

The Catholic Record

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LONDON, SATURDAY, SEPT. 29, 1917

"THE CATHOLIC RECORD'S VIEW"

Under this heading The Daily News, Toronto, refers from our discussion of the Pope's Peace Note that we "think the War should not be continued." And then The Daily News, using a single extract from our first article on the subject as a text, goes on to controvert the position it assumes the RECORD to have taken. All this might be considered fair and reasonable enough in spite of the omission to consider other qualifying statements in the article under criticism.

But in cauda venenum:

"In closing we would respectfully ask the Archbishop of Toronto if he approves the sentiments of the CATHOLIC RECORD, or if these sentiments are printed with his sanction."

Gosh!

We hope the dignity of the RECORD will not suffer in the eyes of the patriotic and loyal editor of The News; but on reading The News article our feelings found expression in that undignified and indefinite exclamation. Then the risible faculties got out of control. The quiet but unmistakable menace in the tone of the respectful question put to the Archbishop of Toronto is directed toward His Grace in his official capacity rather than toward the RECORD. Assuming, however, that the Archbishop, unawed by the stern demeanor of The News, has ignored and forgotten the question so respectfully asked, we may assure The News that before they were printed "the sentiments expressed in the CATHOLIC RECORD" received no approval or sanction from any one except the responsible editor; and since publication the said editor has not been reprimanded by the Archbishop of Toronto or any other bishop for having given a too respectful consideration to the proposals of the Pope.

The unspoken and supercilious assumption of genuine and unquestionable loyalty and patriotism on the part of The News and its constituency as compared with that element represented by The CATHOLIC RECORD and His Grace the Archbishop, is much more eloquent and arrogant than the comparatively crude boasting of the Pharisees in the parable. And yet when they think of Catholic Belgium, Catholic France, Catholic Italy, Catholic Poland, Catholics as such, though they may send up to God the heartfelt prayer of the humble Publican do not feel called upon to justify themselves before the haughty Pharisee. And when we see the unquestioned loyalty of German Catholics to their own country we can only wonder at the survival of the Protestant superstition of divided allegiance amongst Catholics. In a war in which 70% of all the active participants are Catholics we can pity the mental attitude represented by The News; but we are not likely to be awed by it into apologizing for our opinions.

Our readers know our attitude toward the War, and toward the Pope's proposals for bringing about a just and durable peace. Unfortunately our readers, though quite as loyal, as patriotic and as intelligent and let us add quite as fallible as those who read The News, they are not, as a rule, the same people. And readers of The News who are not readers of the RECORD whether intentionally or not would be led into the belief that the RECORD favored peace at any price. Our readers need not be told how unfounded

is the implied charge.

This is the situation. Many people believe that, as the News puts it,

"If the present conflict were to terminate to-day with the Kaiser's armies in occupation of nearly all Belgium and Serbia and much of France and Russia, the German people would forever believe in their invincibility and in the superiority of their militarist system and Hohenzollern leadership."

We do not question the sincerity and honesty of those holding that view; but we do not find their reasons convincing, nor do we find their reliance solely on brute force to rid the world of the Prussian menace, the most hopeful or Christian or democratic view of this crisis in civilization. Without presuming to be dogmatic we believe firmly that the utter failure of the colossal attempt at world dominion has sealed the doom of the German militarist system, and has made another such attempt forever impossible.

With the conditions placed by the Holy Father could they be realized, this is put beyond the shadow of a doubt. Did we believe otherwise we should have no alternative to consider but war at any cost so long as hope of victory remained.

That this belief is not due to the suspected obliquity of Catholic vision is evident from the subjoined extracts which we choose from many similar ones.

Frank H. Simonds, author of "The Great War" and "They shall not Pass" thus commented on the Pope's Letter:

"We should recognize at the outset of all peace discussion that while in fact the Pope's proposal must be closely associated with Austria and with the Catholic party in Germany, the restoration of Belgium and Serbia makes it tantamount to demanding the defeat of Germany and of Austria. For it was over Serbia and Belgium that the world went to war. It was to defend Serbia that Russia drew the sword; the Belgian episode supplied the occasion for British entry into the war; and if the terms of peace establish the independence of both these countries German defeat is unmistakable."

"We must recognize also that the liberation and restoration of Serbia and Montenegro would restore that condition created by the second Balkan war, which barred the road for the central powers to the near east. It would restore the barrier between the component parts of the German Mitteleuropa empire, and thus it would leave Germany and Austria, even had they no other concessions to make, still in that situation which seemed to their rulers so intolerable as to justify precipitating a world struggle."

"Therefore the ruling party and powers in Germany, or, as one might choose to say, the ruling and dominating idea in Germany which led to war, must find themselves at the end unable to bring home a single profit from an enormous expenditure and obliged to confess not only to temporary losses but to permanent disadvantages all over the world."

"On the other hand, there will be necessarily a large party in all the nations at war which will believe that the papal proposal actually, if not in purpose, would spare Germany from that military decision which would decisively dispose of the German policy and the German conception and for long years, if not for all time, put an end to the German dream of world power based upon military efficiency and upon the methods of ruthlessness and violence which have been employed by Germany in the air, at sea and in the invaded districts."

"To foreshadow what will be the reception of this papal proposal is no part of the commentator upon current events. The world is war weary. There is a longing everywhere for peace. There has been an immense shrinkage in the program of the Allied nations, even in details which were most deserving of success. It may be that a German adoption of the present proposal will come promptly, and if it does no one can mistake the effect that it will have in the Allied countries, because it will be in fact, if not in form, a confession of defeat and a vindication of the original purpose of the nations at war with Germany."

"Actually its reception, granted the restoration of Belgium and Serbia is unconditional and complete, must depend largely upon the French and Italian attitude toward the questions of Alsace Lorraine and the Trentino. It is not too much to say that it is far and away the most important peace suggestion yet made, and difficult as it is the pathway which the Pope has to pass, it is by no means impossible that he may achieve his goal."

And Ambassador James W. Gerard in "My Four Years in Germany" says:

"Freed from the round of daily work, I felt for the first time the utter horror and uselessness of all the misery these Prussian military autocrats had brought upon the world, and what a reckoning there will be in Germany some day when the plain people realize the truth: when they learn what base motive actuated

their rulers in condemning a whole generation of the earth to war and death!"

The italics are ours.

And last but not least The Daily News itself in commenting on the Pope's proposals said:

"It is plain to the whole world that Germany has failed to accomplish its will."

To quote our own comment in the article which impelled The Daily News to "respectfully ask" the Archbishop of Toronto whether he approved:

"If plain to the whole world is it conceivable the German people will remain blind to so patent a fact? Our object, it has been repeatedly stated, is to destroy Prussian militarism, not to crush the German people; to make the world safe for democracy against the inordinate ambitions of autocratic rule. But Prussian militarism, class privilege and military domination can be destroyed utterly and effectively only by the people concerned. Is it conceivable that the military idea discredited by defeat can rehabilitate itself with a people who have gone through the horrors of this War and for generations must stagger under its legacy of crushing burdens?"

We ventured to base an opinion on the assumption that whatever else they may be said of the German people they are not utterly devoid of intelligence, and to express the hope that the Pope's efforts to initiate discussion of peace terms between the groups of belligerent nations would be successful. The Daily News may be right; we may be wrong. In any case the criticism of The Daily News is an interesting and instructive exhibition of the survival of the ascendancy spirit even in these days of blatant professions of democracy, professions which often enough square badly with either belief or practice.

DEFINITE INFORMATION

The following correspondence sets at rest a persistent but groundless rumor concerning which we have been addressed several inquiries. The head of the overseas Catholic Army Chaplains is Father Workman of Montreal. There is one Director for all denominations of Chaplain Services; hence Father Workman's title is Assistant Director of Chaplain Services (Roman Catholic).

THE CATHOLIC RECORD,
London, Ontario,
Sept. 12th, 1917.

The Honourable
Sir Edward Kemp,
Minister of Militia,
Ottawa, Ontario.

Dear Sir Edward:—
In the Sept. number of the Columbiad, the official organ of the Knights of Columbus, appears the following:

"Right Rev. Monseigneur A. E. Burke, P. A., director of Catholic Chaplaincies in the Canadian Army, with the rank of Lieutenant Colonel, recently returned from Europe to undertake special diplomatic work for his government. Msgr. Burke has been on active service since the summer of 1915 and under his direction the spiritual care of the Catholic Canadian troops has been brought to a high state of efficiency. He expects to return to England and France in about two months."

The Knights of Columbus of Ontario are now engaged in advertising very extensively a week's campaign, beginning September 23rd, for funds to enable the Catholic Chaplains overseas to prosecute more effectively their work for our Canadian Catholic soldiers. The statement in the Columbiad that Father Burke is "director of the Catholic Chaplaincies of the Canadian Army" may very materially affect the important work of providing funds to be expended under the direction of the Canadian Catholic Chaplains. The information carried in the appeal to Catholics for funds is that the position claimed by or for Msgr. Burke is filled by Father Wolstan Workman, O. F. M., of the Montreal Franciscan Priory; and that his official title is Lieutenant Colonel, Rev. W. T. Workman, M. C., Assistant Director of Chaplain Services (Roman Catholic), the Overseas Military Forces of Canada. (See enclosed advertisement and circular.)

We are not concerned with the special diplomatic work which the Canadian Government may have confided to Msgr. Burke; but it is very important that the confusion created by the other statement in the Columbiad should be cleared up. Though you may not realize just how important it is, Sir Edward, you will admit that in the circumstances an authoritative statement from you is very desirable, if not imperative. The CATHOLIC RECORD will publish such authoritative statement as you

may see fit to make in the premises and thereby put an end to a misunderstanding which might seriously impede the great work which the Catholics of Ontario are called upon to do for their coreligionists overseas.

I have the honor to subscribe myself,
Yours very sincerely,
(Signed) J. T. FOLEY.

P. S.—Everyone interested in this work will be grateful to you for a prompt reply. The RECORD goes to press on Monday and next week's is the only issue that will reach our readers before the 23rd. If for any reason an answer by mail could not reach us by Saturday, 15th, we should be grateful to have you wire the reply at our expense.

(Signed) J. T. F.

TELEGRAM
Ottawa, Ont., Sept. 14th,
Catholic Record,
London, Ont.:

Minister of Militia out of town.
Your letter twelfth will be brought to his attention Monday.

(Signed) CAPT. CREIGHTON,
Assistant Private Secy.

In due course we received the following letter too late for last week's issue:

Department of Militia and Defence,
Ottawa, Sept. 18th, 1917.

Re Lt. Col. Rt. Rev. A. E. Burke

Sir:—

I have the honor, by direction, to acknowledge receipt of your letter of the 12th inst., addressed to the Honorable Minister of Militia, and in reply thereto to state that Lieutenant Colonel the Rev. A. E. Burke does not hold the position of Director or Assistant Director of Chaplain Services of the Canadian Expeditionary Force, either in Canada or overseas. There is no such position as Director of Catholic Chaplaincies in the Canadian Army.

As regards the Canadian forces overseas, there is an Assistant Director of Chaplain Services (Roman Catholic) which position, according to the latest information in this Department, is held by Lieutenant Colonel the Rev. W. T. Workman, M. C.

I have the honor to be,
Sir,
Your obedient servant,
(Signed) S. C. MEWBURN,
Major-General,
Adjutant General.

J. T. Foley, Esq.,
The Catholic Record,
London, Ont.

THE DUTY OF THE HOUR

Catholic Army Huts is a society of which every Catholic chaplain on active service in the Canadian Forces is a member.

This society erects, equips and conducts Catholic huts for Canadian soldiers.

These huts serve a two-fold purpose; that of a chapel where Catholic soldiers may assist at Mass, and receive all the ministrations of religion; that of a recreation hut, where all soldiers, irrespective of creed, are welcome.

Money is urgently needed for these huts. Ontario is asked to contribute \$100,000 during the week of Sept. 23-29. Knights of Columbus and other Catholic gentlemen are undertaking the management of the campaign.

Catholic huts are at present in operation at Bramshott Camp, England, under the C. W. L. at Le Treport, France, a Canadian hospital centre, and in the Canadian Corps area, where four large tents were sent for this purpose last month. Several others will be erected next month.

Catholic Army Huts, except during Divine Service, are open to Protestants, just as the Protestant Y. M. C. A. huts are to Catholic soldiers.

Perfect harmony exists among the Catholic Army Huts, Y. M. C. A. Soldiers' Institute and similar organizations. No one has or wants a monopoly of doing good.

The Senior Catholic Chaplain overseas, Lt. Col. Rev. W. T. Workman, A. D. C. S. (R. C.) is in charge of Catholic Army Huts in England; the Senior Catholic Chaplain in the Field, Major Rev. F. L. French, D. A. C. S., Canadian Corps Headquarters, is in charge in France. The organizing committee in Canada consists of Major Rev. John J. O'Gorman, C. F., Ottawa; George N. Boivin, M. P., Granby, Que.; Quebec State Deputy, Knights of Columbus; and J. E. Murray, Renfrew, Ontario, State Deputy Knights of Columbus.

Not counting our heroic dead, and they are many, there would be 100,000 Catholic soldiers in the Overseas Military Forces of Canada. Thus far they have been guests in other people's huts; it is high time

that they be hosts in their own.

Application has been made for registration under War Charities Act, 1917. Catholic Army Huts are being erected and conducted with permission of the competent military authority. Huts are not a luxury of army life; they are a necessity. They refresh the soldiers bodily, mentally and spiritually. They keep high both the morale and the morals of our boys. They are of incalculable aid in helping the soldier to overcome the enemies of his soul and the enemies of his country.

What the money is needed for. A hut in England costs from \$2,500 to \$7,000 according to size. A hut in France, 25x100, unfurnished, costs at least \$2,500. The equipment of a hut costs from \$500 to \$1,500. A small hut may be erected for \$1,000, while a marquee, which can be easily moved from place to place, can be obtained for about \$500.

A complete hut is a building 30x100 with the end screened off as a chapel, which screen is removed for parade service; and a marquee 30x100; the equipment consists of an altar and accessories, platform, writing tables, chairs, canteen, gramophone, piano, moving picture apparatus, records and lantern slides and stationery.

This appeal to the people of Ontario for Catholic Army Huts is made at the urgent request of the Catholic Overseas Chaplains, and has been approved and cordially supported by the Apostolic Delegate and the Archbishops and Bishops of Ontario.

The following letter will be read with interest and enlightenment:
No. 2 Canadian General Hospital,
France, 28, 8, '17.

Dear Father O'Gorman,—I cannot tell you how grateful we all are for your good work for the Huts—and to the Knights and others who are helping. There was a small chapel hut here (15x30) when I arrived, built by the energy and zeal of the Catholics of the area, led by Father Duffy, S. J., who is here still. I need not say it was too small. We had been trying to get enough together to enlarge it when Father Workman arrived. From the Fund he gave us £50. Building is very expensive. The addition is 15x30 and the contract price £116. We have it almost finished, and so we shall now have a reading and recreation room.

It is very edifying to see how many soldiers attend the early Mass (6.30) every morning and the Rosary each evening (6.15). They feel so grateful that there is a place for Our Lord where they can visit during the day.

I need not say to you that the life of a soldier is not at all a normal life; or that we need all the consolations of our Holy Religion, as well as all the safeguards that can be provided. So the benefactors of this fund will have many soldiers' fervent prayers in their little wooden chapels.

You know, dear Father, how devoted the Canadian Nursing Sisters are; and how much they do for the sufferers,—as well as the doctors who have given up so much. Catholics among them will feel grateful to those at home who help to provide chapels, and will realize that not in France only is borne the heat and burden of the day.

Faithfully Yours,
(Signed) (REV.) T. O'SULLIVAN.

THE EGYPT OF THE WEST

As we journeyed recently through the western prairie the old biblical story of Joseph and his brethren recurred to us. Joseph was a dreamer and saw visions of fat kine, and of sheaves bowing down before his own. Like him many young Josephs of the East had visions. One saw himself a cattle king among the foothills, another a wealthy farmer of the plains, another a civil ruler making laws for this new commonwealth, an honored leader in the land. Yet another beheld himself mounted upon a foaming charger, clad in gala attire, with gold braid about his neck and a ring on his finger, receiving the homage of the populace, and basking in the smiles of fair ladies; for would it not be his privilege to write after his name the magic letters N. W. M. P.

Many of these saw their visions realized. They became men of affluence. Other members of the family, hearing that there was wheat in Alberta, journeyed westward like the sons of Jacob of old. Even the young Benjamins were sent for, and in some cases the whole household set out for the prairie. To complete the parallel they had to pass through the desert, a desert of rock and

stunted popular, before they came not to the Red Sea, but to the Red River which is really the dividing line between the East and the West. They found wheat, it is true, but while we cannot say that there was any Pharaoh there, they were, nevertheless, oppressed with heavy burdens. They labored hard; they suffered privations and, worst of all, that tugging at the heart strings, for the old home and the familiar faces were very far away. But it is now their home. They will not come back to Canada. The generation that knew not the East will, no doubt, be buried in the prairie cemetery. Some rolling stones, too, will remain where life's journey ended; but like Jacob the majority will express the wish that their bones be carried back to the land that God gave to their fathers that they may rest beside their kinsfolk.

The West, favored though it has been, has had like Egypt its ten plagues. We feel that we are not far astray when we thus enumerate them: speculation, boomitis, hail, frost, drought, cyclone, bilingualism, state socialism; and many Westerners would unhesitatingly include Sir Clifford Sifton. The people have been cured of the first two, at least temporarily, but they are apt to cause trouble again when the War is over. Of the next four there may be a recurrence at any time. Of the others we will say nothing at present.

Whether for weal, or woe, the West is bound to exercise in the near future a great influence upon the destinies of Canada. The recent Winnipeg convention showed that it is a power to be reckoned with in the political arena. In the ecclesiastical domain it offers serious problems that must be solved. To say that there is need of priests here is a commonplace. There is need of leaders, with the wisdom and the prudence of a Moses, to guide our people aright, to safeguard their interests, to rule wisely, to administer prudently that the Church may prosper and that souls may be saved. The old regime that made the black robe honored in the West has passed away with the buffalo, the tepee and the dog-train. It is true that there are Indian missions still, but they are only of secondary importance. The vast influx of white population has given rise to new conditions that must be faced, and perhaps should have been faced sooner. There is no doubt that during the transition period there has been a sad leakage in the West; but there is every indication, however, that those in authority are succeeding admirably with their task.

Our friends and acquaintances are there. One meets them in every town and city from Winnipeg to the coast; so that there is a personal note in the Catholic interest that we take in the Church in this new land. We are quite conscious of the inability of a casual visitor adequately to describe conditions or to be fully conversant with situations as they exist. It is none the less true, however, that such a one is more apt to see things in their right perspective than a person whose interests are centred in one particular spot. Our readers are anxious to know more about the West, not quarter-sections, inside-stuff, or oil stocks, but the less mercenary interests that concern its people. These will be the subject of occasional gleanings in the future.

THE GLEANER

NOTES AND COMMENTS

OUR old friend, the "Prune," is coming into its own. The United States Government has adopted it as one of the staple foods of the Army and has placed orders with California packers for millions of pounds.

THE PROPOSED tunnel under the English Channel, which was the occasion of some remarks in these columns a week or two ago, has, as announced in the daily press, again been side-tracked. The reason given for this is not, however, that advanced when the project was first projected a score of years ago, viz., that in the event of war it might prove a menace to England's safety, but that having been carefully considered by the British Cabinet, in consultation with their naval and military advisers, it is not practicable to proceed with such a work during the continuance of the War.

IT is interesting to note the observations on the proposal made by one of the most eminent engineers in France, M. Gustave Eiffel, designer and builder of the world-famed tower which bears his name. It will be

remembered that an American engineer has invented a machine which he claims will cut a tunnel under the Channel in thirty-five days, and that a group of American financiers had, with the sanction of their Government, offered to furnish the necessary funds. M. Eiffel has expressed himself as sceptical regarding the inventor's claim. Interviewed in his aerodynamical laboratory at Auteuil, he pointed out that machines capable of cutting through earth and rock at the rate of 100 feet an hour may be very well in theory, but that 100 feet a day would in reality be a wonderful result. Moreover, the construction of such machines and their transportation is entirely impracticable at the present time. That the project will be undertaken in due time is reasonably certain. But just now the nations have their hands full.

THE LATEST Annual Report of the Catholic Truth Society of Canada, though less voluminous than previous reports, as befits war-time economy, is unusually interesting. The work in its application to soldiers calls for special mention. "The duty of furnishing reading matter to the soldiers in camp, barracks and hospital," says the Report, "has been continued, and its importance can scarcely be exaggerated. The tedium and monotony of barrack life, the allurements to evil which continually beset the soldier's path, and the many agencies at work in this country inimical to his faith as a Catholic, render it the imperative duty on the part of the Society and of Catholics generally to do their part in safeguarding him."

TO THIS END, it is stated, over 5,000 Prayer Books have been supplied to battalions quartered in Toronto, and of the Act of Contrition drawn up specially for soldiers and printed on a card of a size suitable to be carried inside the cap, over 30,000 have been given out to battalions going overseas. Further, in response to an appeal from one of the Canadian Catholic chaplains on active service, the Catholic Truth Society in England was empowered to supply him with whatever he required in the way of printed matter and devotional articles at the expense of the Canadian Society. This of itself is a work the importance of which is self-evident.

ANOTHER PHASE of the Society's work is the re-mailing of papers and magazines to Catholics in isolated districts. There are, we learn from the Report, 324 persons engaged in this laudable practice, and 495 persons scattered all over Canada from Nova Scotia to the Yukon, in New Zealand, the United States and the Philippine Islands, who are the object of this benefaction. This is a work in which all can have a share and it is much to be desired that it should be further extended. There are thousands of Catholics in Canada, who, by reason of their remoteness from church or school, have little opportunity of receiving instruction in their Faith or participating in its privileges. The receipt week by week by such as these of a Catholic paper or magazine at the hands of their more fortunate brethren is a real benefaction which will bring a blessing upon sender as well as upon recipient.

AS REGARDS the work for soldiers, the Archbishop of Toronto in his address at the annual meeting of the Society put its urgency into a nutshell. His Grace said: "You have heard your President tell how a little Act of Contrition printed by the Society went out to a number of some thirty thousand, and that a number of these were taken by Protestant soldiers. Before this was issued I heard of Protestant soldiers asking: 'What is this Act of Contrition that Catholic soldiers talk about.' And they said that Catholic soldiers had a great deal of confidence in the efficacy of that prayer, and they wanted to know about it, and wanted to share in it. And there is many another thing that they will be curious about and in earnest about."

"ALREADY PRIESTS have told me," continued the Archbishop, "that they have had soldiers come to them for instruction. Now, very few have returned as yet. There will be thousands and thousands of them that will have had a partial knowledge of Catholic thought and Catholic practices that they had not before they went to Europe. They will return to Canada and they expect us, or very likely God expects