

**The Catholic Record**

Price of Subscription—\$1.50 per annum.  
 United States & Europe—\$2.00  
 Publisher and Proprietor, Thomas Coffey, L.L.D.  
 Editors: Rev. James T. Foley, B. A.  
 Thomas Coffey, L.L.D.  
 Associate Editors: Rev. F. J. O'Sullivan,  
 H. F. Mackintosh.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order.  
 Approved and recommended by Archbishops Falconio and Sbarretti, late Apostolic Delegate to Canada, the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough and Ogdensburg, N. Y., and the clergy throughout the Dominion.  
 The following agents are authorized to receive subscriptions and canvass for the CATHOLIC RECORD:  
 General agents: M. J. Haggarty, Vincent S. Cox, and Miss Jessie Doyle; resident agents: Mrs. W. E. Smith, Halifax; Miss B. Saunders, Syd. noy; Miss L. Heninger, Winnipeg; E. R. Costello, 2256-5th ave. West, Vancouver, B. C.; Silas Johnson, 211 Rochester St., Ottawa; Miss Rose McKeeney, 149 D'Aiguillon St., Quebec; Mrs. George E. Smith, 234 St. Ursula St., Montreal; M. J. Merrin, Montreal; R. F. Deane, 2341 Argyll St., Regina, Sask.; and E. J. Murphy, Box 125, Saskatoon.  
 Ordinary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.  
 Subscribers changing residence will please give old as well as new address.  
 In St. John, N. S., single copies may be purchased from Mrs. M. A. McGuire, 219 Main Street, and John J. Dwyer, 1000 Main Street.  
 In Sydney, N. S., single copies may be purchased from Murphy's Bookstore.  
 In Montreal single copies may be purchased from J. Milroy, 241 St. Catherine St., West.

LONDON, SATURDAY, MARCH 2, 1918

**CIVIL AND RELIGIOUS LIBERTY**

"Civil and Religious Liberty" is a phrase with which we are all familiar since childhood. With press, pulpit and platform it never staled. Writers gloried in it; speakers revelled in it; it was the proud boast of our age, the great achievement of our civilization. "Freedom of Conscience" is a phrase likewise familiar, and both have been so used as to imply a general charge of tyranny against the Catholic Church and to glorify the overthrow of that tyranny by the Protestant Reformation. It was difficult for a Catholic child, growing up in a Protestant environment, to escape this impression. He soon learned, however, that these same phrases did the same duty all through the centuries of the diabolical Penal Laws when celebrating the Holy Sacrifice of the Mass was a capital crime and priest-hunting a legitimate and profitable business.

Other times, other manners; we no longer use the crude methods of the Penal Laws, but the spirit of the cautioning phras-mongers is unchanged. Today in the Land of the Free, in the very home of the much vaunted civil and religious liberty, it is again legally a crime to say Mass. "Bone-dry" Prohibition makes no exception of wine for sacramental purposes, and courts have decided that such legislation is within the powers of each State notwithstanding the Fourteenth Amendment to the American Constitution. This amendment, which was believed to have safeguarded civil and religious liberty by constitutional enactment, reads in part as follows:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

Although the United States Supreme Court has not pronounced on the question State Courts have decided that the law which indirectly, but none the less effectively, prohibits the Holy Sacrifice of the Mass does not "abridge the privileges or immunities of citizens of the United States." Father Urban de Hasque, Chancellor of the Diocese, writes:

"Meanwhile the priests of the diocese of Oklahoma are violating the law of the State by the mere fact that they have wine in their possession. Daily do we see our limited supply grow less, and we have hardly any means of replenishing it. We can now only pray, and work for the enactment of an amendment, but the legislature will not convene until January, 1919."

It is quite possible even in war time that officials, imbued with the spirit that inspired the law, will not hesitate to attempt to enforce it. However America quotes from a letter of a professor of philosophy which indicates that war conditions may precipitate some action that will give at least temporary relief.

"Father A. has been commissioned chaplain, and is now in camp. Shortly after joining his regiment, he wrote that he had not been able to offer the Holy Sacrifice. Why? He had brought no wine with him, and the camp is in a 'bone-dry' State! Whether he has since been able to disregard this fanatical regulation by importing altar wine, I cannot say. But I know Father A. and I know that no prohibition law will long stand between him and the Holy Sacrifice. Still the difficulties in his way are very great."

Underneath all this there is a vital principle involved; a principle of much wider application than the one we are considering. Those who saw in the fanatical and tyrannical tendencies of the Prohibitionists a surrender of personal liberty, to the

State were answered by pointing out the evil of intemperance and the good that would be effected by Prohibition. Does the end justify the means? We are told that civilization is now in a death struggle for this very principle of personal liberty as opposed to the absolute and omnipotent State. Can we honestly deny that in all countries the trend has long been towards the usurpation by the State of the rights—and duties also—of the individual. Whether the State is a democratic majority in Oklahoma or a junker oligarchy in Prussia affects the principle not at all.

**THE SABBATH DAY**

An interesting controversy is going on in the Detroit Free Press with regard to the third—or as Protestants number them, the fourth—commandment. No one of course denies that the Sabbath was Saturday neither of course can any one deny that it has been changed to Sunday. A Seventh-Day Adventist who styles himself Evangelist Cotton offers a thousand dollars to any one who can give a single text from the Scriptures which warrants the change. So far as Catholics are concerned there is no difficulty whatever. "All power is given to Me in heaven and on earth," said Christ the Son of the eternal God when He commissioned His Church to speak in His name. "As My Father hath sent Me so I also send you." What the Church teaches Christ teaches: "Behold I am with you all days even to the consummation of the world." The gates of Hell shall not prevail against the Church which was founded by Christ and which is forever guided by the abiding spirit of God.

But for Protestants whose basic principle denies the divine commission of the Church and asserts the supremacy of the Bible as the final court of appeal the change of the Sabbath from Saturday to Sunday presents a difficulty which is insuperable unless the very principle upon which Protestantism is based is abandoned. It is true that they bring forward such texts of Scripture as show that the early Christians met for "the breaking of bread" on the first day of the week. That this refers to the Eucharist as Sacrament and Sacrifice does not strengthen their case. There is admittedly a positive law of God vouched for by Holy Writ enjoining the observance of Saturday as the Sabbath Day. There is not a single sentence in the Bible which abrogates this positive law. They deny the authority of the Church and the validity of tradition in matters of Faith; so the "evangelist's" thousand dollars are perfectly safe.

In the effort to escape one horn of the dilemma it is perhaps not surprising that such emphasis is laid on the fact that St. Paul and the brethren met for the breaking of bread on the first day of the week. But in the Gospel according to St. Luke we read that Christ himself observed the Sabbath according to the Jewish custom: "And He came to Nazareth where He was brought up; and He went into the synagogue, according to His custom on the sabbath day; and He rose up to read." Now this is not indeed a positive reaffirmation of the law, but it is unquestionable, positive evidence that our Lord Himself not once but "according to His custom" observed Saturday as the Sabbath Day. Even if we concede that there are scriptural references to Christians in Apostolic times meeting on the first day of the week there is not a jot or tittle of evidence to show that they did not also meet on the seventh day; and were we further to concede without "scriptural warrant" that the Apostles did make the change from Saturday to Sunday it is subversive of the whole Protestant principle to admit that they had any authority to do so. While the Catholic claim—fully warranted in Holy Writ—of a divine commission and divine guidance makes the Adventist objection trivial. Its force is derived entirely from the acceptance of the Protestant rule of Faith.

The evangelical preacher is able to show, moreover, that Protestant scholars admit that it is futile to attempt to give to any of the texts usually quoted the significance suggested. For instance, Lyman Abbot says: "It (the Sabbath) was changed, not by any express command in the New Testament, but by the almost universal consent of the Church."

While some Protestants, forgetting that the Sabbath was made for man, and not man for the Sabbath, would enforce by civil enactment the letter and spirit of the Jewish Sabbath in

the observance of the unscriptural Christian Sunday they are unable to answer the challenge of Evangelist Cotton. When such legislation—so far as was practicable or prudent—was being discussed in the House of Commons in Ottawa a French Canadian member raised the same question and was not answered.

**IRISH AMENITIES**

We have been studying the Irish question recently, not in the addresses of Irish Nationalists or British Imperialists, nor of Sinn Fein or Ulster leaders, but in our own back yard. Our man hails from the south of Ireland. He speaks with a soft liquid brogue, loves a colleen from Kerry, and writes regularly to his mother at home. He is a member of the Holy Name Society, and when the news came that Home Rule was on the statute books, he reverently lifted his hat and raising his eyes aloft exclaimed "Thank God!" Our neighbor's man is a Derry Orangeman, in fact he is Master of the Orange lodges of a county in which such names are registered on the banners as Ballyduff, Enniskillen and Tyrone. Now one would suppose that these two men would be deadly enemies. Not a bit of it. There are not in the town any better friends than Michael Kelly and Billy McSwain. They often exchange work for the sake of companionship, and when Billy has to be absent on Grand Lodge affairs Michael attends to his chores. On the 12th of July he does likewise, while another Irish Catholic lends him a white horse for the occasion. The lodges, of which he is County Master, congratulated upon his election to parliament a man who insults Catholics, ridicules their religious belief, and does all in his power to promote strife; but Billy is most friendly and respectful to the priest, and when, as often happens, he lends his assistance at some work in the church, he is most respectful and reverent in his demeanor.

After studying this enigma we have come to the conclusion that if the people of different creeds and races were left to settle their own difficulties there would soon be an end to national and international strife. Personally they have no desire to go to war or to perpetuate animosities, but the professional politician keeps the pot boiling to serve his own selfish ends. Add to this the propaganda of bigotry engendered and kept alive by ministerial mountebanks whose gain, like the silversmiths of Ephesus, is by the trade and you have the cause of much of the strife that is bringing sorrow to the world, and incidentally, we might add, the cause why many a well intentioned soul is deprived of the blessings of the true faith. As Lindsay Crawford very truly stated, the men of Ulster would stand shoulder to shoulder with the men of Cork if it were not for the intrigues of British statesmen.

We are firmly convinced that the War would have ended long ago if in each of the belligerent countries there were found a few men with the courage of their convictions, veritable tribunes, who would rise up fearlessly and give expression to the sentiments of the common people, and champion their rights and liberties. As it is the people are the slaves of an oligarchy wielding influence by wealth and diplomacy, and the multitude echoes its catchphrases for fear of being considered disloyal, while in their heart of hearts men feel that all is not well. Of course, until the German people repudiate the aims of their war lords, and until the people of the Allied nations force their leaders to declare the purposes for which they are being called upon to sacrifice their lives, the War will go merrily on. The big fellows will play the game so long as men can be moved on the board or removed from it like checkers. Present indications are that the common people are rising in their might in many countries and demanding that they, who have to bear the burden, should have a voice in the nation's policy. This movement, if wisely directed, will bring about that triumph of democracy for which the world professes to be fighting. It ill behooves Catholics especially, who wonder at and are scandalized by the condition of servitude to which their coreligionists have been reduced in countries where they are in the majority, to permit themselves to be lulled into a state self-security and self-complacency while the thin edge of the same wedge is being driven into the foundation of their own liberties.

We spoke of the political and ministerial propaganda. There is another that should not be overlooked. We have been preparing to hold an entertainment in honor of St. Patrick this year. A member of the committee wrote to a well-known New York firm that supplies Mass music to a large number of churches throughout the States and Canada, asking them to send a copy of a book of Irish recitations and dialogues. That such a book would be just what a devout Irish Catholic would desire, we scarcely anticipated; for we had seen some so-called Irish comedies that we had good reason to suspect were written by Jews. But we have too much respect for the Jews to accuse them of compiling the volume in question. There was not a single number in it that did not have as its object the ridiculing of either the Irish character, the Mass, the priesthood or the sacraments. This firm takes very good care not to advertise any book that would be offensive to the Hebrew race; but evidently it can sell Mass music to Catholics and then insult them with impunity.

As a writer has pointed out recently in "America," whenever the Jews have a grievance the press is quick to champion their cause, because they are so organized that they could boycott any paper that would dare to stand out against them. So long as Catholics do not effectively protest against this species of calumny they can expect to be treated as nonentities. So far from resenting it, our own experience has been that many of our Irish Catholics are apparently willing to lend their histrionic talent to perpetuating this burlesque. This is it that gives to the opponents of Ireland's claims to nationality a very plausible reason for contending that such a people is not fit for self-government.

THE GLEANER

**NOTES AND COMMENTS**

GRAVE AS THE food prospect in Canada may be, Canadians as a body do not seem to take the warnings of the authorities seriously. By many they are treated as a species of joke. And yet, with an exhausting War on our hands, a little judicious reflection should convince anyone of the vital importance of eliminating waste and conserving resources generally.

THERE IS probably no article of daily consumption in regard to which less care is exercised than sugar. Some figures published in a late issue of the Food Bulletin should set people thinking. It is pointed out that one teaspoonful of sugar wasted per day by each person in Canada means a total daily waste of 55 tons. This in a year would amount to 19,925 tons, which, valued at 10 cents per pound, equals \$3,985,000. A fighting airplane, on the other hand, costs about \$15,000. The value of the sugar wasted in one year, therefore, would purchase a fleet of 265 airplanes.

SIMILAR CONDITIONS no doubt exist in the United States. Food Administrator Hoover in a letter to Representative Sydney Anderson, emphasizes the necessity of attacking the non-essential uses of foodstuffs, and points out that on this continent is systematically consumed or destroyed over 30% more food than is necessary to maintain the health and strength of the people. This margin, if it could be saved, would supply all the Allies' requirements. There is room here for a little of the caution attributed proverbially to the Scot.

NO WAR CORRESPONDENT of our day, and no contemporary literary artist has drawn a more vivid picture of the Prussian lust for conquest and greed for blood, than the great Cornish poet-parson of two generations ago—Robert Stephen Hawker, Vicar of Morwenstow. When, in 1870, the War Lords of the then new "United Germany"—strong in Von Moltke's scientifically invincible warmachine—cantered out to crush France, Hawker, from his rocky retreat on the coast of Cornwall, penned the following lines, which, from their striking appositeness, might have been written of the events which for the past three years and a half have been enacted before our eyes.

Hurrah! for the boom of the thundering gun!  
 Hurrah for the words they say—  
 "Here's a Merry Christmas to every one,  
 And a Happy New Year's Day!"  
 Thus saith the King to the echoing ball!

"With the blessing of God we shall stay them all!"

"Up!" said the King, "load, fire and slay!"

'Tis a kindly signal given:  
 However happy on earth be they,  
 They'll be happier in heaven.  
 Tell them, as soon as their souls are free,  
 They'll sing like birds on a Christmas tree!

"Down with them all! If they rise again,  
 They will munch our beef and bread;  
 War there must be with the living men,  
 There'll be peace when all are dead!  
 This' earth shall be our wide, wide home,  
 Our foes shall have the world to come!"

"Starve! starve them all, till through the skin  
 You may count each hungry bone;  
 Tap! tap their veins till the blood runs thin  
 And their sinful flesh is gone;  
 While life is strong in the German sky,  
 What matters it who beside may die!"

"No sigh so sweet as the cannon's breath,  
 No music like the gun!  
 Here's a Merry Christmas to War and Death,  
 And a Happy New Year to none!"  
 Thus saith the King to the echoing ball:

"With the blessing of God we shall slay them all!"

Substitute the word "Kaiser" for "German" in the fourth stanza and you have an almost prophetic vision of the present War. For, while the Allies have stood the full shock of the onslaught, the ruling powers in Germany have been equally ruthless as regards the lives of their own people.

GERMANY AS AGAINST a single opponent was a resistless power in 1870, and it was small wonder that France, torn by opposing factions, should have, after a few brief months of heroic resistance, gone down before it, and presently lay prostrate under the iron heel of the Pruss.

During the forty odd years that intervened between that heart-breaking calamity and the outbreak of the present War, Germany ceased not to exalt herself as the very elect among the nations, and the nations, it must be owned, had gone far to concede the claim. When, then, in that fated August of 1914, the mad rush through Belgium began, there arose in many hearts the fear of a repetition of 1870. Germany was at the zenith of her strength while the Allied nations were notoriously unprepared. Now, after more than three years of War the Prussian War Lords are baffled and, it may be, at their last extremity. History will pass judgment on this momentous change, but with outraged Belgium, Serbia and Poland in view, and the submarine horrors kept in mind, Hawker's stinging phrases may well be recalled. May not other words of his also be applied to Prussianism at this time.

"What is thy glory in the world of stars?  
 To scorch and slay: to win demonic fame  
 In arts and arms: and then to flash and die."

THERE ARE NO limits apparently to the imagination of the average press correspondent. One of them, whose effusions form the daily mental pabulum on the War to hundreds of thousands of readers in North America, recently gave expression to this profound dictum: "The Italian disaster was primarily due to successful propaganda by Austrian Jesuits among certain sections of the Italian peasantry and troops." No use to deny it, or to protest that the Jesuits are not usually credited with so potent an influence in Italy at the present day. The scribe has said it: that is sufficient. Meanwhile Jesuits—priests, schoolmasters and lay brothers—are enlisted by the thousand in the armies of Italy and her Allies and are giving their lives by the score to the cause of freedom and democracy.

"FEW RACES are possessed with such dynamic creative energy as are the Italians," says a contemporary. This is true in fact and in substance. It is not to be wondered at that those whose knowledge of the Italian race is confined to the humble and thrifty fruit vendor of our American cities, should usually misjudge him and his qualities. It is to their shame, however, that boasted intelligent men and women should, from sheer inability to see beyond their own environment, continue, in spite of the developments of the present War, to look down upon the Italian as an inferior race. It is a hard lesson, which Englishmen, weighted down

by long generations of insularity, have had to unlearn, and which the War has been the effective means of unlearning. This spirit of enlightenment, however, has as yet made but little progress on this side of the Atlantic.

"FOR TWENTY centuries," continues the writer referred to, "Italy has been the cultural focus of Western Europe. No other race of men can show so long a line of pre-eminent genius. The civilization of the West owes its present direction to the impulse received from Italy." "In all fields of human endeavor Italy has stood forth the master; the western world has listened obediently, learned, and then followed the current of the mighty stream of civilization which, rising beyond the Alps, among the hills of Rome, in Umbria, Tugenny, Lombardy and Venetia, has spread over Europe and the world."

IT SHOULD NOT be forgotten that on the very plains now being devastated by the Hun, the republican idea was born to the modern world. When England and France still lay prostrate under the Feudal System, and the New World was yet unknown, Venice and Florence, and Genoa, and other cities of Northern Italy, were the centres of thriving Republics, whose citizens, whether as missionaries, explorers or merchants broke down the barriers which made of the Far East a terra incognita, and carried the banner of the Cross and of civilization to the extremities of the then known world. Marco Polo was a Venetian, and Columbus a Genovese. The same race of men produced Dante, Petrarch, Michaelangelo, Giotto, Leonard da Vinci, Galileo, St. Francis of Assisi, St. Catherine of Siena, and a host of other illustrious men and women to whom the world of to-day owes its civilization and its Christianity. That other nations, in spirit born of her, have since surpassed her in things material in no way lessens the debt.

**ON THE BATTLE LINE**

A DESPATCH via Switzerland says that Allied aviators from Italy recently crossed the Julian Alps and attacked Innsbruck, Capital of the Austrian province of Tyrol. They found the place, which is important as a fortress and the junction of a great highway from Germany to Italy, to be absolutely without anti-aircraft guns, and the report says that they took full advantage of that, flying low and bombing barracks, depots, railways and moving troops. British and Rome official despatches tell of great aerial activity all along the fighting lines in Italy, accompanied by artillery duels and a raiding on a considerable scale, in which the British particularly are active. Great gun exchanges are also taking place all along the West front, and the raiding there is being maintained with liveliness. The preparations for a great battle continue, but it is still a matter of guesswork as to where the first blow will be struck and by whom. Some despatches revive the report that the Germans are building a fortified trench system twenty-five miles back of their present lines on the West front, and that they will fall back to that rather than launch a big offensive. All guesses look alike until the actuality settles them.

GENERAL ALLENBY'S forces have entered Jericho and have established themselves on some of the high ground along the Jordan River. Men from Australia were the first to enter the once historic city, which is now a small and insignificant place, sometimes described as "only a collection of hovels." It is presumed that the great concrete bridge built across the Jordan by the Germans since the War began was found intact. In any event, with the left bank of the river in their possession, the British are now in a position to attempt an advance toward the Turkish base at Nablus. This advance would be accompanied by a simultaneous advance near the coast. Nablus, once taken, would be a starting point for the march on Damascus. In the meantime it is not improbable that the capture of Jericho, from which radiate a number of very good roads, has separated two wings of the Turkish forces. It may result in a considerable number of Turks operating east of the Jordan being crushed between the right flank of Allenby's armies and the Arabs from the revolting territory of Arabia.

THE BOLSHIEVSKI Government of Russia are making much talk about fighting to the death against the German invaders, but while they are talking some of the Russian "armies" are retreating in panic and others in a more leisurely fashion without attempting any stand, and a Russian courier has arrived in Berlin with peace terms. Arthur Ransome, in a special cable despatch from Petrograd declares that there is joy among many in that city as the Germans approach, because the people yearn for deliverance from the Bolsheviki. The Berlin official despatches report progress of German forces every-

where in Northern Russia, while the Austrians and Germans advance in Ukraine have come into touch with Ukrainian columns marching to attack the fortress of Dubno, held at present by Bolsheviki. Berlin also declares that a regiment of troops in Estonia, one of the Baltic provinces, has joined their ranks, and that everywhere the people are welcoming the invaders, because they believe that an end will be put to anarchy and disorder. While this is true, no doubt, these people are not likely to be long in finding out that their lot under German rule is not to be so rosy. The Germans will be the last to suffer so long as they can take food and supplies from someone else. The Bolsheviki officials talk of organizing small mobile forces to harass and attack the Germans from time to time, but it is very doubtful if these would have any effect on the march of the Hun. Very many officers of the Russian army and navy, as those forces existed before the revolution, have been murdered in cold blood by the soldiers acting on orders from the so-called Government, which sees in every well-disciplined mind and body a plot against its own existence. Forces without officers, composed in the main of men who decide for themselves whether or not they shall fight, are not likely to make any stand worth while against the well-trained and well equipped Teuton armies, who are fighting for food as much as for territory. The progress of the Germans toward Reval as well the march from Petrograd has hardly been interrupted by any event worth consideration. Messengers carrying the original of the wireless message accepting the German peace terms arrived at the German front, where they have been treated in a high-handed manner by the autocratic military leaders, and one of them was hurried to Berlin. Failing a new peace agreement, if any considerable portion of the Russian people follows the orders of Krylenko, the Bolsheviki Commander, to join with the armed men in opposing the Germans the latter will begin their work of extermination without delay.

New Units of United States Troops are in the front trenches in France. They have been for some time under instruction in the famous Chemin des Dames sector, and have had their first patrol engagement, in which they were successful.—Globe Feb. 23.

**POPE, PEER AND PRESIDENT**

Geo. E. Ross in America

A new phase in war history having been opened by the armistice in Russia, the negotiations at Brest-Litovsk and the detailed exposition of purpose made on behalf of England by Mr. Lloyd George, the preceding phase, to which the main contributors were Pope Benedict XV, Lord Lansdowne and President Wilson, passes into the diminishing perspective. What the Pope, the President and the ranking Whig Peer wrote was matter of heated controversy two months ago, but now that new and different activities are afoot their earlier contributions become matters of record rather than of present influence, and it may be found not uninteresting, before yet other events drive the period of August 17—December 4 still farther into the background, to note the relation of the three pronouncements to one another. It will be the work of the historian, later on, to examine what the relationship of any or all of them was to events which may follow.

That there were differences in angle of approach and method of treatment goes without saying. The Pope's main concern was for peace, which others would have to arrange. The President was busily engaged in preparing the United States for effective participation in the business of war upon which he had lately and reluctantly induced the country to embark. Lord Lansdowne spoke for those against whom, after more than three years of the agony, war-weariness could not be accounted a reproach. The three could not be expected to say always the same things or only the same things. What will constitute for history the main interest in their conjunction of effort is that they were in agreement about the main things, the great things, the things which have to do not with present antagonisms but with the better ordering of the future of the world. With all three the initial impulse was very much the same. Not in December of 1917 but in December of 1916, President Wilson had said:

"If the contest must continue to proceed towards undefined ends by slow attrition until one group or other of the belligerents is exhausted; if million after million of human lives must continue to be offered up until on one side or the other there are no more to offer; if resentments must be kindled that can never cool, and despairs engendered from which there can be no recovery, hopes of peace and of the willing concert of free peoples will be rendered vain and idle."

Eight months later Pope Benedict asks: "Is this civilized world to be turned into a field of death, and is Europe, so glorious and flourishing, to rush, as carried by a universal folly, to the abyss and take a hand in its own suicide?" Again two months later, Lord Lansdowne writes of "the most dreadful War the world has known," in which "the killed alone can be counted by