

The Catholic Record

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LONDON, SATURDAY, FEB. 23, 1918

IN THE HEARING OF ALL THE WORLD

There seems good reason to think that many even amongst the well-informed and intelligent fail to realize how completely Secret Diplomacy has been banished from the negotiations now going on for the restoration of the world's peace. It was not without definite purpose and good reason that President Wilson in the forefront of his recent address to Congress placed this opening paragraph:

"On the 8th of January I had the honor of addressing you on the objects of the War as our people conceive them. The Prime Minister of Great Britain had spoken in similar terms on the 5th of January. To these addresses the German Chancellor replied on the 24th, and Count Czernin for Austria on the same day. It is gratifying to have our desires so promptly realized that all exchanges of view on this great matter should be made in the hearing of all the world."

The President is at pains to tell the intelligent reading public, who take their information and their thinking ready-made from the newspaper headlines, that peace negotiations are on, and are being conducted "in the hearing of all the world." We shall not attempt to outline or summarize the progress and results of these negotiations; but, assuming that our readers have read the text (not the headlines) of the official interchange of views, we shall point out certain significant details.

With the Pope's Peace Note public negotiations started. The frantic charges of pro-Germanism against the Holy Father found some support in traditional prejudice, but the desire for peace amongst the peoples of the belligerent nations soon developed into insistent demands for authoritative statement of definite War aims and Peace terms. A significant sign of the times was seen when the British Prime Minister made one of his most important official pronouncements to the delegates of the Labor Unions which had already formulated their Peace program. This was a decisive victory for public diplomacy. Again, after the recent Allied War Conference at Versailles, press and Parliament accepted the Premier sharply to account for apparently closing the door on negotiations for peace. Though the formal vote of confidence was passed the right of the people to a voice in the decision of such questions was unmistakably asserted.

Another point is worth noticing in passing. President Wilson notes the "very friendly tone" of Count Czernin's reply; and he went so far as to say that "Count Czernin seems to see the fundamental elements of peace with clear eyes, and does not seek to evade them." Lloyd George, on the contrary, eloquently silent on the President's address to Congress, pointedly declared he saw no difference between Count Czernin and Chancellor von Hertling. What gives added significance to this divergence of view is the fact that Mr. Asquith just as pointedly expressed himself in entire agreement with President Wilson.

Indicative of the immense progress made toward agreement is the conciliatory tone of Mr. Wilson's rejoinder to Count Von Hertling's discussion of the President's fourteen points of the world's peace program. "She (the United States) is quite ready to be shown that the settlements she has suggested are not the best or most enduring. They are only her own provisional sketch of principles." Very adroitly the President couples economic arrangements—concerning which Germany is anxious—with territorial readjustments.

Contrast all this with the terms of President Wilson's reply to the Papal Peace Note. The salient feature of

this reply was a peremptory refusal to treat with the German Government as at present constituted; it was hailed as a defiant ultimatum to Prussian junkerdom.

No longer peremptory or defiant, the President "in the hearing of all the world" is in actual negotiation with the unreformed and unrepentant German Government.

More than that; at the time the Pope issued his appeal for peace by negotiation on the very terms since accepted by President and Prime Minister the Peace Party in Germany was at its strongest, junkerism at its weakest. In all the world no one was better informed than the Holy Father. He chose the psychological moment. The Centre Party had joined the Socialist Parties in a demand for peace on terms we should now be glad to accept.

Now when the militarist party has recovered its ascendancy in Germany President Wilson asks:

"Has he (Count von Hertling) utterly forgotten the Reichstag resolutions of the 19th of July, or does he deliberately ignore them? They spoke of the conditions of a general peace, not of national aggrandizement or of arrangements between State and State."

Yes, that is why the Holy Father, with statesmanlike grasp of the world situation, issued his Peace Note in August. How was it received? With insults and contumely by the press; with silence by the Allied Governments unless in so far as they accepted President Wilson's reply on their behalf, a reply which scornfully ignored the Reichstag Peace Resolutions which he now plaintively recalls to the attention of the Government with which he peremptorily refused to negotiate.

The War is not yet over; and the post-War reconstruction has not begun. "In the hearing of all the world" statesmen have blundered, in the sight of all the world they are now floundering. The Pope, vindicated a hundred fold, remains, as the Belgian Government recently declared, "the highest moral authority in Christendom, who is anxious not to allow the idea of good and evil to be destroyed amidst the passions and conflicts of mankind."

The diplomatic denial on behalf of the English, French and Italian Governments of the secret treaty excluding the Pope from peace negotiations is probably intended less to deny its existence than to mark its repudiation. It is a sign of returning sanity on the part of those who have already had reason to appreciate the French proverb: Qui mange le Pape s'en creve.

If the Holy Father could now induce the Central Powers to accept the bases for negotiation suggested by him six months ago they would meet with a very different reception.

CATHOLICS IN THE AMERICAN ARMIES

That Catholics proportionately outnumber non-Catholics in the forces of the United States is no longer a matter of conjecture but of ascertained fact. When Secretary of War Baker some months ago, estimated the proportion of Catholics at 35% many, even amongst Catholics, thought the estimate too high. The religious census already completed at some of the camps shows that the information on which the Secretary of War based his computation was singularly accurate.

At Rockford (Ill.) camp in a total of 24,868 fighting men, 7,673 or 31% are Catholics. The next highest denomination is the Lutheran with 3,943; then come the Methodists with 3,610. In all fifty-two religious denominations are represented, the others getting small by degrees and beautifully less until 2 Holy Rollers and 2 Mohammedans tie for last place.

At Camp Logan, Houston, Texas, there are 74 denominations among the 32,079 men and officers; of this number 10,786 or 33.6% belong to the Catholic Church. The others follow in this order: Methodists, 5,624; Baptists, 3,487; Lutherans, 2,752; Presbyterians, 2,370; Episcopalians, 1,197; the others range downwards from 1,000 to few adherents of such sects as Theosophists, Buddhists, Swedenborgians, etc.

At Camp Dix half the enlisted men through the K. of C. and Y. M. C. A. buildings (these latter kindly lent) where ten Masses are said every Sunday. At each Mass the buildings are filled to overflowing, affording a puzzling object-lesson which must cause some heartsearching amongst the Protestant chaplains.

These facts raise some interesting questions. The evidence of Cath-

olic fidelity to the practice of religion though not new, must strike with new force those who have been insisting that religion must be ever changing, ever adapting itself to the ever-changing vagaries of the human mind under the influence of the spirit of the age. That is not the way they express it; but all their grandiloquent faculty comes to that and nothing else. One might, despair of the common sense of mankind if the failure of the "modernists" were less absolute. It is not unreasonable to expect that in the American armies, as in the British, native common sense will go far in breaking down inherited prejudice.

But another question suggests itself which at first blush seems inexplicable, and no so far as we have seen has not been answered. Why should the Catholics of America furnish practically double their quota to the gathering armies on which more and more the hope of the Allied cause rests? If it were entirely a volunteer army the question would offer less difficulty, though even then it must be insoluble to that section of the population which professes to believe that Catholics are necessarily disloyal.

There is one consideration which must have due weight. The growing evil of race suicide has ever been branded by the Catholic Church as a foul sin against God and against nature. To Catholics no euphemism, no sophistry has ever made the sordid, selfish, unclean thing appear other than it is. No convention, no custom, no pseudo science, no self-interest can ever make respectable or lawful what the living voice of God's Church infallibly condemns as subversive of Christian morals. Therefore it is safe to assume that amongst the twenty million Catholics of the United States there is a greater proportion of young men of military age than amongst the non-Catholic population. But it would be unreasonable to think that this consideration alone could account for the enormous disproportion in the enlistment.

Besides military age the Draft tribunals had also to take into account physical fitness. And here must be found the explanation we are seeking; for there is no reason to think that other grounds of exemption would not apply equally to Catholics and non-Catholics. We have been assured that in some places Catholics rejected as physically unfit were proportionately far fewer than non-Catholics so rejected. We have this assurance with regard to certain places as a matter of actual and notorious fact. Whether or not this was the case generally throughout the States we have no direct evidence; the eloquent facts of the religious census of the soldiers in training seem to lead irresistibly to the conclusion that it was.

The striking fact of Catholics in the drafted American army being almost if not quite double their quota according to population is explained by the other facts—of arresting significance in themselves—that American Catholics have relatively a greater number of young men of military age; and of these, again, a much greater proportion of men physically fit for military service. This, also, must go far to explain the even greater disproportion of Catholics in the volunteer services, naval as well as military.

Here as elsewhere the things for which the Catholic Church stands redound to the strength, stability and defence of the State. The things which the Catholic Church animates, divorce, birth-control, self-indulgence, lead inevitably to the deterioration of the individual, the destruction of the family and the ruin of the State. Observant and thoughtful Americans will begin to learn from Army statistics that vigorous manhood and nationhood depends less on such utilities as sex-hygiene in the schools and State control of venereal disease than on a religion whose vital influence permeates the life of individual and nation.

CATHOLIC READING CIRCLES

No one who is in a position to judge will question the statement that at least seventy per cent. of our young men, not excluding those who have passed through our High Schools, do not read, or at least do not read anything that is worth reading. Not one in twenty of them is interested in the religious and social questions of the day. They may be very good young men, faithful in attending to their religious duties, lining up regularly with the Holy Name Society or

any other to which they may belong, when the members go to Communion in a body. They are proud of their faith in a vague sort of a way, and resent the allegations that they may hear uttered against it by their non-Catholic companions in store, office or workshop; but they are silent, and if not silent often woefully ineffective, in the face of those calumnies because they have not armed themselves with a definite knowledge of Catholic truth and of the facts of history to refute them.

We are not in favor of jeremiads, and would not deplore this situation if we did not believe that it could be remedied. The young men are not altogether to blame in the matter. The latent power is in them if the means were but employed to bring it into action. They have the faith, and many of them at least the willingness to better equip themselves if some one would but show the way.

Let us suggest as a practical means to this end the formation of a reading circle in each parish. When we say each parish we do not mean each city or large town parish but every country mission. There is a mistaken idea that the city is the centre of intellectual life. It should be, judging from the number of its educational institutions; but stone walls do not a prison make—nor a university. There are too many distractions and frivolities in the city that interfere with serious thought and study. The intellectual life that it boasts of is mostly imported from the small town or country side. The great reform movements in Church and State have often had their beginnings in some little secluded religious house or the home of a country rail-splitter. What was once one of the most influential of our secular weeklies was edited in a clapboard shack on the banks of the Bobcaygeon River. The best written of the Catholic exchanges, that reach our desk, do not always come from the cities but often from some small provincial town. In a recent issue of the Boston Pilot we read this news item: "The annual meeting of the Gate of Heaven Club of South Boston took place Sunday afternoon and the following officers were elected—here follows a list of Hibernian patronyms. There were several discussions and the social committee made a splendid financial report. The club voted to have a series of social events this coming year." Shades of John Boyle O'Reilly, who made the Pilot famous when Boston was, comparatively speaking, a little village!

The best way to establish a reading circle is to select a small number, say from six to twenty—the number will vary in proportion to the size of the parish—of intelligent men who are willing to engage in a little serious reading and study. Map out a plan for the season, covering some definite period of history in reference to the Church or some of the social questions that are agitating the public mind in our day. Allot to each member a paper in such order that each subject will lead up to the one that succeeds it. After the reading of the paper the members will be expected to take part in the discussion that follows, either by way of obtaining further information or by adding something from their own experience or study. This will necessitate reading, and reading for a definite purpose. That is the main object to be attained. When a person becomes perfectly familiar with one particular period in history, his mental curiosity is aroused in regard to the causes leading up to the situation then existing and the bearing of that period upon subsequent history. The result is that his scope of study is enlarged, and that he becomes enthusiastic about a subject in regard to which his former attitude was vague indifference.

A few men thus trained and enthused will become a leaven with the whole mass. They will be his skilled lieutenants in gathering in new recruits and drilling them in various intellectual exercises: so that in a short time the parish will possess an organized company ready to undertake constructive work and to labor in the defence of religion.

In connection with the reading circle, a public meeting could be held from time to time at which matters of present day interest to Catholics, and which are being dealt with in the Catholic press, could be discussed by those present. The result of this would be that our men would have more definite information on current topics of Catholic interest, and that there would be an incentive to them to read articles treating of

subjects that hitherto were of little interest to them.

The present system of inviting a priest or professional man to give a lecture—which, by the way, must be well buttered and sugared on both sides with comedy and popular songs, so that our adult infants may be induced to take some food—will never raise the intellectual standard of our people. We admit that it may enthrall them for the moment, and that they may carry away some vague information; but it will not get them, as Mark Twain would say, any forwarder. Not until our young men are induced to undertake some systematic reading and study, will we have an army of intelligent defenders of Catholic truth, and worthy representatives of that Church that in the words of Gladstone "has marched for more than a thousand years at the head of civilization."

THE GLEANER

NOTES AND COMMENTS

THE BOARD of Finance of the Presbyterian Church in Canada heads its appeal for funds for mission work in China, with the famous exclamation of St. Francis Xavier, as he lay dying on the very threshold of the work he had trapped out for the conversion of that country. "O Rock, Rock, when wilt thou open?" was the dying cry of that dauntless soldier of the Cross, as he realized his own approaching end, and the magnitude of the task which he was bequeathing to those who should come after him.

St. FRANCIS died in 1552. In the intervening centuries the intrigues of the nations, the lust for gold, and the divisions in Christianity itself, against all of which St. Francis so valiantly strove, have gone far to defer his hope for the conversion of China to the True God. Yet, the fruit of his spirit may be seen in the flourishing Catholic community in China today, with its two million souls, and its army of devoted missionaries. Protestantism, on the other hand, with all its material resources, counts less than 340,000 adherents. If China is ever to be won to Christ it must be through the Faith which St. Francis Xavier professed, not through the divisions and crumbling faith of Protestantism. It is our heritage today, and the dying cry of the great Apostle of the Indies comes echoing to us through the centuries. Through the prayers and charity of individual Catholics and through the zeal and devotion of their representatives in China, the "Rock" may yet open to the Glad Tidings of the Gospel of Peace.

THE DYE and Chemical industries of the United States have set an example of practical benevolence by the raising of a Fund for the relief of the war-torn women and children of Belgium. December 23rd was the eighth anniversary of King Albert's accession to the Throne, and by associating the Fund with that event the double purpose of honoring one of the heroic figures of the War and bringing needed relief to his long-suffering people was served. Without the expenditure of a cent for advertising or solicitation—an example which might be imitated to advantage in other Funds—the sum of \$8,945 was raised in a few weeks, and transmitted direct to King Albert through the Belgian Minister at Washington.

IN ACKNOWLEDGING receipt of a cheque for the amount named, M. de Cartier de Marchienne, the Belgian Minister, wrote to the Treasurer of the Fund as follows: "I am overwhelmed by the generosity of the subscribers to the King Albert Anniversary Fund. Little did I dream that a few words of mine, spoken some months ago at the Chemical Club, would bear such golden fruit. May I suggest that the sum you name be converted into a draft for francs 51,075, which I will forward direct to His Majesty with all your expressions of good will. It will be my pleasure as well to forward to His Majesty the list of subscribers which you so kindly sent me that he may know what true friends he has in America."

A MOVEMENT to make the nine "Workless Mondays" created by the Federal Fuel Administrator, "paint-up and clean-up days" among the great manufacturing industries of the United States, assumed national scope through the representations addressed by the Vice-President of the National Paint, Oil and Varnish Association to the Executive of the

Master Painters' and Decorators' Association at Washington. The purport of these representations was that every painters' district council in every State be urged to adopt resolutions for presentation to every mayor and every governor in the country, urging the official recommendation that the nine workless Mondays be dedicated to the conservation of property and health by making them clean-up and paint-up days.

IT WAS pointed out that as through the falling off in building operations there were 18,000 painters out of work in the State of Illinois alone, and probably more than 100,000 out of work throughout the country, the adoption of this suggestion would be an act of practical statesmanship which would directly or indirectly benefit the whole business community. "On these Mondays," wrote Mr. Howard Elting, the official referred to, "idle shops could be put in order; machinery in need of paint could get it; and all nooks and corners could be cleaned up with benefit to all." At the same time, it was also suggested, the arm of the nation would be strengthened for the prosecution of the War, by relieving the strain of living from a not inconsiderable section of the community.

ON THE BATTLE LINE

OUR LATEST ALLY

From World's Work, New York

Our boom era in the conduct of the War is nearly over. We proclaimed our prowess to ourselves and the rest of the world—like a Western land dealer. Ten million men in the draft, a million in France by spring in 1918, the air full of airplanes, countless ships for the sea, and our mobilized geniuses to invent an antidote to the submarine.

The War too, was going to our liking. We hailed the Russian Republic with joy, and the British, French and Italians were on the offensive. And we were told weak by weak of victories over the submarine. There were warning voices but they were thrust aside. Then came the end of the boom. Russia collapsed, the Italian line gave way, and we realized that we were needed and needed immediately. We began to take stock of ourselves seriously.

It became evident that we could not get an army of a million men ready to fight in France before another year—and equally evident that without that army the Allies cannot achieve victory this year. We realize, too, that another victorious campaign against the submarine with the net loss of tonnage that resulted from the campaign of 1917 would very nearly prevent our having a big army in France even in 1919.

Having gotten down somewhere near bedrock, let us stay there. Let us ask Washington, official and semi-official, to give up rose-tinting everything and tell us the plain unvarnished truth from now on.

We began with a hollow boom and built a false optimism on it. It collapsed. From now on let us stick to the facts and build justifiable optimism on accomplishment alone. It will be slower, perhaps, but worth having.

Moreover, we have got to live down a disappointment which our Allies are going to have in us increasingly as they realize what we know—that we have done too much talking.

We have a grim time ahead and we must go at it with the sanity to face the facts and build on them for victory.

GENERAL ALLENBY's forces are again on the move in Palestine, having advanced an average depth of two miles on a front of six on each side of the village of Mukhmas, which is about twelve miles north-east of Jerusalem. No great opposition was offered. Mukhmas is ten or twelve miles northwest of Jericho which lies in the Valley of the Jordan River, some five miles north of the Dead Sea.

there just as regular residents. Russia has not yet found herself, though but a few months ago she gave the Allies every reason to believe that she was coming to her own at last.

A FLOTILLA of large enemy torpedo boat destroyers made a bold raid into the Straits of Dover at 1 o'clock yesterday morning and sank one trawler and seven drifters that were occupied in hunting a submarine. The destroyers made off before any British naval forces could engage them. They presumably came from some base on the Belgian coast, and it would not be surprising if their feat was prearranged, the submarine being the bait that drew the drifters to their doom. The Germans must be credited with dash and enterprise in this affair.

INTENSE ARTILLERY firing and an unceasing succession of raids continue on the West front. In Lorraine particularly there has been some artillery duels of more than usual volume. Both sides perhaps are playing for an advantage that would give success in an attack of a local or major character. Probably if a local attack succeeded by either side the preparations would include plans for the immediate enlargement of the operation.—Globe, Feb. 16.

THE POPE AND THE WAR

PATRIOTIC AND SCHOLARLY ARCHBISHOP ANSWERS THE "MALIGNANT SNARLERS"

Addressing a meeting which taxed the capacity of the Town Hall of Birmingham (England) Archbishop McIntyre, just returned from a four years' sojourn in Rome, made a spirited defence of the Holy Father's position in the World-War. Critics who other critics of pretended patriotism do not hesitate to slander to ignorant prejudice will feel that "the other side" has searched them out as their shameless special pleading is examined in the impartial light of truth. We are indebted to The Universe for the following verbatim report of the Right Rev. Dr. McIntyre's trenchant speech:

"I have been asked to speak on the Pope and the War—that is, on the action of the Holy Father during the War. We know that the Holy Father has been made the object of much ignorant and bitter criticism. He has been accused of pro-Germanism, and, under the influence of that pro-Germanism, to have kept silence when he ought to have condemned the violation of Belgian neutrality and other crimes against international law. When I heard those charges, knowing as I did of what dimmy materials they were woven, the words of the Book of Proverbs came into my mind: 'He who pleads his cause first seems to be in the right; when the other side comes and searches him out. Tonight I propose to do a little of that searching, and I think we shall discover that the accusations against the Holy Father have sprung from a total disregard of his position in the world, and of what he has actually said and done. Besides, the accusations have been coloured and intensified by an anti-Pope prejudice which was certainly in a decline, but which has been temporarily galvanized into activity by War excitement. I predict, when the bitterness and animosities of the War have passed away, and when the calm reflection of peace has returned to the world, it will be generally confessed that the action of the Holy Father throughout the War has been wise, beneficent, and correct."

"I may seem over bold, too courageous. Well, I confess that I should not speak with the same courage in any other English city as here in Birmingham; and the reasons of my confidence are these: First, the gracious presence amongst us tonight of Birmingham's chief magistrate—I take as a sign that Birmingham is ready to hear the other side. Next, we remember, when the hierarchy was re-established in England, a storm of anti-Papal fury raged through the country, but the violence of that storm was broken by the sturdy common-sense of Birmingham, and died away. Lastly, while I was still in Rome, I read in the Birmingham Daily Post of the 3rd September, 1913, a fair, judicial, well-informed article on the position and policy of the Pope, and I said to myself: 'Dear old Brum seems to be the best-informed, as well as the best-governed, city in the world.'"

THE POSITION OF THE POPE

"I wish, then, to show tonight that the action of the Holy Father has been wise, beneficent, and correct. What is the position of the Pope in the world? He is the head of a great religious society whose members are found in every civilized country under the sun. Those countries have their own national aspirations, their own national aims, and, quite true, those aspirations and aims have come into conflict with other countries having their own national aspirations and aims too. Is the Holy Father to throw himself into the vortex when those countries come into collision? The Holy Father has to steer his barque through those turbulent waters, keeping his gaze ever fixed on the lode star of man's eternal salvation. When other countries combine—it may be for this or that purpose—there always remains in the background the national interests, and all questions are naturally looked at