

The Catholic Record

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LONDON, SATURDAY, AUG. 31, 1918

JOYCE KILMER

New York papers report that Joyce Kilmer was mortally wounded on August 17 in the Marne battle. If the report is true, as seems only too probable, Catholic America has lost one of the finest of its younger writers. As poet and critic, Joyce Kilmer held a place in true literature, and not simply in journalism. Not all Catholics who write are Catholic writers, but Joyce Kilmer was one whose Faith shines brilliantly and beautifully in all his pages. He was a very young man, only thirty one years of age, and still younger in the Faith, for his conversion took place less than five years ago, yet in that short space of time he had done signal service to the Church. It is only human to speak of his death as a loss to the Catholic cause, but God acts in His own way, and not in our ways. France lost a Catholic young man of great genius in Charles Peguy and in Canada the death of Captain Edward Kyle struck all the Catholics of the Dominion as a blow. We single out such young men of exceptional talent and devotedness and we look upon them as the hope of the Church. But God who seemed to have chosen them for His instruments takes them from us and we are left apparently without the aid of their abilities and their zeal. It must be better so. God can of the very stones raise up children to Abraham, and He will always give to men all the gifts they need to do His work on earth. Perhaps the glorious deaths of such men as Kilmer will be more fruitful than anything in their lives could have been. Greater love hath no man, than he giveth his life for his friend. And what is the greatest love is surely the greatest power. The finest works of literature and art that a genius could produce may be less profitable to mankind than the example of heroic self-sacrifice. Such an example was given by Joyce Kilmer, and it was a nobler thing than his most beautiful poems.

Joyce Kilmer enlisted as a volunteer in the United States Army very soon after his country entered the war. He bade farewell to his wife and four little children. About twelve months ago he addressed the graduating class at Campion College, Prairie du Chien, Wisconsin. He spoke to the students of courage, and his words have a special interest now. He said:

"On this, a day momentous in your lives, in this a year momentous in the chronicles of time, I cannot speak to an audience of young men without bringing up the subject that is uppermost in all our minds—the War, and if I praise a virtue it must be the virtue of which these times have greatest need—the virtue of courage. And it seems an unnecessary, almost an impertinent thing, for me to come to this college and try to tell you anything about courage. For I know the patriotic tradition of these halls, I know how ready are the sons of Campion to risk their lives in defense of their nation. And I know how this generation of students has answered the country's call. I know that some of your number have gone already and that others are soon to go. Some of you I may never see again and others I may meet in the red and muddy trenches across the sea. And, therefore, I feel that you will not consider it entirely uncalled for if I talk to you, as I intend, about courage."

Joyce Kilmer went on to speak of the hope so dear to all of us and which he cherished, confidently, that "the tragedy of the War is producing the lovely miracle of a renaissance of Faith." He spoke of the ruined churches of France filled by crowds unheard of before the War; and he quoted that thrilling prophecy of

Francis Thompson in "The Lily of the King" which has been so often quoted during this War and which we ourselves quoted in this column only two weeks ago. "In its hour of peril," said Joyce Kilmer, "the world turns to the only true source of safety. The clear notes of the Sanctus bell sound above the roar of the guns; through the smoke and dust of battle shines the sanctuary lamp and by new and bloody paths the world comes again upon the old road to Paradise."

By such lives as Joyce Kilmer's the world is guided to the true way.

SOCIALIST IMPERIALISM

A German Socialist named Lensch has written a book from the standpoint of the Marxian philosophy to prove the legitimacy of the aims of German Imperialism. As German Imperialism means the military subjection and the economic exploitation of the rest of the world many writers have accused Lensch of hypocrisy in twisting the doctrines of Marx to favour the pan-German plans. Was not Marx a hater of Imperialism and even of patriotism? Was he not the apostle of Internationalism? Did he not tell the workers of the world that they had no interests but their class interests and that all talk to them of national interests and fatherland was only a sham? The answers to all these questions are in the affirmative. Hobbesianism never had a more sincere enemy than Marx, and yet it is true to say that there is a close kinship between Marx and Bernhardi, between Marxian Socialism and German Imperialism. The kinship comes from their common Materialism. All who know anything of Socialism have heard the classic Marxian shibboleth "the Materialistic Conception of History." What that means is that history is a materialistic process, a process that does not depend on men's free wills. As soon as you deny free will you deny morality, for nothing can be either moral or immoral if it is not free. There are different kinds of Historical Materialists; there was the Buckle kind, for instance, believing that everything was determined by Geography. The Marxian kind believed that everything was determined by Economics, by the conditions of wealth production. The different classes engaged in production had conflicting interests, and Marx believed that all history proceeded from these economic class conflicts. Socialism would sooner or later come out of the class conflicts of capitalist and wage earner. In order to hasten the arrival of Socialism the Marxian thought that the best thing he could do was to increase the "class-consciousness" of the workers, meaning to make the workers more conscious of the identity of interests among themselves and the opposition between their interests and those of the capitalists. When class consciousness was complete the day of Socialism would dawn. Two great features of Marxism, therefore, was that it was deterministic, denying free-will and morality, and it was egotistic, looking to the pursuit of self-interest as the motive force of social progress. So the "Materialistic Conception of History" of Marx has trained generations of German Socialists in Determinism and Egotism. That being so, it has been easy to appeal to their minds with the ideas of German Imperialism, of Germany's World-Dominion. Being determinists they find it easy to believe that Germany's expansion is a necessary historical process that must not be checked, least of all checked by moral considerations or "ideological factors" as the Marxians would say. Moreover, the class-egotism fostered by Marxism finds no difficulty in becoming a national egotism. Where Marx talks about the "mission of the working class" it is easy for Lensch to speak of the mission of the German working class. And that is precisely what the majority of the German Socialist leaders are doing. Whatever Germany does or would like to do the German Marxian will justify on philosophical grounds. There is no great inconsistency in this, for Determinism is always the justification of the fact accomplished. Materialism makes an end of the Moral Law. If anyone takes up the books of German Imperialists like Treitschke or Bernhardi or Rohrbach he will be struck by the similarity of their language and that of Marxian literature, including such a work as Trotsky's "Bolsheviki and World Peace." The similarity of language comes from a similarity of philo-

sophical assumptions. All are Historical Materialists and all believe in the pursuit of material "interests," whether those of a class or those of a nation, unchecked by any Moral Law. Pope Leo XIII. once said that the Catholic Church never held any truce with Fatalism, which means Determinism. This War has given us more evidence of the service rendered by the Church to mankind in opposing all forms of a materialistic conception of history.

A PAN-GERMAN PEACE

The heartening recent successes of the Allies in France bring us nearer to a peril which the statesmen of the Allies know that we shall have to meet sooner or later. If Germany could win this War decisively on the Western front there would be little left for our diplomats to do except sign a peace treaty on German terms. But if this year's campaign ends, as it is likely to do, without a military decision on either side, there will certainly be fresh talk of peace by Germany. This peace talk will have the design of tempting the war-weary peoples of the Allied nations to think that satisfactory terms can be negotiated. The offers made by Germany will depend on the existing military situation, but the extreme length that Germany would go would be to offer to restore Belgium, evacuate the invaded French territories, and cede Alsace-Lorraine to France. To superficial observers it might seem that only in dire defeat would Germany give up Alsace-Lorraine and that such a surrender would be a confession of the most complete vanquishment. Yet it is influential thought among Allied statesmen that Germany will make this offer of Alsace-Lorraine conditionally upon her getting a free hand in the East. Such an offer would be regarded by the Allied statesmen as a most perilous peace trap, simply because it would be regarded so favourably by large sections of the populations of Britain, France, and America.

WAR'S WASTAGE AND EDUCATION

Catholic colleges in Canada are not laying themselves down for a war-time sleep with the depressing belief that few students will come to them under the regime of the M. S. A. It is recognized that there are younger students available as well as Catholic girls who are not eligible for the Army but who are eminently eligible for higher education. The great need of the country after the War will be trained minds, and there will be illimitable opportunities for young people who are highly educated. So many of our young men between twenty and thirty have been sacrificed that there will be an impatient demand in a few years for the services of those now in their teens, a period which should now be one of intensive preparation. In some countries the demands of the Army have almost emptied the seminaries, and the Church faces a tragic shortage of priests in the near future. But though we scarcely realize it, this drain is equally severe on all the professions that require a long period of training. There will be a shortage of professional men of all kinds after the War, and the problem can only be solved by an increased number of younger students in our colleges at the present time.

OUR CATHOLIC HOSPITALS

It is a rather singular phenomenon that many generously disposed Catholics, when giving an offering or making a bequest, show a marked preference for asylums for the orphans or aged poor rather than for our hospitals. The reason, we presume, is that the former appeal to them as being more strictly speaking works of charity. The fact that every one who enters a hospital ward is expected to pay a minimum sum either personally or through the municipality gives some color to this contention. But do all pay for the room that they engage or for their bed in the ward? Municipalities are prompt in this matter, but the same cannot be said of individuals. Many who would scorn to be considered objects of charity receive medical care in hospital wards, or more frequently in private rooms, and treat the hospital bill with the same consideration that they give to an invitation to pay their pew rent. They know that they will not be sued for it and they consequently ignore it. These people are often the most critical of the service that they receive and most exacting in their demands upon the nurses. They were never known to give a donation to a hospital, and yet if asked to pay for the care that they have received, they reply indignantly: "I thought hospitals were charitable institutions."

Furthermore, it must be remembered that should all patients pay their fees this source of revenue, supplemented by the Government grant, would not maintain a hospital. This is especially true at present when fuel, food, medicine and surgical appliances have increased so much in price. None of our public hospitals are self-supporting, and if Catholic ones make such a good showing, with the little help that they receive, it is because they have not to pay large salaries for nurses. It is not however in the mere material and humanitarian benefits that accrue to us from our Catholic

hospitals that their claim lies for our generous financial support. They are exercising an apostolate more far-reaching and more productive of supernatural results than even our orphanages and houses of Providence. The latter, in these days, when almost every county has its "Children's Shelter" and "Home for the Aged," minister in most cases through force of circumstances almost exclusively to Catholics. In Catholic hospitals are found people of all faiths. They are open to all competent physicians and to ministers of every religion, who are always welcome to attend to the spiritual needs of the members of their flock. Who can measure the influence of such an institution in removing prejudice, that great barrier to conversion? The non-Catholic who enters a House of Providence may be personally benefited thereby; he may even obtain, through the good example of the Sisters and the abundant graces that hover around those abodes of Christ's poor, the grace to die in the true faith. But the Protestant patient in the Catholic hospital is not only benefitted personally by his sojourn therein but he goes forth among his neighbors to sound the praises of that Catholic institution, to tell them that those black-robed Sisters, the murmur of whose prayers reaches his ears at break of day, are the most cheery of comforters, the most self-sacrificing of laborers and the kindest and most competent of nurses. He beholds his companion in the ward being prepared for death. He hears the tinkling bell. He sees the Sisters with their lighted torches accompanying the stoled and surpliced priest who bears the heavenly Visitant. He wonders at it all, and around his own fireside in after days he will tell his neighbors of that scene of reverence, of mercy and of consolation, and ask them and himself if after all the religion of those Catholics is not the true one. Thus for generations have our Catholic hospitals been exercising an apostolate like to that of our chaplains and nurses at the front of which we hear so much nowadays.

Did space permit, we might dwell at much greater length upon these spiritual fruits. There is, however, one phase of hospital life that is especially deserving of mention. That is its influence upon the nurses-in-training. We suspect that many young ladies enter as nurses without any realization of the arduous duties that are in store for them. The attractive costume may have caught their fancy, or they may have donned it in a fit of desperation begotten of ennui. Be that as it may, if they persevere the training will be beneficial to them physically, mentally, and morally. Discipline, of which there is so little in many homes, will help to form their characters and prepare them to assume the serious duties of life. The modest bearing, the cheerful manner, the patience and fidelity to duty of that army of primly-attired young women that tend the sick in our Catholic hospitals is a very potent factor in that silent apostolate of good example. We do not think it fair that the nurses at the front should occupy the whole stage. Those at home are deserving of their due meed of praise, and we make bold to offer in verse our tribute to them, conscious though we be that some confere will explain "The poor fellow!" as they do in Ireland when a man imagines that the Muses have smiled upon him.

She kneels devoutly in the Chapel pew,
This winsome minister to human ills,
Her soul is freshened by the heavenly dew
That prayer and offering and the Mass distills.
Like a ray of sunshine on the bed of pain
The bright effulgence of her gladness falls.
The weary ward finds solace in the train
Of her deft offices, as she flits where duty calls.
Throughout the lonesome watches of the night
She keeps her vigil, ever alert to soothe
With cooling draught the fevered brow, or right
The pillow, or moisten lips that in blessing move.
Mid 'narrowed walls and glittering plate she stands
Immaculate as they, yea as the sun-light
Ever prompt to interpret, to obey the nod, the commands
Of science, that to the unconscious form gives life.
At eve, companions round, she gaily sings
And blithely as the bird, or sweet reclined

In some cool grassy nook where verdure clings,
A vision that a Millet might have limned.
Behold her now in graduates stately mien!
Her maiden blush no tribute pays to art
In nature's ways more learn'd than college queen.
In life's great drama she plays a woman's part.

THE GLEANER
ON THE BATTLE LINE
THE BRITISH third and fourth Armies are waging the third battle of the Somme on the ground where from July, 1916, till February, 1917, they fought against Germany's best troops and finally forced them to abandon the battleground. Once more Tara Hill, Grandcourt and Miraumont figure in the despatches. Up the highroad from Albert to Bapaume, past La Boisselle and toward the summit at Pozieres the British are forcing their way. But this time the battle, though calling for the best the men can do, is not confined to a drive toward Bapaume from the southwest. From the northwest and the northeast also Sir Julian Byng has launched converging attacks. The Albert-Arras railway embankment held them up on Wednesday, but on Thursday most of the embankment passed into the hands of the advancing British, and yesterday five villages east of the railway were captured, together with large numbers of the enemy. The assaulting columns were swinging to the east last night with the apparent intention of getting around Bapaume and capturing the vast stores of material the Germans have assembled there. Boiry-Becquerelle, Boyelles, Ercillers, Hamincourt, Comiecourt, villages taken by storm in this area, are but names on the map, with a few vaulted cellars or the twisted iron girders of an occasional beet sugar factory to mark where they stood. The important thing is that General Byng's army now controls the highway from Arras to Bapaume for two-thirds of its length, together with the junction points of the roads leading from it to the east. The enemy's heavy artillery in retreat must pass through Bapaume, which is continually under bombardment by British guns and airplane bombs. Sir Julian, in his latest report of the operations of the Third Army, states that on that part of the front northwest of Bapaume, Achiet le Grand and Bihucourt and the ridge overlooking Jiles have been captured, and that the British attacks are still continuing. Several thousand prisoners have been taken, and in the penetration into the enemy positions "great numbers of Germans have been killed."

SOUTH OF THE Somme General Rawlinson let loose the Australians yesterday against the Germans holding the Bray-Libons sector. Here tanks were of great advantage, and the Australians speedily reached all their objectives. The deepest penetration was at Harleville, about four miles north of Libons. The Australians are reported in press despatches to have captured 1,500 men and much material. No detailed statement either as to the total of the prisoners or the spoils of war will be available until the battle is over. It is the greatest in which the British army has been engaged since that of St. Quentin in March, during which the enemy, victorious over Gough's Fifth Army, overran the Somme Valley almost as far west as Amiens. The ebb is well-nigh as swift as was the flood tide.

THE CONTINUED advance of Mangin's tireless army up the Valley of the Oise is one of the outstanding achievements of the campaign of 1918. Since dawn on Monday these splendid French veterans have been fighting and marching with but a few hours for rest.

THE THIRD and fourth British armies are engaged in a battle of the first magnitude, and it is not unreasonable to suppose that their heavy artillery and aviation and tank services have been strengthened for the effort between Arras and Roye by drawing upon the reserves of Plumet's Second Army along the Flanders front, and the First Army, commanded by Sir Harry Horne, to which the Canadians formerly belonged, holding the line from a point north of the Canal de La Bassée to the Scarpe. There have been several local operations in the region south of Baillouet of late, intended to speed the retirement of the Germans from the Lys salient, but, generally speaking, the First and Second Armies are trying to live a quiet life and hold the line while the bulk of Sir Douglas Haig's troops tackle the big job to the south.—The Globe, Aug. 24.

WE ARE "SUPERSTITIOUS?"

ENGLISH COURT OF APPEAL DECIDES MASS IS UNDER THAT HEAD
Catholic Press Association
London, July 25.—Cardinal Bourne took the case concerning the bequests made him by a retired Irish butler, and which were disallowed on account of their being specifically for Mass, to the court of appeal. The hearing occupied two days this week, and judgment of the court of appeal went against the Cardinal and the religious orders, Dominicans, Franciscans and Jesuits, each participating to the extent of \$1,000 apiece, while the residue of an estate of \$45,000 should have gone to His Eminence.

The court held that the bequests were for superstitious practices and such were illegal. The counsel for the plaintiffs cited the Catholic Emancipation Act of 1829 and even went so far as to put forward the doubtful and difficult plea that a "superstitious practice" was any act of a religion not recognized by law, but the judges declared the law as it stood had been established close upon a hundred years. Counsel then pointed out that up to the fifteenth century money left for Masses was not an illegal gift, but this had no effect. The only remedy is to bring a bill into parliament to do away with these disabilities.

CATHOLICS AT OXFORD

The University of Oxford has recognized in a most courteous manner the work done by the two private Halls at Oxford, that of the Jesuit Fathers and our own, (Benedictine) of which Dom Anselm Parker is the master, by the introduction of a statute by which these Halls may become a permanent part of the University and assume a permanent name. They will no longer be regarded as private ventures of the temporary master, which in fact they have never been. The University authorities very graciously invited the representatives of the Halls to the discussions preliminary to the drafting of the statute, and in Congregation, Mr. Walker, of Queen's, had many kind things to say of us. He told the learned assembly of his visit to Ampleforth, and spoke most appreciatively of the work which he believed that the Community here were doing in furthering "the educational interests not of Ampleforth only, or of the Roman Catholic community, but of the country in general." The statute passed Congregation with only one dissentient who was not hostile, but who desired legislation on somewhat different lines.

A MANLY REPLY

GOVERNOR GOODRICH OF INDIANA SPEAKS FOR CATHOLICS

A COLONEL'S QUEER REMARKS (Catholic Press Association)

Indianapolis, Ind., July 27.—An incident full of interest to Catholics all over the United States occurred at the dedication of the K. of C. building at Fort Harrison last Sunday, in which young Col. Thomas, the commandant of the Fort, and Governor James E. Goodrich of Indiana (who is a Presbyterian) figured. The young colonel, in the course of his address to the great throng, accepting the building from the K. of C. took occasion to say this, which may be regarded as a reflection (perhaps not an intentional one) on the Holy See: "Now to the man who reads modern history, there is much that is written between the lines. You read the newspaper, but it is not what is printed in black and white that you read, it is what is not printed there that you read. Now in reading between the lines I think that I have seen some offer by the German Kaiser to your Roman Catholic Church, and reading more closely I think that I read that he has promised a most strongly Catholic Germany, that he has promised a strong Catholic body of Prussia, he has promised to you increased Roman influence in now Slavonic countries under the Grecian religion, and he has promised to you a free Catholic Ireland, free from Protestant England."

Governor Goodrich, who was the next speaker, said:

"Fellow citizens, I assure you it is a pleasure to be here today to witness the dedication of this but contributed to the nation's cause by the Knights of Columbus. I am glad to be here because this organization is a part of the great Mother Church whose membership in America has ever been true to the nation's cause. From the revolutionary days down to the present, our country has never called to your people in vain, and as long as you will hold true to the memorable words of the Bishop this morning, we shall never call in vain. Charles Carroll of Carrollton, the relative of the patriot Archbishop of Baltimore, was a signer of the Declaration of Independence and a close friend of Washington. Lecky, the great historian, has testified that approximately 40% of the men in the army of George Washington were members of your Church. Commodore John Barry, an Irish immigrant and a Catholic, was the father of the American navy. In our own beloved state was the heroic Father Cushman, who through his great influence aided George Rogers Clark in conquering this great northwest country of ours from the English. No more inspiring sight in the great Civil War was witnessed than when Father Corby of Notre Dame administered absolution to the gallant Irish Brigade which distinguished itself on the nation's birthday in the winning of that great battle. And so all down through American history, while you have rendered unto the great Mother Church the things that belong to her, you have not failed to render unto the country the things that belong to the country."

"And so, colonel, a Church with such a history will say to every proposition of the German Kaiser—'What shall it profit the Church if it