pope would be a German victory.

There is little doubt at this time in the mind of any unprejudiced and thoughtful man that Germany's object in the War and her aim for at least a generation preceding it, was the domination of Europe and the world. In this object she has been defeated, utterly and absolutely defeated. This even The News, which may be taken as typical of its class, admits:

"It is plain to the whole world that Germany has failed to accomplish its will."

If plain to the whole world is it conceivable the German people will remain blind to so patent a fact? Our object, it has been repeatedly stated, is to destroy Prussian militarism, not to crush the German people; to make the world safe for democracy against the inordinate ambitions of autocratic rule. But Prussian militarism, class privilege and military domination can be destroyed utterly and effectively only by the people concerned.

Is it conceivable that the military idea discredited by defeat can rehabilitate itself with a people who have gone through the horrors of this War and for generations must stagger under its legacy of crushing burdens not the least of which will be the intense dislike and distrust of the nations with which German world commerce was carried on? Will England, will France or Canada or the United States again permit the "economic penetration" of Germany? Will Austria-Hungary or Bulgaria or even Southern Germany again consent to be dragged at the chariot wheels of Prussian junkerdom in its mad race for military conquest? No, in spite of the suggestive influence of the parrot repetition that the War must go on and on until complete military victory on the field is achieved, we do not believe that it is necessary, or that Prussianism can be more effectively beaten than it will be when the Central Powers accept the bases proposed by the Pope for the opening of negotiations which, God grant, will bring peace to a war-worn and war-weary world.

In the course of an article on the subject The Globe notes but does not emphasize an important consideration:

"The Pope's plea for the substitution of moral force for military might, for the reduction of armaments, for the rule of arbitration in place of the sword, and for the penalizing of States which refuse to resort to arbitration tribunals or accept their verdict, will have the full weight of democratic approval, and are among the indispensable bases of an enduring peace."

The Globe, typical of those papers which discuss the Letter in a more dignified and unprejudiced tone, seems to overlook the great significance of the qualifying clause in the Pope's Letter when he speaks of arbitration "according to the rules to be laid down and the penalties to be imposed on a State which would refuse to submit a national question to arbitration or to accept its decision."

Out of the awful experience of this War, it is plainly the Pope's desire and suggestion, the principle of order and the means of enforcing it which exist in every civilized community shall be extended to the international relations of the whole civilized world. In other words that international law should emerge from the chaotic and nebulous state into which it has sunk since the disruption of Christendom, and develop into real international law with a sanction for its enforcement. A law without a sanction is not really a law at all. It is on this sanction not on the word or faith of Honen Zollern or Hapsburg that a durable and just peace must rest. In an article written months before the publication of the Pope's Letter in this passage which indicates the grounds for

hoping and believing that this is precisely the point in the world's history when the reign of real international law may be inaugurated:

"Are we so blind to the signs of the times as not to see that the workers of the world, the 'common people,' those that perish in the field and starve at home, are determined to have no more war, and will insist on their Government forming this League of Nations to establish peace, and declaring war on those social conditions which prevent their leading human lives? If, as everybody now can recognize, all that we have suffered from three years of actual warfare and from many previous years of war preparations is the price which the nations have elected to pay for the privilege of being unshackled by the moral law in their dealings with each other, surely the universal demand will be for a means by which this moral law can henceforth be made effective."

When the history of our times is studied in that perspective which time alone can give, the appeal of the one great representative of moral power in the world to the warring nations may be seen to be one of the most important influences inaugurating a new era of civilization when moral force, not military power, will govern the intercourse of nations.

OF VITAL IMPORTANCE IN OUR EDUCATIONAL DEVELOPMENT

"At present, owing to the demands of the War, the number of men recruits is a negligible quantity. Many of the teachers who have entered the Army will alas! never return. Others will no doubt take up more congenial and better paid occupations. Unless salaries are substantially raised in the near future, the male teacher will become not only a *rara avis* in the schools but even a mere bird of passage, ready to fit into something more lucrative at the first opportunity. Personally one is in favour of women teachers in boys' schools up to the age of ten or eleven, but at the same time one views with the most unmitigated dismay a feminisation of English boys' schools, such as has taken place in America. The ideally brought-up child should come under the two disciplines—male and female—and the two disciplines that they respectively connote, if he is to be a well-balanced citizen in a well-balanced community. The respect for the male teacher is the respect felt for the more masculine virtues, the respect for the female teacher the respect for the more feminine ones. The male teacher by his example inculcates the male virtues of courage, self respect, endurance, loyalty, justice; the female teacher inculcates by her example the virtues of kindness, respect for others, forbearance, chivalry, mercy. A partial female invasion of our schools would be a blessing, but to have the schools altogether overrun by women would be a disaster."

The foregoing is from an article in the Nineteenth Century reviewing recent public pronouncement of the Minister of Education outlining contemplated educational reforms in the British Isles. There is just one phase of the question which we desire again to direct attention. It is not new. Hundreds of thoughtful educators and of others interested in educational problems have adverted to the fact and deplored its consequences. That the formation of future generations of men should be almost entirely in the hands of women is something so recent in the history of education that even those who deplore existing conditions most deeply hardly realize how serious the case may be. It is perhaps worse in many of our Catholic schools than it is in public schools, bad as it is with them.

And yet it is only in our Catholic schools that the difficult problem can be solved. The Sisters are the most capable and zealous teachers on the continent. But the fact remains that comparatively few of our boys go to High School or College. The vast majority with us as with Protestants leave school when the elementary course is completed. Thus where the schools are staffed by Sisters our boys during the whole formative period of school life never come under masculine influence at all. Up to ten or twelve years of age this is all right. But for the last two or three years the boys should be under the most earnest and virile teachers of their own sex. This object can be attained only by the development of the teaching orders of men. It is therefore with the keenest pleasure that we note the large number of candidates recently given the habit by the Christian Brothers at their novitiate in Toronto. These young men receiving the same education and training as secular teachers, are receiving at the same time the spirit of Blessed De la Salle and will bring to their work the efficiency of the trained teacher, with the zeal and devotion of their famous teaching order superadded.

Catholics can not fail to see in the growth and development of the Ontario Christian Brothers one of the greatest and most consoling guarantees for the future of the Catholic Church in this province.

NOTES AND COMMENTS

LAST WEEK we gave a few figures to illustrate the enormous drain in the way of Army purchases which has been entailed upon Great Britain by the War. We propose this week to supplement these by other figures illustrating her financial resources and how it is she is able to not only pay her own share but to contribute very largely to the maintenance of the armies of her Allies. The confidence expressed by the Chancellor of the Exchequer in the financial ability of the Empire to see the War through is, in the light of these figures, evidently not misplaced, huge beyond all precedent and prevision as are the expenditures with which he has to deal.

THE CREDIT which the House of Commons voted the other day was for the unprecedented sum of £650,000,000, or about \$3,160,000,000 in American currency. This brings the amount appropriated for war purposes to date up to \$25,719,000,000. It is interesting to note that the credits for the first two years of the War did not exceed \$13,748,000,000, so that there has been called for since July, 1916, the stupendous sum of \$12,024,000,000, or not far short of the sum expended during the two preceding years. The figures themselves almost pass the comprehension of ordinary humanity, but from a mere glance help us at least to realize that modern warfare is the great devourer.

THESE FIGURES, however, stupendous as they are, do not represent the cost of the War to Great Britain to date. To ascertain this it is necessary to add the difference between the normal income from taxation, and that collected in the last three years. This excess amounted, up to end of the last fiscal year, to \$2,629,800,000, so that Great Britain's share of the cost of the War up to the end of 1917 may be roughly estimated at close on \$30,000,000,000. Up to July, 1916, the loans to Allies and to the Dominions are stated to have been \$1,600,000,000. This sum, small as it is compared with the total cost of the War, furnishes some idea as to the enormous financial resources of an Empire which can without unduly disturbing the body politic, shoulder such a burden.

ANALYSIS of the foregoing figures shows that for 112 days the average British expenditures have been something like \$34,000,000 a day. How is this money provided? Without entering into a maze of figures and calculations it may be said that out of current revenue has been provided enough to pay for interest, sinking fund and pensions, plus the ordinary expenses of the State. This has been the deliberate policy of the Government throughout, and, in the opinion of the New York Journal of Commerce, it is greatly to the credit of the British people that they have willingly borne burdens calculated to meet a much larger proportion of this expenditure than any other of the belligerents have charged to current revenue. But even so, the margin between the income of the people and the current expenditures of the Government is certainly narrow, and leads to the supposition that taxation must bear even a greater share of the burden.

THAT CHRISTMAS as a festival of the Christian religion has never been made much of in Presbyterian Scotland, that, indeed, it has until within quite recent years been practically ignored, is well-known. The reason for this comes out rather naively in an article in our Presbyterian contemporary on "Early Moderators of the Church of Scotland." "When the Assembly met in December, 1563," the writer tells us, "it met to begin with twice a year, and always on or about Christmas Day to thwart observance of it according to Roman usage." This purpose of creating the greatest possible gulf between the old religion and the new was deliberate and persistent throughout. The mere fact that a practice or usage was Catholic (not whether it was true or false) was deemed sufficient reason to banish it irrevocably from the land. This accounts for the joylessness and gloom of life, which fell like a pall upon post-Reforma-

tion Scotland, and from which, in succeeding generations, not even the natural gaiety of its people as evidenced in other times has been able to release it.

THE ATMOSPHERE of universal suspicion in which we are living in these stressful times is aptly illustrated by an incident which took place on the Atlantic seaboard lately and is being circulated as a good story against himself by a prominent New York merchant engaged in foreign trade.

THE MERCHANT in question had arranged to spend a week-end with his wife at Atlantic City. Being unable to make plans far enough ahead he was obliged to wire to his wife, who was at their regular summer home on the Virginia coast. The curious mix-up which resulted is thus related by a New York daily: "The first telegram was to the effect that he had failed to get accommodation at the Shelburne, but was trying to get it at the Traymore. The third read that he had failed to get accommodation and was leaving for Virginia to spend the week end at home as usual. As chance would have it telegram Number Two was delivered after telegram Number Three. The New Yorker's wife assumed that accommodation would be found and left for Atlantic City. But the New Yorker left by boat for his Virginia home. In the meantime, however, it had become known at the New York office of the firm that the principal's wife had gone to Atlantic City expecting to meet her husband there. The steamship company was got in touch with and arrangements were made to take the New Yorker off the coast vessel at a point reasonably convenient to Atlantic City. The unusual procedure of taking a passenger off the coast boat started a keen speculation among those on board and a rumor quickly spread that a German spy was being taken off. As the New Yorker left the vessel and sailed to the shore he was followed by the riveted gaze of the passengers crowded like herrings against the rail and speculating upon the fate of the 'German spy.'"

ON THE BATTLE LINE

BRITISH AND FRENCH FORCES have smashed the German front lines on an area east and northeast of Ypres given by London reports as nine to eleven miles, and by Berlin as eighteen miles. Berlin, as usual, claims that the attacks of the Allies were shattered, only "local successes" being attained. This is apparently the most generally used. The fighting, however, continues, and at all but one point the British held all the ground gained, including the village of Langemark, where Canadians fought in the earlier months of the conflict. All the objectives for the day were gained and held in this new attack, with exception of a portion of the high ground north of the Menin road, where a bitter struggle was waged all day. The latest foe counter-attacks, delivered last night, in this neighborhood were smashed. Several guns and nearly two thousand prisoners have already been counted, while in the Lens-Loos area, where the Canadians on the previous day made such a fine gain, the prisoners now total nearly one thousand. The scene of the fighting is some thirty miles above Lens, where the Canadians have valiantly withstood repeated attacks by the Prussian Guards, whose dead lie heaped around Hill 70.

SOME MILITARY critics have recently pointed out that a great aim of the Allies, apart from flanking the German positions on the coastline and the Aubers Ridge and Lille positions, to the south, is to pierce the enemy line in the full sense of the meaning of that word. This would mean the breaking of the line to a depth sufficient to allow of the pouring in of Allied cavalry and an attack on the German rear lines and supports. That, they contend, is one reason for the retirements of the Germans earlier in the year, the last thing the foe desires to do being to stand fast long enough to run the danger of such a piercing. So long as the Huns are compelled to retire, however, whatever may be the compelling motive, the gain is to the Allies. In the end the result, so far as the freeing of France and Belgium is concerned, is certain. There has been some lively fighting on the Champagne front.—Globe, Aug. 17.

FURTHER PROGRESS was made yesterday by French troops in the Ypres region. The Germans ceased their counter-attacks against the line held by Sir Douglas Haig, who announced that the Allied forces have captured twenty-four German guns, a number of them being of heavy calibre. The Canadian troops have organized and made secure the positions taken on Thursday, and have made progress west of Lens. In the Loos-Progress sector the number of prisoners taken by Cursie's forces now total one thousand

and one hundred and twenty. According to Reuter's correspondent the chief business of Friday lay in the consolidation of that Belgian ground most recently wrested from the invader.

AN EFFORT to divert French troops from their sorely pressed positions on the Belgian border the Germans made heavy attacks against the French lines along the Aisne and the right bank of the Meuse river near Verdun. In none of these attacks did the enemy gain any success.

THIS REPORT from the Russian War Office yesterday makes more creditable the statement made by General Korniloff, the new Commander-in-chief, that more striking force is being added to the Russo Roumanian armies operating on the Southern front. It was announced that enemy attacks in Southwestern Moldavia, especially in the region of Fokshani, were repulsed, and that in the region of Ocna the enemy was unable to make any progress. This announcement, coupled with the statement of General Korniloff in an interview given at Petrograd, and with the notable utterance of Elihu Root at the public reception given him in New York city Wednesday on the occasion of the return of his Mission from Russia, gave cause for hope. It is too much to say that another Russian offensive this year is impossible. The recent collapse of discipline will undoubtedly delay it, but Korniloff and Root, and others in the best position to know, predict another effective stroke against the Teutons in the Eastern theatre before many weeks.—Globe, Aug. 18.

THE HOLY FATHER AND NEUTRALITY

Providence has cast the Pontificate of Benedict XV. in very perilous times and as a careful study of church history shows us, Almighty God has raised to the See of Peter in every critical period in the life of the Church, a Pontiff who was peculiarly fitted by both nature and grace to meet the emergency and to steer the bark of Peter through the difficult storms that in every age of Christian history have apparently threatened to engulf it. Since the beginning of the present struggle we have witnessed nation after nation at first neutral, drawn into the vortex of war, but through it all the uncompromising and impartial neutrality of the Holy See which has its children in every warring land, has been rigidly maintained under the most trying circumstances and when the greatest pressure has been brought into play to commit the Vatican into a declaration for or against one or other of the belligerents. Even incidents like the unfortunate Gerlach affair, or the political situation created in Germany by Dr. Erzberger, the leader of the (Catholic) Center Party in the Reichstag, have been interpreted as proofs of the secret violation of the Holy See's neutrality. It is sufficient to point out that the Italian Military Tribunal has completely exonerated the Vatican from any knowledge or participation in Monsignor Gerlach's contumacious and the Vatican itself has formally and officially announced that Dr. Erzberger's activities are purely national and political matters with which the Holy See has no association.

Notwithstanding these facts and the extremely delicate position in which the Holy Father as the Supreme Shepherd of Christendom and the Spiritus Father of all races and nations finds himself, he has been made the subject of criticism because of his neutrality and some people have professed disappointment in him because he did not pronounce upon the moral issues involved in this struggle and openly arrange himself on the side of the Allies. We could not defend the wisdom and prudence of the Holy Father's attitude better than the Abbe d'Agnelli does in a recent work which he published under the title of "Benedict XV. and the European Conflict." "By condemning," he says, "formally the rulers on either side the Sovereign Pontiff would have irritated all the world against him, and would in the long run have drawn upon himself universal enmity. Let us not forget that Benedict XV. from the time of his election has with his entire heart devoted himself by vow to a task which he is better able to fulfill than any other Prince, yet only on the express condition that he maintains a good understanding with the governments of the belligerent nations. This eminently apostolic mission consists in mitigating as far as possible the manifold consequences of the war. The liberation and exchange of prisoners, and so many other benefits for which we are indebted to the Pontifical charity—how could they have been realized if the Pope, yielding to a movement of indignation, had condemned the Kaiser our enemy, or the Czar our ally? Mainly by thus using with extreme patience his moral authority during the hostilities Benedict XV. is reserving it to qualify himself for a more efficacious employment when the general discussion of the condition peace comes on."

In connection also with this question of the Holy Father's neutrality, "The Month" quotes for us the statement of Ernesto Vergesi, the Roman correspondent of a Milan paper, in an interview which he had with an English diplomat at Rome. This diplomat frankly confessed that at first he was disappointed in the Holy Father, but goes on to say that time has vindicated the Pope's attitude and the facts have shown that the way taken by the Holy See is the best the Holy Father has done. (No one has raised his voice for Belgium or for Poland as the Holy Father has done.) "To one who has labored so efficiently against the aerial bombardment of open cities as Benedict XV. Through his intervention we have had capital penalties suspended—deliverance from prison and from exile, news of prisoners of war and the alleviation of their sufferings in more hospitable lands. If the Pope had betaken himself to methods of intimidation and had broken with the Central Empires, who could have supplied his place in his highly humanitarian labors?" These testimonies from the pens of men who as representatives of the Allies would have every interest in having the Holy Father declare in their favor—if it was to their advantage, should set at rest any criticism of the Vatican's neutrality. There is no doubt the Supreme Pontiff of Christendom is doing more today for humanity and civilization, and will be in a better position to be a potent factor in the peace arrangements by remaining neutral—than if he, even for the sake of moral influence should declare himself against any of the belligerents.—The Monitor.

PRIEST CAPTOR OF GERMAN COMPANY

FATHER PY FOUND IT CUT OFF IN A CAVE AND NEGOTIATED SURRENDER

French Front, July 12.—The story of the capture of nearly a company of German troops who were trapped in the Dragon's Cave near the famous Chemin des Dames when the French troops stormed and carried the German position along that historic road was told to The Associated Press correspondent the other day by Father Py, a Franciscan priest, who with a doctor, brought the prisoners into the French rear lines. Father Py was acting as stretcher bearer to one of the most celebrated regiments of the French Army, the 153d Infantry.

The Dragon's Cave is near the farm of Hurbise—or what was a farm, for it has now become nothing but a heap of bricks, mud, and splintered timbers. Father Py explained to the correspondent how on the day of the battle he had been ordered to go out and tend the wounded, but not to advance beyond a certain trench, which was very near the most advanced French line. When he got there he found no one. The French soldiers had gone forward with one bound right in the track of the curtain fire put up by the artillery and had reached the German trenches on the other side of the crest with miraculously slight losses. The priest and a companion looked about in search of wounded, but could find none. Then thinking that in the circumstances they were justified in disobeying orders, they climbed over the top of the trench and went further forward.

A little further on they saw a German running about with his clothes aflame and uttering cries for help, at the same time pointing behind him to a hole in the ground where two other men were gesticulating. The priest went on, thinking to find some more wounded men—perhaps men of his own regiment—but soon he saw they were Germans. At once he raised his crucifix in the air in the belief that it would protect him and continued in advance. The Germans did not threaten him as he approached, and soon he saw they were wounded.

On arriving at the entrance to what he had believed was a dugout, he found that the hole went far into the side of the crest. He entered the Dragon's Cave, still holding his crucifix before him and shouting "Catholic!" Inside he found that the hole spread out in all directions, and that it was full of armed German soldiers. Four or five of them were officers, and under the impression some of them at least would understand French, he called out in that language that he was a Catholic priest, and that if there were any German wounded there he was prepared to administer the rites of the Church.

One of the officers spoke to him, asking what he was doing there and what was going on outside. He informed him that the French had made a long advance over their heads and had crossed the crest, and that they had better lay down their arms, for they would either be killed or taken prisoners in any event.

The officers then held a discussion among themselves, at the end of which one of them, with tears streaming down his face, said he supposed they must resign themselves to their fate, but they could surrender only to an officer. Father Py scribbled on a piece of paper a note to one of the French Captains, which was handed to his companion, who had remained outside the cave.

While the note was being carried to the general officer, a German doctor in the cave showed the priest the resting place of several German wounded. Among them was a Jesuit priest who was serving in the German army as a soldier, with whom the French priest spoke in Latin. To the other wounded Germans Father Py gave the consolations of the Church.

Afterward, while awaiting the return of his messenger with the French officer, Father Py advised the German officers to disarm their men.