

The Catholic Record

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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)

Manager—Robert M. Burns

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LONDON, SATURDAY, AUG. 10, 1918

THE FIFTH YEAR

The fifth year of the Great War opens with the Allies in good heart. We are humbler now than we have been on earlier anniversaries, but this is all to the good, for we are not less hopeful, not less convinced of the righteousness of our cause, not less resolved than we were in August of 1914 to suffer everything before we will suffer defeat. All these four years of war seem in the nature of a nightmare, too dreadful to be real, and the fourth year just ended has seen things at their worst. Twelve months ago the Russian armies had appeared suddenly rejuvenated and had won a series of surprising successes that flattered our hopes that the revolution had not entirely paralyzed Russia's arm. But then came sinister reports of Bolshevism; in October, Italy suffered the terrible disaster of Caporetto which brought the enemy in front of the Piave, almost within sight of Venice. It became evident that the Russian situation was entirely hopeless. The Slav Colossus was out of the war. The enemy was able to mass virtually all his forces on the Western front for his greatest blow. At St. Quentin, at Armentieres, and between Montdidier and Noyon our troops fell back before staggering onslaughts. The enemy was within sight of the Channel ports on the north of his line and he menaced Paris at the south. The outlook was dark for our armies. Then came the turning-point. An Austrian offensive on the Piave was turned into an enemy disaster. Venice was saved. The German Crown Prince began a mighty attempt on Paris. His forces once more crossed the Marne, but at that river of ill-omen for Germany the miracle of 1914 was repeated. The invaders suffered a tremendous defeat. Paris was saved again.

How much prophesying there has been about this War and how silly as well as false it has been proved by events! The littleness of human power and wisdom could not have been more completely demonstrated. Yet we still do not learn to have recourse to Omnipotence. The prayer at home are lukewarm in the people. But it is a most hopeful thing that the Allied forces in the field have now been put under the command of a man as eminent for his humble faith and piety as for his military genius.

AN OFFENSIVE THAT FAILS

Evidence accumulates that in all Protestant countries, especially in Canada, England and the United States, there has been an intensification of activity on the part of the enemies of the Church. The greatest efforts have been made to turn national feeling in these countries against the Church. Recruiting failures, real or alleged, in Catholic regions have been a favourite theme for exploitation. But it is plain that if there had been nowhere the slightest pretext for cavil on this score the drive against the Church would have been not less fierce. In the United States the proportion of Catholics in the Army and Navy is so far beyond that of other denominations that the boldest assailants cannot say a word against Catholics on that point. Yet the anti-Catholic drive is more savage in the States than it is in Canada! All this teaches us a wholesome lesson. It is for its merits and not for defects that the Church is attacked. It is for her virtues that the Church is hated. The better Catholics do the more we shall be assailed. When the Church is most blessed she is most reviled. Is not this precisely what Our Master foretold! It may

be asked then whether it is no gain for the Church to do well. Do Catholics bring only attacks on themselves by their merits? No, the virtues of her children bring strength and increase to the Church just as their faults bring weakness and loss. Blows against the Church provoked by the signs of her divine power do not hurt the Church; they strengthen her. What is happening today? The Catholic Church is showing herself incomparably the mightiest moral international force in the world. The Catholic religion is showing itself the one creed that means something to men at the hour of their death. Millions of men have now come face to face with the Faith that they had never known before. They had heard the name of that Faith, they had seen the outside walls of its churches, and they had known some of the men and women who professed it. But the reality of that Faith did not make itself evident to them till they saw its power on the battlefield. "Our hearts were made for Thee, O God, and they are ever restless till they rest in Thee," said St. Augustine, telling us that there is a soul hunger in all men which God alone can satisfy. The Protestant soldiers of America and Canada and Britain are human. They have spiritual natures as Catholics have and they have those spiritual yearnings after God that is part of our human constitution. But those hungers are unsatisfied in Protestants; they feel them perhaps even more acutely than we do. They know they lack something for their starved souls but they know not what. They see what it is when they view their Catholic comrades before action on their knees receiving the Blessed Sacrament or when they see the Catholic chaplain at the side of the dying Catholic soldier. They see a religion that is a reality at a moment when nothing that is sham can bear testing—at the moment of death. The soldiers see Catholicism as the one religion that bears this test. What is the result. Thousands of conversions are recorded at the front. Men come to the Catholic chaplains for Baptism. These men may be killed. They join the Church Triumphant and they do not come back to us to strengthen the ranks of the Church Militant. But some come to us and more will come. Such is the tragedy of centuries of heresy that many poor souls who see the Vision fail to recognize it as their heart's desire. These we must pray for that the Good Shepherd may lead them into His fold. But even these men who are not converted will be changed. They will not come back with the same narrow prejudices on which Protestantism in these countries has lived. The enemies of Christ's Church know and fear the immense increase to the prestige of Catholicism that has come from the War and they are striving with all their might to raise a black screen of falsehoods between the returning men and the Truth of which they have caught a glimpse. This is why there is a new and exceptional rage of anti-Catholic fury. The better we Catholics do our part the more will this fury continue but the more surely it will be thwarted. It is the Catholic men at the front, fighters and chaplains, who have been the means of bringing the vision of the Faith to those that dwell in darkness. It is the Catholic men at the front who are the shield of the Church at home and who have made all the attacks against us fall harmless. There was recently a No Popery cry in England, but that cry was contemptible not only in its meanness but also in its futility. It found no echo save in the lowest regions and it was answered with indignant repudiation from non-Catholic voices. The Catholic blood that has been shed for England could not close the mouths of the enemies of the Faith but it has made England's ears open to the truth. So it is in Canada. In Flanders' fields lie many Canadian Catholic dead. By their deaths they saved the freedom of their country and the honour of their Faith.

OUR SOLDIERS AND OURSELVES

A French-Canadian poet, Gustave Zidler, now living in France, has written a fine play that was recently performed at Versailles. There is the scene of a wounded poilu in hospital nursed by a French Countess. The soldier has won a rare decoration but he claims that all his comrades, living and dead, who fought beside him at Verdun, should all

have the Cross of the Legion of Honour. The Countess applauds the sentiment but goes further and says that the honour is due to all France, "bruised but steadfast, ardent and resolute." The soldier says no: to the France of the trenches, yes; but not to those away from the fighting, the France of the rear. "There are not two Frances," says the Countess, and she tells the wounded man of this France of the rear, its unceasing toil, its privations, its sacrifices, its love, its prayers for the France of the front. Those who work are serving those who fight and all serve France. Tens of thousands of our Catholic youth and manhood have gone from Canada to fight for their country, for our country. They have honoured themselves and they have honoured their Faith, our Faith. They are of us and we are of them. We become one with them in so far as we work for them and for Canada. The Catholic Huts for soldiers which now stand in the overseas training camps and behind the battle line are not only services to soldiers, not only monuments to Canadian Catholic generosity, but they are symbols of the unity of Catholics in Canada with our Catholic men overseas. Unity is shown by community in effort. As monuments and symbols the Canadian Catholic Huts are very precious to us, apart from their recreational and religious uses to our Catholic soldiers.

CATHOLIC JOURNALISM

An interesting and very happy event in Canadian Catholic journalism is the appearance of a new French-Canadian weekly review, La Vie Canadienne. The first two numbers which we have seen make it a paper that for high literary quality is equal to the best in North America. The opening editorial, announcing the policy of the paper, is an assurance that the directors of the paper do not lack courage, for they state frankly that the paper will seriously occupy itself with political questions. No patriot, it argues, can be indifferent to political questions. And then to the inevitable question: Which is your party? La Vie Canadienne replies that it will be the organ of no party in the ordinary sense, but it will belong to "the party of God, the party of virtue, the party of truth, of justice, right and charity." All of which simply means that the paper will be Catholic; it will judge public questions from the standpoint of Catholic principles. Of course, the possession of such a standpoint is no guarantee of infallibility. An editor of the greatest conscientiousness is liable to make mistakes in his interpretation of Catholic principles. Cardinal Newman and Cardinal Manning were both highly educated and absolutely loyal Catholics, yet they differed profoundly on most important ecclesiastical as well as political questions. An editor may justly claim to be treating a question from a Catholic point of view and yet not deny other Catholics the right of differing from him. At the same time, readers must be ready to allow editors the liberty of making mistakes. If an editor is never to say anything that is not absolutely *de fide* or that is not likely to meet with the assent of all his readers he will never be of any use to the Catholic cause. A Catholic paper must ever be strictly orthodox in doctrinal matters and it must have a single eye to the interests of God's Church; but this does not mean that a Catholic paper should be merely the echo of prevailing Catholic sentiment. We can gratefully say that the readers of THE CATHOLIC RECORD have shown themselves truly right-minded on this point. They want to read what the RECORD has to say on any subject of interest and they are content if it shows thought and sincerity and if it contributes to a more intelligent appreciation and a broader view of the subject, even though it may urge the force of views that clash with prejudices and predilections that have been firmly held for a generation. This is the only reasonable attitude on the part of readers, who should be glad when their Catholic paper gives them a new point of view, though the new vision may be accompanied by a little jolt. Catholics in Canada have, on the whole, been well served by their press. Mr. Shane Leslie has recently been making some interesting comparisons between Catholic journalism in Europe and America. So far as Canada is concerned our Catholic weekly press need not fear to stand in company with that of any English-speaking country. We have no weekly reviews of the type of The Tablet or

America and this is a distinct deficiency; but such reviews do not, in either England or the United States, rank as popular family journals. At the same time it has been remarked by both British and American critics that Canadian Catholic papers have displayed unusual strength in their editorial departments. Such an old-established paper as The Casket, for example, travels from Canada to be read and very frequently quoted in all parts of the English-speaking Catholic world. The Casket has been the medium of some of the best Catholic thought in Canada and it has had amongst its editors and contributors some of our ablest and most prominent men. It is simply due to a high editorial standard that this Canadian paper has been able to maintain its considerable reputation and influence. It is inevitable that an editor who performs his duties with courage and seriousness should sometimes conflict with strongly held views amongst his readers. A spirit of toleration is needed on both sides. There is no better motto for a paper and its readers than the well-known words of St. Augustine: "In things essential, Unity; in things doubtful, Liberty; in all things, Charity."

NOTES AND COMMENTS

THE DISASTER which has fallen upon the German armies upon the West front brings into strong relief the fact that the Huns have never understood the people of other nations. They have, says an American exchange, been too wrapped up in their own conceit to get the right viewpoint on others. That, it may be added, is why they have made such grievous blunders in their estimate of the Allies. Imagining that there were no soldiers equal to their own and that their scientific conception of war was a thing above and beyond all others they plunged the world into this awful cataclysm only to learn by sad experience that they have been playing the ostrich all these years. This can mean for them in the end but humiliation and defeat.

MUCH THAT has been said of the prowess of the German soldier is the merest boasting. He was fed on it until he believed it, and when it is once knocked out of him he can never "come back." That he has reached the end of his tether the events of the past three weeks prove indubitably. The Huns brought on this War with the certain prospect in their own minds of complete and speedy triumph. It was, they calculated, not an affair of years, but of months. The German soldier was the invincible product of military genius and their plans could not go wrong. Therefore, it was to convince the nations of this that they entered upon that career of frightfulness which was to show them the hopelessness of resistance and bring about speedy submission.

HOW FAR they miscalculated four years of constant and heroic endeavor on the part of the Allies have shown. The Hun, with all his thoroughness, failed to take into account the instinct of human liberty. The fortitude of the French people, the dash and determination of the Italian, the faculty for organization and "staying with the game" of the English-speaking races, were all left out of account. Now we are entering upon the fifth year of the War, with much hard fighting yet ahead but with the tide unmistakably set towards the Allies. The crisis has certainly been passed, and with the increasing American forces in France the Hun must know that his dream of world power is already effectually dispelled. There are days of trial before us still, and many hearts shall yet have to mourn the loss of loved ones, but with the fury of the Hun assault spent the day of victory for the Allies has dawned and with it the night of military despotism has departed.

"SINCE YESTERDAY," wrote Gustave Herve, the Paris Journalist, on July 24th, "the name of Foch has suddenly throughout the entire world, become as great as that of Joffre." And the entire world, as the New York Times remarks, including all of Germany that really knows the facts, undoubtedly agrees with Herve. Hour by hour, as the great Allied victory on the Marne developed, France and the world realized more the genius of the man who brought it about. Joffre and Foch—these two names will go down in history together as the twin heroes of the two great battles which saved

Paris from Hun pollution, and, through Paris, raised again the hopes of the Allies.

TO FUCH, the student, philosopher and strategist, Hindenburg's (or Ludendorff's) blundering was an opportunity. For several dreary months murmurs as to why Foch did not attack were loud and incessant. With Foch alone, however, was the knowledge of all the facts, and he alone knew that the only possible policy was one of waiting. To every impatient Minister, who while abating none of his confidence in the Generalissimo, yet failed to see the facts truly as they were apparent to the great soldier, Foch but answered: "Attendez, attendez." (Wait, wait.) And the sequel has been his justification. He knew how to meet force with strategy. He awaited his opportunity, and when the Germans, mistaking his patience for weakness, stepped into the trap, Foch's time for action came. All the world now knows the result.

FOCH, says one correspondent, had one clear advantage over his opponent—he had no Kaiser nosing about. Correspondents formerly attached to the German Headquarters, say that the Kaiser made himself a nuisance, and that Ludendorff and Hindenburg had to resort to all sorts of subterfuges to mitigate the inconvenience and actual misfortune of his constant interference. Foch, on the contrary enjoyed a free hand. When by the unanimous choice of the Allied Governments he was placed in supreme command, he was given the utmost latitude, hence had not constantly to submit to petty interferences. The wisdom of his choice is now demonstrated beyond question. The Hun invasion has been stayed, and the initiative has passed into the hands of their foes. To Foch who brought this about is applied the term philosopher and strategist. He is both, but he is something more. The great soldier who boasts no prouder decoration than a badge of the Sacred Heart is before all else a Christian.

WESTERN CANADA is to receive unexpected help in harvesting its wheat crop this year. By arrangement with the Government at Washington the great army of harvesters enlisted by the United States Employment Service is preparing to cross into Western Canada from the border States to work on Canadian farms so that our store of wheat will become immediately available for the sustenance of the Allied armies and peoples. This will relieve Canada of a great anxiety, due to the severe shortage of native farm labor which has been so heavily drawn upon for military service. This development of international co-operation in our common resources is one of the outcomes of the War which must have far-reaching and permanent results.

THE ECONOMIC and social section of the League of Patriots of France has been distributing a leaflet urging the French people to still endure with their customary fortitude the restrictions imposed upon them in the interest of their country. The exhortations contained in this leaflet have been not ineptly termed "Ten War Commandments." They should be laid to heart by all the Allied peoples, not excepting those of this continent who, more happily circumstanced themselves, have a duty of fellowship to fulfill to these sorely tried brethren in France and in Europe generally.

WE HAVE been favored with a copy of this leaflet which, done into English, reads as follows:

- (1) Do not forget we are at war. In our smallest expenditures never lose sight of the interests of the native land.
- (2) Economize on the products necessary for the life of the country: Coal, bread, meat, milk, sugar, wine, butter, beans, cloths, leather, oil. Accept rations. Ration yourself as to food, clothing, amusements.
- (3) Save the products of French soil, lest some day you deprive your father, your son, your husband, who are shedding their blood to defend you.
- (4) Save the products that France must buy from foreign countries. Do not drain reserves of gold, which are indispensable to victory.
- (5) Waste nothing. All waste is a crime which imperils the national defense—prolongs the War.
- (6) Buy only according to your needs. Do not hoard provisions; your selfishness raises prices and deprives those of smaller means of things indispensable to existence.
- (7) Do not travel unnecessarily. Reflect that our trains are, before all, destined for the transportation of the

troops, the feeding of the population, the needs of our national productions.

(8) Do not remain idle. According to your age and your ability, work for your country. Do not consume without producing. Idleness is desertion.

(9) Accept without murmuring the privations which are imposed upon you. Reflect upon the sufferings of those who are fighting for you, upon the martyrdom of the population whose hearths have been devastated by the enemy.

(10) Remember that victory belongs to those who can hold out a quarter of an hour the longest. "That France may live, she must be victorious."

IN VICTORY for France lies victory for Canada. Therefore, while we are not called upon as a people to endure all that France has endured, these exhortations are none the less applicable to this continent. Especially should it be borne in mind that "all waste is a crime," and one does not have to travel far to see that despite the War and the strain it has placed upon all the nations, waste is still the besetting sin of the Canadian people. The pre-War saying that the waste of a single day in any Canadian or American city would feed its population for two has been but partially mitigated by the events of the past four years.

ON THE BATTLE LINE

FOCH HAS again applied the pincers. By two really separate operations, one a short distance northeast of Fere-en-Tardenois, and the other on the two sides of the sharp extension of the German line down to within four miles of Fere, the Allied forces took part in the assault north of the Ourcq, between Le Plessier and Fere. The French War Office states that the height beyond Grand Rozoy was conquered, the village of Beugneux taken and the villages of Cramoiselle and Cramaille penetrated. In the capture of Romigny on the left flank of the enemy, and north of the Rheims-Dormans road, one hundred prisoners were captured. By these gains a very appreciable improvement in the Allied positions has been achieved. Besides ironing out an awkward angle in the line northeast of Fere, Mangin's army dominates the foe's front for a considerable distance, and seriously imperils his very sparse means of communication with Fismes, on the Vesle River. The strongly held enemy sub-salient, extending from Roncheres across to St. Gamme roughly between Fere and the Rheims-Dormans road, is now made virtually untenable. It was announced in Paris last night that the number of German prisoners captured on the Marne front and in the Champagne from July 15, when Ludendorff was making his maximum efforts to cross the Marne in force, until the end of the month, was 38,409, including 674 officers.

NOW THAT it is impossible to keep from the German people the fact that a large American army has succeeded in evading the U-boats and taking part in the smashing of Ludendorff's "Tempest of Peace" in France, the Kaiser takes a hand in the anxiety propaganda. In a characteristic message to his troops he said, amongst other things: "Vital forces which are streaming across the sea to the enemy are being attacked by the German submarines, which are certain of success." When he called Pershing's troops "vital forces" he told a great truth, but when he talked about success for his submarines he totally disregarded past performances in the track of the eastbound transports. Only one has been successfully torpedoed, and then a comparatively few men were lost. His plungers did sink the Justicia, of 32,000 tons, but she happened to be empty of soldiers. He cannot keep the "vital forces" from landing in France by attacking west-bound steamers.

ALL IS going badly for the Teutons in the East. From many different quarters comes news of influenza strongly at work against the purposes of the German war-lords. Disaffection is manifesting itself in the Bulgarian army to such an extent that it is reported in one despatch that an offensive planned against Monastir had to be abandoned. Bad feeling is growing in Roumania, and it is said that the German General in command there has been forced to admit that it would be dangerous for Ludendorff to insist upon the withdrawal of troops from that country to assist on the West front. The Czech-Slovaks are making

steady progress in the Volga region and preparing the way for the re-establishment of the Eastern front by Allied intervention. A Washington despatch says that the latter is well under way. British, American and Japanese troops having been already despatched to Vladivostok, with more troops from neighboring colonial possessions on the way. The Russian people themselves are ripe for an uprising against both the Bolsheviks and the German oppressors.

WITH THE exception of the usual Artillery activity and a successful raid against the foe in the region of Lens, quiet yesterday reigned on the British front.—The Globe, August 2.

AN AFTER-WAR PROBLEM

Francis Cardinal Bourne in America

I am honored by the invitation of the Editor of America to say a few words to his readers on the subject of the social problems which will have to be faced by the Catholics of the English-speaking world, when the prolonged years of the War come at last to an end. These problems will have to be faced by all; Catholics can confront them in the light of clearly ascertained and well-defined principles.

I am taking it for granted that in the main outlines the conditions of social life are the same on both sides of the Atlantic. Naturally I can speak with personal knowledge only of the conditions as I see them here in England.

There are two main principles which must guide us to a true solution. First, the right of every human being to a true human, and not a mere animal, existence; and next the account which every man must render to his Creator of the use of the talents that he has received, including material wealth.

The observance of these two principles is practically impossible in very many cases at the present day. There is quite a large section of the community condemned by undeserved poverty to a non-human mode of existence. There is a considerable number of men whose wealth is so colossal as to be beyond their own knowledge and control.

It is in the adjustment of these two abnormal conditions that part at least of the solution of the main problem is to be found.

Leo XIII. has established once for all the right of every man, who is willing to labor by brain or hand, or both, to a living wage, and to all that a living wage connotes. He will need more as his existence develops and he passes from the single to the married life. The one room that sheltered him in decent comfort as a bachelor will be no fit dwelling when he has taken to himself a helpmeet to share his life and fortunes. And the modest tenement, fit and suitable in the days of early married life, will no longer be sufficient when God, by His means has brought other persons into being who need space and air and house-room in conformity with the decencies of life.

In like manner his wages must also grow. The lad of sixteen or eighteen, living in his parent's home needs evidently far less than the man who has to fend for himself; and the same man will be debarred from marriage, or unable to fulfill the duties of a married man, unless progressively, the rewards of labor are made commensurate with the natural claims upon them.

Lastly, a man must have some guarantee that the human life, which he has rightfully built up for himself, shall not be ultimately and utterly shattered by ill health or unemployment.

There are millions of persons in our countries for whom these necessary conditions are never realized. All their lives they are forced to be content with dwellings that are badly built and equipped, unfit for a growing family, and wanting in ordinary conveniences. They are tied by the exigencies of their daily toil to a particular locality and must perforce put up with the accommodation that they can find. Their weekly income will never rise beyond a miserable pittance, to be eked out, perhaps by the labor of the wife and mother whose time and thoughts and leisure are, and ought to be, abundantly absorbed within the walls of the home itself. Before their eyes there is ever the spectre of the possibility of unemployment if health fails, or a business collapses. In many cases there is only the bare margin of a weekly wage between them and the abyss of destitution, to be guarded against only by the gradual sale, in other words, by the destruction of the slowly and painfully acquired goods, chattels and adornments of the laboriously constructed home. When this destruction has taken place, a man may well think that all the hope and joy of his life are destroyed for ever, and that for him, his wife and children a humane existence is no longer possible.

When we turn to the other side of the picture we realize that there is nothing in the nature of things to render such a condition in any way necessary. It cannot be urged that the goods of this world are insufficient for the maintenance of all those who dwell therein, and that, therefore, some must inevitably go short. We see everywhere, and on every side, and in powers more than in the English-speaking countries, evidences of wealth and plenty. Money is being acquired and heaped up in the ownership of individuals to such an extent that it must be quite im-