

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, D. D., Thomas Coffey, L.L. D., Rev. F. J. O'Sullivan, R. F. Mackintosh.

THE POPE AND THE ANTI-PAPISTS

There recently appeared in many papers in the States and Canada a syndicated article by Edward Marshall reporting a brief conversation with the Holy Father himself, and sympathetic explanation by Vatican officials of what the Pope sought in his much discussed Peace Note of the first of August; to these were appended a pen-picture of Benedict XV. Unlike previous alleged interviews the Pope's conversation and the explanation of the Peace proposals by the Papal entourage were submitted by Mr. Marshall for approval or revision before publication. The articles form very interesting reading to a public accustomed to interpretations of Papal actions and motives colored when not distorted by traditional hostility and distrust.

The London Advertiser was one of those papers publishing Mr. Marshall's articles; its headlines were truthful and accurate indications of the text. The chief double heading running across the whole page; "Pope Expresses New Year Wish for Warring Mankind; Prays Conflict May Bring Justice and Peace for Future." The sub-headings were equally truthful and accurate. The articles appeared on Saturday, Feb. 4, on Monday morning, as if alarmed at its own hardness in allowing its enlightened constituency to read without note, comment or other guidance, "the other side" of a much discussed question. The Advertiser set forth editorially such interpretation of Mr. Marshall's articles as would be in keeping with vigorous if not very intelligent anti-Papist prejudice.

The preceding is interesting. First it is sought to create the impression that the Pope in these articles is giving an official explanation to the world of his attitude towards the War. The method is a bald statement that this is so. Of course it is nothing of the sort, and the Advertiser's editorial statement is in glaring contradiction with its own headings of the articles in question. The fact which the Advertiser editorially distorts is frankly acknowledged in the articles themselves, and in the Advertiser's truthful headings. Through the kind offices of Monsignor Ceretti, who lived eight years in America, the American journalist, Mr. Marshall, was accorded a private audience with the Pope and allowed to publish the brief ensuing conversation after having, as is customary in much less important interviews, submitted it for approval. Mr. Marshall expressly says: "The article which follows is not a formal interview. Against that form of expression Pope Benedict XV. has achieved an unalterable prejudice. It is, however, the record of a friendly conversation of which His Holiness granted me the privilege in his study at the Vatican."

And the article itself is entitled: "A Conversation with the Pope." The Holy Father referring to the spiritually elevating influence of sacrifice said: "There is one thing about this War it has brought to millions of men's minds the glory and necessity of sacrifice for an ideal."

And he adds this about his hopes and efforts for the peace of the world: "One thing it certainly has proved, it seems to me, through all the sacrifice and the dreadful effort which it has demanded. To any reasonable mind I think it would seem that if now humanity can put forth such superhuman effort to make war, in days to come it must be capable of such endeavor as inevitably will maintain world-peace. It may be that the sufferings of this War will lead mankind to ask itself the question: Why should we strive and bleed and die in compassing destruction? Would it not be a better sacrifice if we laid down our lives in the service of our fellowmen instead of in their ruin?"

"It has been by following this line of thought," His Holiness continued, slowly, "that I have come to see the great necessity for imploring constantly that all humanity will join me in the mighty effort to make certain that out of the reaction from the vast disaster which has stunned the world may spring that newly earnest sense of fraternal sympathy which alone can bring all people and all peoples to complete fair-mindedness, thus insuring tranquil days to come."

The rest of the Conversation (about half the article) relates to America and contains a gracious tribute to American intelligence, to American journalism, and a message to the American press. Mr. Marshall asked the Pope if he thought that the entrance of America would tend to

bring about that enduring peace of which he had spoken.

"Certainly I feel," he presently replied, speaking very slowly, "that America's participation in the great contest is likely to facilitate approach of such a peace as that which often I have mentioned as desirable—a peace which will bring with it confidence of full security to all the people of the world. Yours is a great country," His Holiness continued, presently, now very definitely smiling as he looked at me. "It is a land in which intelligence has developed splendidly, and I believe its people are unselfish, generous, and to them, as the beginning of another of these solemn, darkly tragic years approaches, I am most earnest in good wishes."

Then commenting on the American newspaper:

"In America," said he, smiling very winningly, "journalism has become a mighty power. Probably it is a greater power there than elsewhere. You must feel it a high privilege to address the people of your country every week through their great newspapers." Again he paused and turned his face to look out of the window thoughtfully. "The American newspaper," he presently went on, "is a pulpit from which greater congregations can be reached, perhaps than from any other in the world. If all the preachers who address your people from their pulpits, while the war lasts, shall preach to them the sermon that out of the great conflict real justice, based upon full mutual understanding, must be brought about, then may they achieve a service for humanity beyond the power of human computation."

The nature of the Holy Father's conversation with Mr. Marshall can be very accurately inferred from the foregoing extracts. It would be quite as fair and reasonable to accuse the Holy Father of making no distinction between the good and the bad in American journalism and therefore of approving disloyal, seditious and irreligious American publications, as it is to represent his expression of general principles, without taking sides in the War, as a failure to distinguish between right and wrong.

Principles, however, are the last thing in the world that anti-Papists understand. A favorite accusation, which permeates English literature, was that Catholics could not be loyal to king or civil government because theirs was a divided allegiance. This calumny was the basis of a political principle which held sway for centuries of English (and Irish) history. Its fruit was the Penal Laws. In practice that principle has been to a great extent abandoned, and it is now recognized that its foundation was a baseless calumny. If it were true that the Pope claimed and exercised jurisdiction over the civil allegiance of Catholics then civil governments in self defense would thereby justify the proscription of Catholics.

But what is the contention of anti-Papists now? What is the attitude of those sticklers for an undivided civil allegiance?

Let the Advertiser speak for them: The Pope said: "No man can be loyal to his country unless he first be loyal to his conscience and his God." Whereupon the ingenious dialectician of the Advertiser asks:

"Is it not treason to his God to continue the war against humanity? Is it not encouraging this treason for the spiritual head of the Catholic Church to appear to attach more importance to loyalty to king and government than to loyalty to God?"

In other words why does not the Pope usurp civil jurisdiction in Germany and Austria and justify the political principle which outlawed Catholics for centuries in England and Ireland? Why does the Pope not justify the anti-Papists in their charge against Catholics of a divided allegiance?

Principles!—it is to laugh. Listen to the Advertiser again:

"If the Pope has decided, as none can doubt he has decided, that the Teutons and Turks are fighting for a cause that is wrong, and the success of which would be disastrous to humanity and Christianity, is he not failing in his duty by neglecting to suggest that good citizens ought not to continue to fight for the wrong?"

If the Pope has the right and duty to decide such questions, then other Popes should have condemned England when she aided, abetted, encouraged and supported every act of aggression and spoliation by which the power of Prussia was built up until the monster now threatens to devour its creator. And it must be charged up against the Papacy also that England as the ally and protector of the Ottoman Empire was, uncondemned by the Pope, responsible for the prolonged reign in Europe of the unspeakable Turk. These and many other things, according to present-day anti-Papist principles, would

fall within the province of the Pope's jurisdiction. Its a poor rule that won't work both ways.

If the belligerent nations want the Pope as arbiter they must agree to accept him as arbiter. To deny him all such right and jurisdiction, and then to call upon him to act in that capacity is indicative of a curious mentality.

The Advertiser asks why the Pope must remain neutral. Let a learned Protestant answer: "The Roman Pontiff is the supreme head of a great religious communion, the members of which live dispersed among all the nations of the earth. . . . It can scarcely, therefore, need argument to prove that at all times political neutrality is required of the Holy See, on grounds of elementary justice, not to say necessity."

And another learned writer who steps aside for no man living in enlightened loyalty to the Allied cause, nor in knowledge of historic tendencies and principles, thus writes of the Papacy:

"The Roman Father teaches and directs in religious matters something like three hundred millions of subjects, scattered through all nations. It is the largest voluntary association known since the world was. For the Pope has no means of coercing a single soul into submission. He does not choose the faithful; they by the College of Cardinals choose him. Neither is the Pope an hereditary king; he may be elected from any rank; he need not be an Italian; he is the one international chief, representing humanity, so these millions believe, before God and man. If the Church is the Fifth Monarchy foreseen by the Prophet Daniel and through the centuries such has been its office then the Pope is Vicar of that Kingdom. Englishmen would do well to remind themselves just now of what their brilliant essayist and historian told them concerning the Roman Church: for those wide-glancing sentences have a present application. 'She saw the commencement,' said Macaulay, 'of all the governments and the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all.' To none, except her divine constitution, is she bound of the forms and systems of rule anywhere in being. She is neither monarchist nor oligarchic nor democratic, in a political sense. If we trace back the line of Supreme Pontiffs, in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth, and far beyond, we may likewise draw the moral that all dynasties and empires are seen at the Vatican as changing phantoms of time, 'never continuing in one stay'; the fate of the Fifth Monarchy is not wrapped up in their rise or fall.

Dynasties and empires may come and go, the Pope as the divinely appointed guardian of the eternal principles of right and wrong will never surrender even to a triumphant and world-dominating Berlin the Papal prerogative of guarding morality or of guiding mankind on the upward way. From the Catholics he conquered the all-conquering Roman Empire. When Hun and Goth and Vandal destroyed Roman civilization and threatened to quench in a flood of barbarism the last spark of Christianity Pope Rome re-created civilization and transformed the barbarians into the Christian nations of Europe.

When Christian unity of Europe was rent by Luther and Henry and Calvin and replaced by the national egotism and absolutism which are the causes of the present War, the beneficent influence of the Papacy on civilization was hampered and circumscribed, but never extinguished. Even now its very enemies, dimly, gropingly, often tentatively and resentfully, recognize that the Pope, without army, without navy, without territory, amidst the crashing and crashing of empires and republics, represents the saving principle of the rule of justice and right, binding alike on the mightiest emperor and the humblest peasant, on the majority not less than on the minority.

If the old order is changing, giving place to the new, the Father of the faithful, mindful of his mission to teach all nations, must remain apart from the world conflict.

"Those who have been careful to read and collate the pronouncements of Pope Benedict XV., cannot have overlooked his guiding motive, which is to keep the world-wide Catholic communion from being rent, as at the Reformation, into national antagonisms; therefore he declares himself neutral regarding the warring peoples, absolutely neutral."

When peace comes again after victory or stalemate, the mission of the Church to all nations, including the Teutonic, will then continue unhampered by the national antagonisms which will be the inevitable legacy of the War. Like her divine

Founder she will still say to all alike: "Give to Caesar the things that are Caesar's, and to God the things that are God's." When the double duty inculcated by this divine lesson has been learned, then the Caesarism which has plunged the world into war will have given place to that true patriotism which is founded in divine law.

GOING UP TO THE FRONT

We had the blessing of the throats on Sunday afternoon, and got through with it with no more serious mishaps than that of leaving what Mrs. Darcy would call some holy stains on a new beaver coat, and of singing—we fear maliciously—the far trimming of a needlessly broad-rimmed hat. It is a very interesting ceremony, if for no other reason than that the whole congregation, from the nonagenarians to the little tots, is represented. The sound of a baby crying in church is music to the ear of a lover of the old days when mothers brought their little ones to Mass with them. What wonderful things those babies are! Their big lustrous eyes seem to look up at you out of eternity, and leave the impression that there is a wisdom back of them that grownups do not possess.

A feature of this occasion is the presence at the front of persons of whom it cannot be said that they have acquired the habit. There are some people who approach the railing on just three days of the year. They come up to have their throats blessed on the feast of St. Blasie, and the palm on Palm Sunday. Now this is quite praiseworthy; but why do they come up only when crumbs are being distributed, and never to receive a substantial meal? We are sometimes tempted to account for their presence there on such occasions by the fact that they naturally desire to do what good Romans do. It is quite reasonable, therefore, to presume that they will avail themselves of the opportunity, when no testis prescribed, to join with the devout members of the congregation. It somewhat appases their conscience without imposing upon them the burden of confessing their sins, or the sacrifice of abandoning some pet vice. If such be the case, they are deceiving themselves, for sacramentals like indulgences, benefit at least spiritually those only who are free from mortal sin. It were a mockery to receive the ashes at the beginning of Lent if one did not at least purpose to confess his sins and do penance; and the palm of triumph is a vain symbol in the hands of him who has not striven to conquer himself.

The expression "going up to the front" may seem a little irreverent, but we see no reason to object to it as it is prompted not by irreverence but rather by that reverence that speaks in a veiled manner of sacred things. The habit is certainly a praiseworthy one. It were well if some of our young men habituated themselves to going up at least as far as their own pews, instead of congregating in the rear of the church. Perhaps, like the publican, it is humility that prompts them to take the lowest place; but sometimes we have our doubts on that point. "I noticed that William and his wife were up at the front last Sunday," we heard a person remark. That couple had evidently given edification. This is especially true in parishes where there is but one Mass, and that at a late hour. To go to Communion when to do so entails some sacrifice, and when one is not urged on by the example of the crowd, is an evidence of lively faith and genuine piety. At the time of a mission everyone makes these sacrifices because he is buoyed up by the spirit of the occasion and the example of others; but many fail to persevere in the practices of piety suggested by the preacher, when the external props have been removed. Persons who do what their consciences tell them they ought to do, and who do not wait for others to lead, are not only proving that they have the spirit of faith but are exercising an apostolate the good effects of which it were hard to measure.

We have often wondered just what influence environment has upon some people in regard to the practice of their religion. In a Catholic settlement almost everyone goes to Mass. Not to do so would make the person concerned the object of comment. It is just doubtful if all these farmers would be as faithful to this practice if they were scattered through Protestant districts and left more to their own initiative. We can acquire

habits of virtue, just as we can acquire habits of vice. The fact that one has attained to the habit of practicing a certain virtue or devotion does not detract from the worth of his individual virtuous or devotional acts. On the contrary it enhances their value. But the habit must have as its underlying cause the spirit of faith and piety. The example of others may assist one in the acquisition of a habit, but if the outward practice of devotion has as its main prop mere conformance with local custom, the spiritual house is being built upon sand.

Even the most sacred things and the most praiseworthy devotions are not free from the danger of routine. It is significant that our late Holy Father Pope Pius X. warned the faithful against it in urging frequent and even daily Communion. The best way to overcome that danger is to act from a motive of enlightened faith in selecting one's Communion days. Now the one day of the week on which all, who possibly can, should go up to the front is Sunday. Even the first Friday does not take precedence over the Sunday in this regard. We are not obliged to hear Mass on the first Friday, but we are obliged to hear Mass on Sunday; and the Catechism tells us that the proper way to hear Mass is "to offer it to God with the priest for the same purposes for which it is said, to meditate on Christ's sufferings and to go to Communion."

The first Friday devotion is certainly a beautiful one, but excellent as it is, it would fall short of its purpose if it tended to diminish the number of Communion on the Sunday. Just as we should not neglect the twelve Apostles in favor of the more recent and perhaps more popular saints; so we should hold fast to the devotion of the fifty-two Sundays, that comes down to us from the days of the Apostles, and is sanctioned by divine precept. In the testing time that is coming the hope of the Church is built upon the young men and women of whom it can be said, "They were up at the front last Sunday."

THE GLEANER

NEED WAR CABINET

SENATOR HITCHCOCK SUPPORTS SENATOR CHAMBERLAIN

The following extracts from the speech in the U. S. Senate by Senator Hitchcock of Nebraska are given to gratify the natural desire of intelligent readers to understand the merits of the controversy now raging in the United States over the conduct of the War by our latest ally. Our papers as a rule, have given such optimistic and one-sided accounts that they stimulate without satisfying intelligent interest. The charge that criticism is inspired by partisanship is hardly in keeping with the fact that Senator Hitchcock, like Senator Chamberlain, the author of the bills in question, is a Democrat.—E. C. R.

"The Military Affairs Committee voted to support these bills after a month and a half of almost continuous daily meetings. During this time it took much testimony—most of it public and now in printed form, and some of it of such a confidential nature that it was not reduced to writing.

A WAR MACHINE WITH BRAKES

"We found in the present system such an obsolete and cumbersome organization as to make efficiency well-nigh impossible. We found provisions for checks, cautions, delays, debates, and disagreements, but little or no provision for prompt decision and energetic action. We found the war machine much better equipped with brakes than with motive power. We found divided responsibility and doubtful authority in many places.

"Nine months after we entered the war and three months after our men were gathered in cantonments we found in the dead of Winter tens of thousands of men without overcoats, tens of thousands lacking woolen breeches, tens of thousands without woolen blouses, and others serious shortages. We found most of the machine gun companies unable to drill two months after they were formed because they had no machine guns. Even in December we found 1,200 still kept in storage for some foolish and inexplicable reasons, while each camp had only been supplied with eighty machine guns.

"We found hundreds of thousands of men drilling with wooden sticks for weeks and months because of mistakes and delays in ordering the rifles last Spring. We found men sent to France without opportunity for rifle or machine-gun practice. We found a distressing amount of sickness in most camps and an unnecessary mortality, due to lack of clothing and to overcrowding. The overcrowding we found due to a failure to provide an adequate number of tents. We found camp hospitals without drainage, plumbing, or heat,

and sick men without nurses.

We found that we must depend on overworked and overstrained France for machine guns for ground use until nearly the end of this year, and that not over one tenth of the new Browning machine guns on which we are to rely can be delivered before August.

We found that the first heavy artillery of American make cannot be received till July, and not much before 1919 can we expect to use in France American heavy artillery in any great quantity. What we get before this Fall we must buy from England.

We found that we are only now, nine months after entering the war, just beginning work on two great powder plants, to cost \$60,000,000, although it was evident last Summer that we must have a million pounds a day more powder than America can now manufacture. We cannot get powder from these plants before next August.

"We found that, though the Medical Department asked for hospital ships last July, they have not yet been ordered, though sick and wounded men are now already beginning to come home, and it will take three months to equip the ships.

ADMITS MUCH HARD WORK DONE

"I do not deny that we also found much that was creditable and satisfactory. The task undertaken was a huge one, and much of the work has been ably done. Personally, I know that some of the War Department officials who have been most severely criticised, have worked desperately hard. This comment covers the Secretary of War himself, who has had a burden of detail which has kept him at his office all day and far into the night most of the time. These considerations lead me to hold a defective organization responsible for the shortcomings to a greater degree than any individual or group of individuals.

PRESIDENT'S VAST RESPONSIBILITIES

"The President has power to coordinate all the various departments and bureaus and boards of Government, but he does not do it and cannot do it. Neither could any other man in the executive office. His power to coordinate is only theoretical and nominal, because he lacks the machinery of the Government through which to exercise it.

"We all know that even in peacetime the office of President is burdensome beyond the strength of the ordinary man. Suddenly the nation is plunged into war. Congress could think of nothing better than to vest in the President a lot of additional powers, and he appointed the men to exercise them. So that now he has oversight not only of the ten executive departments, represented at the two so-called Cabinet meetings each week, but as many additional war bureaus. Let me mention them, or some of them:

- 1. The board controlling priority of freight shipments.
2. The Raw Materials Board.
3. The War Industries Board.
4. The Food Administration.
5. The Fuel Administration.
6. The Shipping Board.
7. The Aircraft Production Board.
8. The Allies' Purchasing Board.
9. The War Trade Board.
10. The Director General of Railroads.

"It is utterly beyond question for the President to give time to get coordination of these various boards.

"These great war burdens should be focused in some authority that would harmonize them and coordinate them. That is what is proposed in the bill for a War Cabinet of three men. At present these bureaus are running independently and sometimes running wild. The nearest approach to co-ordination is an occasional conference of one bureau with another or with the President.

"Look at the situation as it presents itself to day, nine months after we entered the War, and even before we have fought a battle.

SAYS TRANSPORTATION IS A WRECK

"I have already spoken of the supply departments of the army. Now let us look at some of the activities entirely outside of any of the ten legislative departments. Take the matter of transportation. It is no too much to say that the great transportation system of the United States has broken down. It is a gigantic wreck to-day; even travel has become difficult. Freight shipments are demoralized to such an extent as the country has never known anything of.

"Anticipating trouble of this sort, Congress authorized the control of shipments, and the granting of priority of shipments became one of the functions of Government. How was it exercised? It was so exercised that on some of the most important roads priority orders for shipments were given to 80% of the freight, and instead of having facilitated important shipments priority orders became the cause of the utmost confusion. Every department of Government, apparently, from the smallest Quartermaster's clerk up to the highest official, was permitted to blue-tag Government shipments and give them priority, regardless of whether there was any hurry for their transportation or not. There was no one to co-ordinate, no one to differentiate, no one to select, and the great mass of Government shipments was permitted to clog the channels of transportation. Anchors for ships not yet built were rushed to their places of destination months before they could possibly be used. Hundreds of carloads of piles for construction work were rushed across the country and allowed to remain upon the cars for weeks, because

LONDON, SATURDAY, FEB. 16, 1918

OFFICIAL

LENTEEN REGULATIONS FOR 1918

THE FOLLOWING ARE THE LENTEEN REGULATIONS FOR THE DIOCESE OF LONDON

All days in Lent, Sundays excepted, are fast days.

Flesh meat is allowed at the principal meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and the forenoon of Holy Saturday.

The prohibition to use fish and flesh at the same meal during Lent has been abolished.

Persons under twenty-one years of age or those who have reached their sixtieth year are not bound by the law of fasting, and all persons in ill health or engaged in hard labor or who have any other legitimate excuse, may be dispensed from both the law of fast and of abstinence.

The precept of abstinence obliges all who have completed their seventh year, even those who have passed the age of sixty.

Those who are either on active service or in training for the Army or Navy, are exempt from both fast and abstinence with the exception of Ash Wednesday, Good Friday and the forenoon of Holy Saturday, which are to be observed as days of abstinence.

A person dispensed from abstinence is not thereby dispensed from fasting, and vice versa, if he is allowed several meals a day, this does not mean that he need not keep the abstinence. In this, as in other cases, a dispensation obtained under false pretences is invalid.

In order, however, to safeguard conscience, the faithful should have the judgment of their pastor or confessor in all cases where they seek dispensation or feel exempted from the law of fast or abstinence.

Whatever may be the obligation in the matter of fast or abstinence, Lent is for everybody a season of mortification and of penance.

From this law no one can escape, and in it no one has the right of dispensation.

Pastors are earnestly requested to preach during the holy season of Lent the necessity of penance and the obligation of Christian mortification. They will also provide special means whereby their people may advance in devotion and piety.

As in the past, two appropriate week day services will be held in each church, and the necessary permission for the Benediction of the Blessed Sacrament on these occasions is hereby accorded.

A special effort ought also to be made to have the sacred practice of family prayer in common, and especially the recitation of the Rosary, a duty of honor and religion during this penitential time. No urging should be necessary to unite all Catholics in one universal league of prayer, under the guidance of the Sovereign Pontiff, that God in His Infinite Mercy may speedily grant to a distracted world a cessation of its overwhelming miseries and a return of the blessings of peace.

MICHAEL FRANCIS FALLON, Bishop of London.

Not knowing till the eleventh hour that the heaviest Saturday and Monday regulation applied to the CATHOLIC RECORD office the order found us unprepared. Far distant subscribers will understand the reason for the paper's reaching them somewhat later than usual, and all will, we are sure, make due allowance for any other inconvenience or shortcoming this week.