

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

VOLUME XXXX.

LONDON, CANADA, SATURDAY, OCTOBER 19, 1918

2087

The Catholic Record

LONDON, SATURDAY, OCT. 19, 1918

A PLEA FOR ECONOMY

We are, we admit, as vain as other men, and we can walk with a strut when we have on new clothes, which, we are conscious, fit us to a nicety. Every man under such circumstances is a peacock, and is to be forgiven. But although we plead guilty to that pompous weakness, we have the merit of being very fond of old clothes. Indeed, this partiality is made a matter of reproach by those of our own household. Time was when we would sacrifice comfort for vanity, now, as we mellow, we are quite willing to sacrifice mere vanity to comfort. Besides, is not our love for old clothes something more than the desire for selfish comfort? When clothes have served us well, it seems almost cruel to discard them in their old age. If we had been the owner of horses, and one of them had served us laboriously through a tiresome life, we would, in his old age, when he became purlined and lame, have pensioned him with a paddock. We could not have had the heart to send him to the knacker. We would have felt like Cain if we had. And so it is with our old clothes. They are friendly old clothes and know our ways, and what is more, we know theirs—and they have peculiarities, we admit that. The lining of one of the sleeves is quite detached from the coat at the shoulder, and unless you are careful your arm and hand will proceed on a useless excursion down the wrong avenue and find itself in a cul de sac. Of course it takes a time to know the ways of these old clothes, but the learning of them and the knowledge of them makes one feel friendly. We have a waistcoat which has lost one button, and it has been without it for quite a long time. But we have always been reluctant to have the lost button replaced, for, in the first place, the absence of that button always enables us to recognize our own waistcoat at once, and in the summer time the ventilation which the gap furthers is really refreshing. Of course our old clothes resemble other old clothes in some respect. They have become quite intimate with our figure and our habits, and that is a great thing. They are a cast in cloth of the man that wears them. They are in certain places unduly polished not with the gloss of newness, but with the baldness of wear. But these bright shining patches only mark the salient points of our anatomy. Some irascible persons have said they could see their faces in the polished mirror of the back of our coat, but that, besides being a little vulgar, was a positive exaggeration. It is not so bad as all that. Indeed we think none of our clothes were so bad as to justify a raid that was recently made upon our wardrobe. Of course this expedition and the theft of our clothes was justified on the ground of charity. Oh, what crimes have been committed in the name of charity! Our clothes, they said were too bad to give away! Then why, we ask, could we not be allowed to keep them? But, notwithstanding this assertion, certain garments, which were really practically new, and which we were keeping for a more favorable opportunity of wear, were purloined, and some of them were given to the roadman, and some to the roadman, and others went to quite as mean destinations. Really, it was too bad. When they had been given away and the matter was irretrievable, we tried to feel that we really had been generous. We told ourselves that after all we could get new clothes, and that perhaps the recipients of our charity needed the clothes more than we did, but although we tried our best to get this decent and generous frame of mind, we admit we were not wholly successful. These old clothes and the ones that were almost new were very dear to us, and we had pangs of jealousy when we thought of the roadman and the roadman. There is such an infinity to be said in praise of old clothes that one hardly knows where to begin. A man who is "dressed up to the nines" (whatever that may mean) cannot be graceful

A consciousness of clothes spoils every attitude. You see how unsexily a man sits when his clothes are excellent. You see how helpless a man is and how awkward about the disposing of a new hat. He cannot hold it, and does not like to put it down. On the other hand, in old, tried clothes the body is free to do as it likes—and that is grace, we take it. An old hat is old enough to look after itself and not to make a man a slave to it as a shining new one would. But think again how helpless the well-dressed man is in relation to weather. He cannot look an untoward climate in the face. His hopes hang on the barometer. He looks doubtfully at a threatening sky. But in old clothes that won't spoil sunshine and rain are almost the same to you. You are a citizen of the world of weathers. A shower has no horror for you. Indeed, a good wetting does your old clothes good rather than harm. But again, no dressy man can be a scholar. He is afraid to soil his fingers or his cuffs with books, for where books are there is dust gathered together. When we are compelled, as we sometimes are, to go to church on Sunday, and dress ourselves so that we may not offend vagrant and inquiring eyes during the service, we don't say that we feel positively uncomfortable, but we know that when we return from service we never think of sitting down to a book until we have gone back from the butterfly stage to that of the humble grub, and then we can read with profit. We know that not only those of our household and those who were responsible for the "looking" of our wardrobe, but others "pass remarks" upon our old clothes, but we make up our mind to it. No man can pass through the world without envy, hatred, and malice waiting on him all the while. Every man, rightly looked at, is a martyr; and it is better to be a martyr on the score of clothes than on the score of higher moral or immoral qualities. Besides, we pride ourselves after all that our backbiters are only the dressy people of this earth, and that their contempt is perhaps a greater compliment than their admiration. It is these old mental clothes, as well as the mere coats and dressing-gowns, that make us happy. Habit has fitted some ideas to our mind; just as habit has fitted better than the tailor can those old clothes to our body, and we are, at any rate, comfortable in both.

RAISED \$181,224 FOR CATHOLIC HUTS

TORONTO SURPASSED OBJECTIVE BY MORE THAN \$31,224

WILD SCENES OF ENTHUSIASM AT FINAL MEETING OF CAMPAIGN

Toronto Mail and Empire, Oct. 5

Toronto's answer to those who considered its citizens to greater or less extent too narrow-minded to allow patriotism to dominate over sectarianism was given last night in the total of \$181,224.75, given in three days to the Catholic Hut Fund. Over six hundred men and women of different religious persuasions who had thrown their every ounce of energy into the campaign which closed last night to prove that Toronto placed patriotism above all else sensed when they assembled at the wind-up banquet in the King Edward Hotel that their efforts had not been in vain, but when the total was announced together with a promise that more was to follow, as the returns were incomplete, and the grand total would reach \$200,000, there followed a scene of intense enthusiasm unequalled by demonstrations at the close of previous campaigns. Overjoyed team captains had no respect for white tablecloths, they climbed upon tables and chairs and yelled and cheered like mad. The women joined in the din, and even the Archbishop, stately financiers, scholastic and business men of first magnitude in the city threw aside their usual reserve and joined in the general rejoicing. Such a collection of glad hearts is not likely to be witnessed in Toronto until the boys come home. It was a scene worthy of the occasion, for Toronto had achieved another great triumph. As Bishop Fallon in making a confession, and also in voting the sentiment of the moment, said it would have been lamentable if the city had fallen in the great community test placed before it.

Bishop Fallon had come to see the conclusion of the effort he helped to set going in Massey Hall on Tuesday night, and his confession was that while he had the assurance

from the big crowd that they would see the campaign carried through successfully, down in his heart, born of misrepresentation, was a feeling that disaster awaited Toronto and Canada as a whole. Now said the Bishop, the ghastly ghosts of by-gone days have been laid, and laid forever. The real result of the campaign was not to be found in Toronto's princely giving, it was the spirit which would go out from the city to the whole of Canada, and result in Toronto taking the place it deserved in the minds of those who lived far beyond its confines, a place the city has never occupied until this blessed and beautiful occasion. It was too bad, said the Bishop, we cannot keep out religious differences where they belong. If there are to be religious differences, and there will be, they belong to the churches, and in the name of God keep them there.

THE VATICAN AND THE ALLIES

A NEW ATMOSPHERE

FROM A ROMAN CORRESPONDENT
London, Eng., Daily Telegraph, Aug. 21

III.

There are particular points on which it is claimed that the Pope has not only not done the Allies justice, but has apparently favored the enemy. Why, it is asked, has he not excommunicated every German Catholic who has been guilty of crimes such as the sinking of the Lusitania, the enslaving of women, or the bombing of undefended cities? Well, no one is excommunicated for such things without having a chance of being heard in his own defence, and that, the calling of witnesses and getting the irrefragable evidence necessary, is just what is so impossible for the Pope as things are. One can imagine the thousand and one pleas a German Catholic would put in to prove that he was not guilty, at any rate not responsible. Even if the Pope knew beforehand the emptiness of them, one imagines that he would hear them, in a disputed case, before passing judgment. And the only effect of that, or any other specific sentence, would be a disastrous schism among the Catholics of Germany, where Modernism and disorderly Papal authority were rampant enough before the War broke out.

CORPUS CHRISTI BOMBARDMENT

Then there is the obvious question about the Irish bishops, correlated with that of the French Canadian Catholics and Dr. Mannix in Australia. Cardinal Gasparri has said that "the Holy See, as already His Eminence Cardinal Logue has publicly stated, has no part whatever in the action taken by the Irish bishops, and received the first intimation of the manifesto of the bishops on April 27." But, it is further asked, could it not have intervened to condemn the action of the bishops, which is surely wrong? The Daily Mail seems to have contained the answer to that question in a telegram from its Rome correspondent at the time, that the Vatican does not interfere with bishops in purely political matters in their countries. It is on record that it did intervene some years ago, and was told courteously to mind its own business: "We Irish take our religion from Rome, but our politics we look after ourselves." And from what one reads of Dr. Mannix and the extreme Irish Catholics in Australia, one imagines that something of a similar reply would be given to suggestions from Rome as to their conduct in Australian politics.

Then there is the Cologne-Paris scandal. It is evident that the Pope merely acted simply as intermediary; it is also evident from the official account published here, that—as he in fact telegraphed to Cardinal Hartmann—his "was confident that all (my italics) the belligerents would respect the feast of Corpus Christi." The incident is one more flagrant example of German bad faith to the Pope—for Cardinal Hartmann has so often been intermediary between him and the German Government, that it is impossible to imagine that the military rulers of Prussia were not aware of the Pope's wishes. In the secret archives of the Vatican instances of their bad faith must abound. Two have become public property, the lies of the German Government in answer to the Pope's remonstrances on the enslavement of the civil population of Belgium and the occupied territory in France, and the lies of Gerlach. There has been misunderstanding about the latter case, but the facts are fairly simple as regards the Holy See, even if a mistake was made at the beginning of the German Government's position at the Vatican was in no sense political, but it was influential, as he was a personal attendant on the Pope.

When Italy went to war, German and Austrian prelates left Rome, Gerlach asked to be allowed to remain, and permission was given on the condition that he remained in

the Vatican. He did not do so; he went out and about, and, as was proved at the trial later, acted as the medium in Rome for financing anti-Italian newspapers and assisted in forwarding to Germany information useful to the enemy. As soon as ever the accusations against him were made known to the Pope he not only did not try to shield him under Vatican privileges but left the field open to the Italian authorities to do what they liked. They thought best to leave the field open for Gerlach to escape to Switzerland if he desired to do so—which he did. That he was a scoundrel was established by the verdict of the Court; that he betrayed his master, the Pope, shamefully is equally evident, and the Court was far as to include in its findings the explicit statement that the Holy See knew nothing whatever about the prelate's traitorous activities. (The case is fully treated in the Rome correspondence of the "Tablet" of July 7, 1917.)

TEMPORAL POWER

In considering the attitude of the Papacy the "Roman question" is sure to be brought up, with the suggestion that the Pope hopes to regain "Temporal Power" through a German victory. There is a very explicit Vatican answer to this on record. It is found in the interview with the Corriere d'Italia representative in July, 1915, in which the Secretary of State gave the lie to Lalande, officially correcting the innumerable misstatements published in the notorious Liberte interview. He said:

But is the deduction to be made that the actual situation of the Holy See is normal, and that the Pope should definitely accept it? No, certainly not: even though the Holy See, through respect for its neutrality, has no intention at all of creating difficulties for the Italian Government, and puts its trust in God, expecting the convenient systematization of its situation, not from foreign arms, but in its triumph of those sentiments of justice which it hopes will spread more and more among the Italian people in conformity with their true interests. Such is the thought of the Holy Father.

The "Roman question" in its wider aspect is too big to be discussed here. If one asks for a statement on it one is referred to Cardinal Bourne's address to the Catholic Congress at Newcastle, Aug. 4, 1911. In conversation Catholics are reticent; they speak of the necessity of complete freedom and independence of the Papacy, which under present conditions is lacking, and of some guarantee of it more reliable than the will of the Italian Parliament which passed the "Law of Guarantees" in 1871, but might repeal that law to-morrow. And they say that the Pope is the only person who has authority to speak. Occasionally, however, you meet one more outspoken than the rest, who, when approached on the subject of the old "Temporal Power," asks frankly: "If you gave the Pope back, not the old States of the Church, but just the city of Rome, what would he do with it in this year of grace, 1918? He would probably ask you to take it back again."

Lastly, there is the question of the Papal Peace Note of August, 1917: its origin, its purport, and its effect—what last means, was it, or, to put it more widely, was the Vatican in any way responsible for the Italian break at Caporetto in October of that year? To deal with this last side of the question first; it has to be noted that it has created recently in replies by Cardinals Gasparri and Bourne to letters and articles in the Morning Post, and neither that paper nor Mr. Richard Bagot, who wrote the letters, and who does not seem to be regarded in Rome generally as a competent authority on things Catholic, have yet replied to the challenge of the Cardinals.

POPE'S PEACE NOTE

From really competent authorities—from people, that is, who were on the spot, I have gathered that it certainly cannot be laid down that the responsibility for the break was due to clerical propaganda against the war; there is abundant evidence of the loyalty of army chaplains, and no reliable evidence has been produced of anti-war propaganda on their part. Actual reasons for the break seem to be that the spot where it occurred was weak; it was not held in sufficient strength, particularly no satisfactory dispositions had been made for bringing up reserves; that the moral of the men at that spot had been undermined by Socialist propaganda, unduly long spells in the trenches without being relieved and without actual fighting (for your Italian fighting and your Italian idle are two different men), and by insufficient rations. Add to this that never before had Italian troops had to face the weight and means of attack that the German picked forces threw in at that moment. In none of these causes does the Vatican come in at all, but it cannot be completely put out of court. The Pope had issued his Peace Note two months before. It had set everyone, soldiers included, thinking and talking of peace. It is quite impossible that it

should not have had an effect on many minds, even if the Pope, who ostensibly wrote it solely for the consideration of the rulers of the nations, had no intention of creating that effect. The actual harm, in the case of the Italian troops, was done not by the Note itself, but by ill-advised comment on it in some Catholic papers and pamphlets circulated at the front. Several of these Catholic papers without going to this scandalous length, printed comment which conveyed to the ordinary Italian Catholic soldier, who is not, on the average, too well educated in politics, that the Pope had published a Peace Note which practically assured to Italy all she was fighting for—and what further use was there for fighting? The Note did not do this, say this, or even suggest this; but it did create an atmosphere, and to that extent the Pope was unintentionally responsible.

As regards the origin of the Note the following definite statement from the Secretariate of State is on record: It is unintelligible that anyone should say that the Pope's Note was prompted by Germany or Austria, as the Pope, in the Note itself, explicitly states that he has no special political aims, nor does he heed the suggestions or interests of either belligerent party; consequently, anyone asserting Austro-German prompting, asserts that the Pope states what is not true. The Pope's peace move was taken on his sole initiative, he considering that official pronouncements of statesmen on both sides showed that divergent points of view had now approached sufficiently to make consideration of a peace agreement possible. His own private information confirmed this opinion, and therefore he considered the opportune moment had come to suggest certain bases on which consultation might be initiated, the Governments being left to make them definite and complete.

A subsequent article in the Observatore Romano emphasized this last point; all the Pope meant to do was to suggest certain bases for consultation between the Powers, by which he hoped that the differences which still remained might be eliminated by a certain amount of give and take on each side.

"USELESS SLAUGHTER"

That is where the Allies and he split again: on the give and take. It is the old story; the impartial and unable official to regard the original responsibility and guilt; the Allies unable to look at the future apart from the past, and seeing the only guarantee for the future in a victory which shall make a repetition of the past impossible. In this overpowering desire for the restoration of peace among his children, he asks all—Germany and the Allies—to get together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, unprejudiced judges. Similarly, with the "useless slaughter" phrase in the Note. What the Pope undoubtedly meant was that if the rulers of the people can only get together, and together round a table and make up differences by agreement, give and take. So it comes about that Belgium and the German colonies are classed in the same category. Baron Sonnino put it very strongly: "Putting the Belgian question and the reparation to Belgium on the same footing as all other offensives and damages by the War legitimately and loyally carried on is giving solemn sanction to this new law of violence and abuse of all law." That is the last thing in the world the Pope wanted to do; it is the exact opposite of what he desires—yet that is the impression conveyed to a responsible statesman and to many serious, un