AMERICAN CATHOLICS IN THE WAR

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AMERICAN CATHOLICS IN THE WAR

The National Catholic War Council, 1917-1921

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American Catholics in the War

National Catholic War Council, 1917-1921

By
MICHAEL WILLIAMS

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"Brothers we are, whatever may be our nationality, and brothers we shall remain; we will prove to our countrymen that the ties formed by grace and faith are stronger than flesh and blood. God and Our Country! This our watchword—Loyalty to God's Church and to our Country! This our religion and political faith."—Cardinal Gibbons.

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THIS volume is respectfully and affectionately dedicated by the Author to the Right Reverend Peter J. Muldoon, D.D., Bishop of Rockford and Chairman of the Administrative Committee, National Catholic War Council.

PREFACE

By James Cardinal Gibbons

THIS BOOK might in very truth be called the "promise fulfilled"—the promise made by the Hierarchy assembled in Washington, April 1917.

That promise meant the consecration in patriotic service not only of our priests and of our religious but also of our laymen and laywomen; it meant not only one organization but every organization; not only one source of support within the command of the body Catholic—chaplains in the service: men in the army and navy: trained Catholic men and women who would devote themselves to all the men of the service: the support of government appeals by our Catholic parishes, the erection of huts and visitors' houses within the camps here: of service clubs in the cities: of welfare work both at home and abroad.

That promise was big in its vision; it looked beyond the war into the trying days that would follow. Almost immediately after war was declared the National Catholic War Council was established. Composed of the fourteen Archbishops, the Council operated through an Administrative Committee of four Bishops; this committee, in turn, functioned through two sub-committees, the Committee on Special War Activities and the Knights of Columbus Committee on War Activities. The splendid work of the Knights of Columbus brought glory to them, and to the Church, and great benefits to the country, and has been dealt with by the historians of our devoted Order. This book is particularly concerned with the work accomplished by the Committee on Special War Activities. From the first day of the War Council's activity, its interests were in care of Rev. John J.

Burke, C. S. P., Chairman of the Committee on Special War Activities. While the text of this narrative will bear testimony to his singular insight, efficiency and devotion, I feel it a duty to add here the expression of my gratitude to him and of my admiration for the qualities of mind and heart that he brought to the doing of a great work for Church and country.

The National Catholic War Council united in patriotic effort all Catholic organizations: it aided the government by immediate contact in Washington: it explained and it defended Catholic rights. Its beneficial work was extended to all soldiers and sailors: its employment and reconstruction work was not, and is not, confined to Catholics: its community welfare work is for the entire community.

It has brought into national expression the Catholic principles of justice and of fraternal service that bespeak the continued prosperity and happiness of America as a nation.

It has opened the way for its successor—the National Catholic Welfare Council—to win still greater achievements in the days of peace for God and for country.

J. CARD. GIBBONS.

NOTE.—*This prefatory note was written by the late Cardinal Gibbons during August of 1920, after reading the proof sheets of this book, the publication of which had been originally planned for the autumn season of 1920.*

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The National Catholic War Council

Was Composed of the Fourteen Archbishops

His Eminence JAMES CARDINAL GIBBONS, Archbishop of Baltimore (deceased).

His Eminence JOHN CARDINAL FARLEY, Archbishop of New York (deceased).

His Eminence WILLIAM CARDINAL O'CONNELL, Archbishop of Boston.

Most Rev. JOHN IRELAND, Archbishop of St. Paul (deceased).

Most Rev. ALEXANDER CHRISTIE, Archbishop of Oregon City.

Most Rev. JOHN J. GLENNON, Archbishop of St. Louis.

Most Rev. SEBASTIAN G. MESSMER, Archbishop of Milwaukee.

Most Rev. HENRY MOELLER, Archbishop of Cincinnati.

Most Rev. JOHN B. PITIVAL, Archbishop of Santa Fe. (Resigned.)

Most Rev. JAMES J. KEANE, Archbishop of Dubuque.

Most Rev. EDWARD J. HANNA, Archbishop of San Francisco.

Most Rev. GEORGE W. MUNDELEIN, Archbishop of Chicago.

Most Rev. JOHN W. SHAW, Archbishop of New Orleans.

Most Rev. DENNIS J. DOUGHERTY, Archbishop of Philadelphia (now Cardinal Dougherty).

Administrative Committee

Rt. Rev. PETER J. MULDOON, D.D., *Chairman.*
Rt. Rev. JOSEPH SCHREMBS, D.D.
Rt. Rev. PATRICK J. HAYES, D.D. (now Archbishop of New York), succeeded on Committee by
Rt. Rev. JOSEPH S. GLASS, C.M., D.D.
Rt. Rev. WILLIAM T. RUSSELL, D.D.
Very Rev. JOHN F. FENLON, D.D., S.S., *Secretary.*

The Executive Committee

Was composed of the four Bishops of the Administrative Committee, six members of the Knights of Columbus War Council, and six members at large. The Executive Committee was an Advisory Board, and met regularly for the general discussion of all national Catholic war activities. The following were its members:

Rt. Rev. BISHOP MULDOON, D.D., *Rt. Rev.* BISHOP SCHREMBS, D.D., *Rt. Rev.* BISHOP HAYES, D.D., *Rt. Rev.* BISHOP RUSSELL, D.D., *Rt. Rev. Msgr.* H. T. DRUMGOOLE, D.D., LL.D., *Rt. Rev. Msgr.* M. J. SPLAINE, D.D., *Rt. Rev. Msgr.* EDW. A. KELLY, D.D., *Rev.* JOHN J. BURKE, C.S.P., JOHN G. AGAR, DANIEL J. CALLAHAN, WILLIAM J. MULLIGAN, CHARLES I. DENECHAUD, JAMES A. FLAHERTY, WILLIAM J. MCGINLEY, JAMES J. MCGRAW, and JOSEPH C. PELLETIER.

The General Committee

Was composed of two representatives, one clerical and one lay, from each Diocese, two

representatives from each national Catholic society, two representatives of the Catholic Press Association, two representatives of the Federation of Catholic Societies, and such other members-at-large as the Committee of Bishops chose.

Operative Committees

The National Catholic War Council operated with regard to immediate war work on war problems through three principal committees, which were:

The Advisory Finance Committee,

The Committee on Special War Activities,

The Knights of Columbus Committee on War Activities.

The Committee on Special War Activities—Chairman, the Rev. John J. Burke, C.S.P., Editor of the *Catholic World,* Executive Secretary, Michael J. Slattery, LL.D., directed the work of the Standing Committees. These committees were seven in number: Committee on Finance, Chairman, Mr. John G. Agar, New York; Committee on Women's Activities, Chairman, Rev. William J. Kerby, Ph.D., Secretary, Rev. John Cooper, Ph.D.; Committee on Men's Activities, Chairman, Charles I. Denechaud, Secretary, Michael J. Slattery; Committee on Chaplains' Aid and Literature, Chairman, Rev. John J. Burke, C.S.P.; Committee on Catholic Interests, Chairman, Rt. Rev. Edward A. Kelly, LL.D.; Committee on Reconstruction and After-War Activities, Chairman Rt. Rev. Monsignor M. J. Splaine, D.D., Secretary, Rev. John O'Grady, A.M., Ph.D.; Committee on Historical Records of Catholic War Activities, Chairman, Rt. Rev. Msgr. Henry T. Drumgoole, LL.D., Secretary, Rev. Peter Guilday, Ph.D.; Comptroller, Edward A. Arnold.

CORRECTION

On page 280 of "American Catholics in the War," it is stated that Rev. Edward A. Wallace of Brooklyn, N. Y., Diocese was stricken down with poison gas on the battlefield and died of pneumonia at the base hospital in France in the fall of 1918. This is an error. Father Wallace's death was widely announced in the Catholic press in the fall of 1918, and the War Department notified his parents of his supposed demise. It was later found that Rev. Edward A. Wallace was not dead. His record had been confused with that of a certain Edward Wallace of Brooklyn, who died in France. This error will be corrected in the text of the next edition of "American Catholics in the War."

CHAPTER I

INTRODUCTORY

THIRTY-THREE years before the Great War, the Fathers of the Third Plenary Council of the Catholic Church in the United States, assembled in Baltimore in 1884, made this declaration:

"We consider the establishment of our country's independence, the shaping of its liberties and laws, as a work of special providence, its framers 'building better than they knew,' the Almighty's hand guiding them. . . . We believe that our country's heroes were the instruments of the God of nations in establishing this home of freedom; to both the Almighty and to the instruments in the work we look with grateful reverence; and to maintain the inheritance of freedom which they left us, should it ever—which God forbid—be imperilled, our Catholic citizens will be found to stand forward as one man, ready to pledge anew 'their lives, their fortunes and their sacred honor.' "

In the fulness of time, God did permit the imperilling of our inheritance of freedom. There came the great testing of the Catholic citizens of the United States. The hour struck on April 6, 1917, when President Wilson issued his proclamation declaring that "a state of war exists between the United States and the German Imperial Government."

The President in the address he made to Congress on April 2, when he appeared before

that body to ask for a declaration of war against Germany, summing up the mind of the nation, said:

" . . . We have no selfish ends to serve. We desire no conquest, no domination. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them. . . .

"It is a fearful thing to lead this great, peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free.

"To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other."

On April 4, the Senate adopted a declaration

of war by eighty-two votes to six; and on the next day the House also adopted it by three hundred and seventy-three votes to fifty. On April 6, 1917, the President issued his proclamation. Two days later the United States broke off diplomatic relations with Austria-Hungary, although a declaration of war against the Dual Monarchy was delayed until December 7.

So, the event foreshadowed since July, 1914, when the war began, had at last occurred. The one Great Power which had so far escaped the maelstrom of blood and tears was now entering the field. Europe, Asia, and Africa, and the seven seas, had long before been part of the scene of carnage. Now America completed the fatal circle. The war was literally world-wide. Nearly sixty millions of men were under arms, comprising most of the races and nations of humankind, from savage Africans to the most highly developed classes.

Twelve days after the declaration of war, on April 18, the Archbishops of the Catholic Church in the United States, assembled for their annual meeting at the Catholic University in Washington, expressed the loyalty of their clergy and their faithful laity, and proffered their services to the Government in a message which repeated the pledge given at Baltimore thirty-three years before.

The Pledge of the Catholic Church

This letter ran as follows:

"Standing firmly upon our solid Catholic tradition and history, from the very foundation of this nation, we affirm in this hour of

stress and trial our most sacred and sincere loyalty and patriotism toward our country, our government, and our flag.

"Moved to the very depths of our hearts by the stirring appeal of the President of the United States, and by the action of our national Congress, we accept whole-heartedly and unreservedly the decree of that legislative authority proclaiming this country to be in a state of war.

"We have prayed that we might be spared the dire necessity of entering the conflict, but now that war has been declared we bow in obedience to the summons to bear our part in it with fidelity, with courage and with the spirit of sacrifice which as loyal citizens we are bound to manifest for the defense of the most sacred rights, and the welfare of the whole nation.

"Acknowledging gladly the gratitude that we have always felt for the protection of our spiritual liberty and the freedom of our Catholic institutions, under the flag, we pledge our devotion and our strength in the maintenance of our country's glorious leadership, in those possessions and principles which have been America's proudest boast.

"Inspired neither by hate nor fear, but by the holy sentiments of truest patriotic fervor and zeal, we stand ready, we and all the flock committed to our keeping, to coöperate in every way possible with our President and our national government, to the end that the great and holy cause of liberty may triumph and that our beloved country may emerge from this hour of test stronger and nobler than ever.

"Our people, as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism and their service new admiration and approval.

"We are all true Americans, ready as our age, our ability and our condition permit, to do whatever is in us to do for the preservation, the progress and triumph of our beloved country.

"May God direct and guide our President and our government, that out of this trying crisis in our national life may at length come a closer union among all citizens of America and that an enduring and blessed peace may crown the sacrifices which war inevitably entails."

The President, to whom this message was sent by Cardinal Gibbons, had, when he appeared before Congress on April 2, demanded that immediate steps be taken not only to put the country in a more thorough state of defense but also to exert all its power and employ all its resources to bring the Government of the German Empire to terms and end the war. His sense of the importance of the Catholic pledge may be seen in his reply to Cardinal Gibbons, in which he said:

"The very remarkable resolutions unanimously adopted by the Archbishops of the United States at their annual meeting in the Catholic University on April eighteenth last, a copy of which you were kind enough to send me, warms my heart and makes me very proud indeed that men of such large influence

should act in so large a sense of patriotism and so admirable a spirit of devotion to our common country."

The action of the Archbishops was an event of prime importance.

Spontaneously, and as a matter of inevitable action springing from principles out of which no less worthy fruits could issue, one great and powerful part of the population, the nearly twenty millions of Catholics, were thus committed by their leaders to the cause of their country; being the first of the religious bodies of the land to volunteer for service.

What, however, did their action mean? Was it simply a gesture of good will? Granting, of course, its sincerity, did those who took this step have the power to make good their tremendous promise? Granting that they possessed this power, and that they wielded it, what, after all, was the promise worth?

In a word, what could and what did the Catholic Church of the United States, clergy and people, do to help the government win the war?

For a pledge given in all good faith may yet remain unfulfilled, or at least but partly accomplished. What the Catholic pledge actually amounted to was authoritatively stated two years after the Great War had been triumphantly brought to a close (mainly by the power of the United States), when the Archbishops and Bishops, assembled in conference at the Catholic University of America, in Washington, for the first time since the Third Plenary Council in 1884, issued a Pastoral Letter to their clergy and faithful people, in

which they quoted the passage from the decree of the Third Plenary Council given above, with this comment:

The Fulfilling of the Pledge

"The prediction has been fulfilled. The traditional patriotism of our Catholic people has been amply demonstrated in the day of their country's trial, and we look with pride upon the record which proves as no mere protestation could prove the devotion of American Catholics to the cause of American freedom."

Continuing, the Pastoral Letter outlines the means by which the high idealism and spiritual inspiration of the call to the Catholics on the part of their leaders were translated into terms of action:

"To safeguard the moral and physical welfare of our Catholic soldiers and sailors, organized action was needed. The excellent work already accomplished by the Knights of Columbus pointed the way to further undertaking. The unselfish patriotism with which our various societies combined their forces in the Catholic Young Men's Association, the enthusiasm manifested by the organizations of Catholic women, and the eagerness of our clergy to support the cause of the nation, made it imperative to unify the energies of the whole Catholic body and direct them toward the American purpose. With this end in view, the National Catholic War Council was formed by the Hierarchy. Through the Committee on Special War Activities and the Knights of Columbus Committee on War Activities, the

efforts of our people in various lines were coördinated and rendered more effective, both in providing for the spiritual needs of all Catholics under arms and in winning our country's success. This action was worthy of the Catholic name. It was in keeping with the pledge which the Hierarchy had given our government.

"To our chaplains especially we give the credit that is their due for the faithful performance of their obligations. In the midst of danger and difficulty, under the new and trying circumstances which war inevitably brings, they acted as priests.

"The account of our men in the service adds a new page to the record of Catholic loyalty. It is what we expected and what they took for granted. But it has a significance that will be fairly appreciated when normal conditions return. To many assertions it answers with one plain fact."

The Intention of This Book

This book is the simple story of that plain fact of magnificent service—not the complete, statistical, historical record, however,—of the fulfilling of the prediction of the Fathers of the Third Plenary Council; the short story of how our American Catholics fought and worked for God and for country during the Great War, and in the days of reconstruction, under the direction of the National Catholic War Council. It will take many months, perhaps years more, of assiduous labor before the full record can be gathered and made available. This book is the outline sketch of a vast literary

canvas which some day must be painted; it is merely a running chronicle, a summary of a tremendous mass of material; but though it is suggestive and fragmentary rather than exhaustive and definitive, nevertheless it is based solidly upon documentary evidence; it is drawn directly from the archives of the department of historical records which has been one of the chief labors of the National Catholic War Council to build up ever since that Council was created by the Hierarchy to serve as the mechanism through which that Episcopal authority, which alone was competent for the task, might guide, coördinate, and inspire the multitudinous, incessant, and exceedingly diversified activities of the nearly twenty millions of men, women, and children who form the Catholic Church in the United States of America.

These Catholic citizens constituted a mighty factor in the sum total of that irresistible power of the American nation which was called into action by the President in April, 1917.

The services they rendered form a chapter of prime importance in the history of American war work, and led directly to the most momentous action taken by the American Catholic Church since the decisions of the last Plenary Council—namely, the permanent organization and coördination of Catholic activities, both clerical and lay, under the control of the Hierarchy, in the National Catholic Welfare Council. "Catholic action, of whatever description it may be," as Pope Leo XIII stated in his encyclical on Christian democ-

racy, "will work with greater effect if all the various associations, while preserving their individual rights, move together under one primary and directive force."

And now, together with all other American citizens, Catholics have even a greater task than that of helping in the winning of the war; the task of reconstructing our tottering civilization.

They should not fail in this latter task any more than they did in the first one. For they work not blindly, nor with hesitant hands. They know Him whom they serve, the God of nations, and they know that Christianity is the only safe foundation for social reconstruction; because Christianity is the application of the immutable principles of justice and charity incarnated in Jesus Christ, Who still lives and moves and has His being on earth in the Catholic Church.

Perhaps the story of what Catholics accomplished in the difficult and dangerous days so recently passed may help and inspire, in some degree at least (God willing!), the work of social reconstruction.

Certain Fundamental Questions

First of all, however, let us settle a matter of primary importance.

When it is affirmed—as indeed it most truthfully may be affirmed—that the Catholic Church in the United States fulfilled its duty of loyalty and of patriotic service to the government of the country during the unique crisis of the Great War, what does the statement really mean? What is this Catholic

Church in the United States? What are its principles; and what are its ways and means of acting upon these principles?

These questions must be answered before any intelligible account can be rendered of the part played by American Catholics during the epochal years of 1917 to 1920. It will be necessary, at least briefly, to sketch the historical background of the mighty story. The roots even of such a sketch go back to long before the birth of the nation. The Catholic Church, and all the many and highly specialized instrumentalities of human service which the Church utilized when it summoned its children to fight or to work, to suffer, to pray, or to die on behalf of the United States, were not things invented by any hastily formed committee of national defense or bureau of efficiency engineers. They were functioning before the birth of any of the nations that took part in the apocalyptic struggle that has shattered the modern world; and they will continue their divine work until the end of time.

They develop and they shape themselves in ever new and appropriate ways, however, as the ages come and go; and in 1917, when called upon by the State, in the hour of the State's supreme crisis, they were ready, even as they were in the past, to exert their powers of service on behalf of the nation. But now their powers had reached to an extent and a depth and a breadth that makes the record of the growth—the vast theophony—of the Catholic Church in the United States of America a story full of that marvel which

belongs only to the high romance of true religion.

And even a cursory glance at the record of that growth makes it plain that if the Catholic Church in the United States owes a debt of gratitude to the nation, so also does the youngest of great nations owe much indeed to the oldest of organized societies. The debt extends backward from the Great War to the dim beginnings of the United States; and backward beyond the political and social origins of the nation into the far period of discovery and exploration; the period of three centuries between 1492 and 1776, during which the Cross of Christ, carried everywhere by the Catholic missionaries north, south, east and west throughout the vast spaces of the New World, moderated the force of the conquering white man's sword, and the evils of his cupidity, his lust of power and his pride.

Christ gave the command to His Apostles and to their successors to go forth unto all the peoples of the world bearing His Gospel, and the command has never ceased to bear fruit not only to Christianity but also in the spheres of geographical knowledge and colonization. Particularly is this true of our own country. In the discovery, settlement, and development of the New World, and hence of the United States, it is clear that the penetrative and persuasive and always progressive force of Catholicism has played and continues to play a major part. The Son of God, Who became man, the God-Man, Jesus Christ, founded a Church in which He ever abides. That truth must necessarily become the per-

manently predominant influence if the United States is to achieve the full measure of its inherent and partially realized capabilities. The Spirit of God alone may guide our nation to real greatness, and if we follow God we will lead all other nations and guide them also back unto Him.

CHAPTER II

THE CATHOLIC CHURCH IN THE UNITED STATES

The Dim Beginnings

COLUMBUS was not only a pioneer of knowledge, an advance agent of world commerce; he was also a fervent lay apostle of the Catholic Faith. The best informed historians of Columbus give full credit to the Apostolic spirit of the Genoese. And certain it is that when Court and Commerce and Science all failed the great dreamer, the Catholic Church sustained and helped him. She blessed his ships sailing out of Palos into the unknown, and rejoiced in their return, seeing in the new world thus revealed the extension of Christ's Kingdom on earth. Twelve missionaries went with Columbus on his second voyage, and as early as 1512 the episcopal direction of religion in America was detached from the Old World (from Seville in Spain) and a Bishop's See was erected in San Domingo.

The American Church was born simultaneously with Spain's western empire. The duality of motive that may be roughly symbolized in the phrase, "the Cross and the Sword," runs through the whole story of the first great phase of American history, the Spanish phase; characterizes also the second phase, that of the French colonization, though not so simply, and with the admixture of other

religious efforts than those of the Catholic Church, namely, the Huguenot expeditions; and it marked also, though now with un-Catholic or anti-Catholic characteristics predominating (at least until Lord Baltimore's glorious story), the era of English conquest, before which both Spain and France were destined to bow, but which the American Revolution deflected and transmuted.

The Days of the Spanish Dream

The spiritual debt of the United States to the Catholicism of Spain—the debt of all the nations of the new world to that imperial ancestor—is indeed a vast one. And spiritual things matter more than all material things, as the Great War came to prove once more. Through Columbus, Catholic Spain threw open the gates of the Western World. All the tremendous energies, all the forces and powers, all the multiform evolutionary agencies of advancing civilization which have made up the great history of America crowded in through those gates.

Not only, however, did Spain discover the New World and conquer vastly south and north—other and even greater things were accomplished. Where Spanish soldiers and sailors went, the priest went also (usually, indeed, he led the pageant).

In the cedula, or grant, given to Ayllon by the Emperor Charles V., which claimed for Spain all the mainland of America north of the Gulf of Mexico, it is explicitly stated that the principal intent in the discovery of new lands "is that the inhabitants and natives

thereof who are without the light and the knowledge of Faith may be brought to understand the truth of our holy Catholic Faith." And the grant set forth at length instructions to Ayllon to recruit and equip missionaries and maintain them out of the crown's revenue; proving that Spain, while promoting her empire in the New World, was actuated by regard for Christianity, and by the desire to spread the Faith "no less, if not more, than by lust of conquest and the desire to guard her wealth." And to the Spanish priests, and the Spanish nuns who in many a cloistered convent prayed constantly for the New World missions, and to myriads of devout Spanish laity, who contributed most generously to the funds for the evangelizing of America, the sailing of a new expedition or the founding of a new colony meant another campaign in the endless war to conquer the world not for a material but a spiritual kingdom; not merely for Spain but for Christ.

It is impossible to understand these Spanish missionaries, or the French that followed them, or the English Jesuits who later came to Maryland, or the Irish and Italian and Polish and German priests and nuns, and the priests and nuns of many other nations, who later still followed the trail of the Cross in our United States, unless one possesses an adequate understanding and a correct appreciation of the motive that impelled them, and the dynamic force of that motive, and its permanent character.

That motive was supernatural.

They believed that the most important

thing concerning any man was his soul: his immortal, individual self: and that to win the souls of men for God—to bring "Gentile," or "Pagan" peoples into the Faith of Christ—was a matter vastly, transcendently more worth while than to conquer continents, or to gain cities built (like those fabled Seven Cities of Cibola) of solid gold, or to discover new seas brimming full of pearls, waiting there since creation to enrich the King of Spain.

Not that they were not patriotic Spaniards, or Frenchmen, or Englishmen, for indeed they were, and their human hearts were often sick with baffled longing for their native land, and they loyally coöperated in all the colonizing plans of military and governmental officers which did not run counter to their conscience. The flag they followed was their own; they knew the ineffable thrill of national pride and the sovereignty of the State was only second to the Kingdom of God.

As subjects or citizens of the State it was their duty, and a congenial one, to work side by side with the agents of government in the extension of the dominion and the power of their country; but as missionaries, as men set apart from other men by their own free will for the service of Jesus Christ, they were ever conscious that they were engaged in a war of infinitely graver importance than all the wars of the sword, and that their Father's business was greater than all the business of the State. So absolutely did they hold this belief that thousands upon thousands of missionaries—Franciscans, Jesuits, Dominicans, Sulpicians, Carmelites, and secular priests and nuns as

well—cheerfully devoted all their forces, all their gifts, in its service; sacrificing all things sought after by other men; love of family, of children, of home; pleasure and ease and wealth and power; leading hard and toilsome lives and dying lonely and often bloody deaths.

And how wonderfully the first missionaries labored may be dimly realized when we consider that fifty years after the landing of Columbus the protomartyr of the Church in the United States, Father John Padilla, was slain in Kansas, about six hundred miles west of the Mississippi. Catholic missionaries even at this early date had borne the Cross throughout the whole extent of our Southern States, from the Chesapeake, whither Ayllon went in 1526, to the Mississippi, reached by De Soto in 1542, the year of Padilla's death, and to the Colorado River in Northwestern Arizona, reached by one of Coronado's captains in 1540; and at the foot of the Cross was sown the marvellous seed of the Church, the blood of the martyrs; seed which from that time forward was to be scattered broadcast throughout the land.

The Spanish effort in the United States extended from 1520 to 1840, and covered more than three hundred years. It exerted itself from the Atlantic to the Pacific, in the regions which are now covered by our present States of Florida, Alabama, Texas, New Mexico, Arizona and California. In California and New Mexico it put forth its best fruits. There a glorious work was done in the conversion of the Indians and in the introduction of the arts and crafts of civilized society. Under Span-

ish dominance there was no wholesale extermination of the native races; on the contrary, the Indians survived and showed fair promise of developing into citizens worthy of a place in any civilized community.

In a word, all of South America and a goodly part of North America were gained and largely civilized and greatly beautified by the religion, the statesmanship and the artistry of Catholic Spain. It was all to be for the benefit of other nations or for rebellious children, to be sure; but greater is he who gives than he who receives; and how much more, for that very reason, should the United States be grateful to this imperial ancestor! The links that unite the nation with Old Spain are today not material but spiritual. From Spain there descends to us a heritage of memories and romance, beauty, idealism and religion—things more precious than the gold which Spain sought here but did not finally gain—for these spiritual things nourish the mind and the soul of man like unto the bread of a most precious wheat and the wine of the grapes of love.

The Gallant Adventure of France

France did not strike her roots so deeply into the soil of the United States as did her great rival, Spain. It was on trade not on agriculture that French colonization was based. Chains of forts and trading stations, for the most part, were established by France, rather than settled towns or farming communities. The soldier, the trader, and the

priest constituted the three forces of French expansion.

France sent to the new world the Jesuit missionaries in 1611; the forerunners of a long line of apostolic souls who have "left on this land the marks of their toil and their blood from Maine to the Mississippi. Already their brothers had preached and died in Japan," as Dr. O'Gorman writes with such truthful eloquence, "had taught astronomy at the court of Peking, had argued and prevailed with the Brahmans of India, had carried the Cross into Abyssinia, preached in Brazil, shed blood in Florida, created a Christian republic in Paraguay; and now these heroes of the Cross were about to renew among the tribes of North America the marvelous deeds with which they had filled the rest of the world. Was ever seen on earth so glorious a band of men as those early Jesuits in the first fervor of their foundation?" The Jesuits reached Quebec in 1625, summoned thither by the Recollects. Quebec was restored to the French in 1632 after two years occupation by the English. The Jesuits were the only priests to return, and thenceforth Quebec was the center of their work in North America—a work which has brought immortal glory upon the order and upon the Church of which it is a part. Montreal was founded in 1644, and became the headquarters of the Sulpicians. "These two cities and these two religious orders were the sources whence flowed into Canada and overflowed into our northern territory the stream of Catholic truth and life," declares Dr. O'Gorman. "The tracing

of this overflow constitutes the history of the French missions in the United States." For indeed the debt of the United States to France began long before the coming of Rochambeau and Lafayette. As the Great War was to prove, spiritual forces are more permanent and more potent than political or material things; and from the French missionaries who traced the water ways of the Mississippi Valley and the trails of the forests of our northern and middle-western States, spreading their blood, the seed of Christianity, and bequeathing priceless examples of heroism to the pages of our history, we derive benefits which our service rendered to France at Chateau Thierry and in the Forest of the Argonne were but a just return.

Issuing from Quebec and Montreal the French traders studded the interior of the country, throughout its central region, as far south as New Orleans with their forts, their trading posts, and, above all, their missions. These French pioneers were men of the stamp of Cortez, of De Soto, or Coronado, in daring and hardihood; and a large proportion of the most adventurous and successful were the black-robed bearers of the Cross. The great names of Jogues, Marquette, Brebeuf, Bressani, Rale, and many another martyr or apostle shine in the records of French religious heroism—and shine also in the annals of the Catholic Church in America—with a lustre equal to that of their Spanish brothers.

Cross and sword together traced that wonderful line of adventure, of trade, of colonization, and of missionary effort, along the St.

Lawrence to the Lakes and southward down the Mississippi, from Champlain who entered the Ottawa River in 1613, through Nicollet who in 1634 entered Sault Ste. Marie, Mackinaw and Green Bay down the Fox River and possibly the Wisconsin; and des Grosseillers and Radisson who in 1659 cruised along the southern shores to Lake Superior, entering several of the rivers that flow from it; and Joliet, companioned by Marquette, who in 1673 entered the Mississippi and sailed down the Arkansas; and Duluth who in 1679 adventured beyond the western rim of Lake Superior, where now a great city holds his name in reverence, and La Salle, the boldest and most vigorous of them all, who between 1676 and 1678 bore the sword of France from Lake Michigan to the Gulf of Mexico, and claimed as his conquest all the country from the Alleghanies to the Rockies, and who planned a line of forts "from the foot of Ontario through Niagara, Detroit, Mackinaw, St. Joseph, Peoria, and the salient points on the lower Mississippi, to that spot in the delta which in two of our wars proved to be the key to final victory."

The Western route of France in the United States turned southward and finally reached the Gulf of Mexico, but there was another route from Canada's interior posts to the Atlantic which is perhaps even better known in the history of French colonization in America. This line ran south from the St. Lawrence to New York Bay; a line that followed the Richelieu River, Lake Champlain, Lake George and the Hudson. It was along this

line that France fought her long battle with the British and the Iroquois and was finally defeated; and it was along this line that many of the chief battles and campaigns of the American Revolution were waged.

It was in Quebec, at the base of this line, that Catholic France began in North America the noble work of the religious orders of women, work which from that day to this has been a factor of primary importance in the social development of the country; and the work was afterwards extended by France to the other end of the line, in New Orleans. The Ursuline convent in Quebec, founded in August, 1639, by "the Saint Teresa of her time," Marie de l'Incarnation, is the oldest institution of any kind for the education of women, in North America. (The first Superior of the Convent after the British occupation was Mother Esther Wheelwright, who as a child had been rescued from captivity among the Abenaki Indians by Father Bigot, S. J., and educated by the nuns. It is interesting to recall that the first native American nun, Mother Mary Anne Davis, had also been rescued from the same tribe of Indians as early as 1723. Born in Salem, Mass., she had been captured by the Abnakis when six years old and had been kept a captive until her seventeenth year, when she was rescued by the Jesuit Father Rale, who placed her as a pupil in the Ursuline Convent.)

The Ursulines came from France to New Orleans in 1727, and established an institution for the education of young women, a free school for Indian and negro children, and an

orphanage. These achievements leave the United States in the debt of France for the gift of something far greater and more enduring than material dominions. Governor Bienville of New Orleans sent for the Ursulines in 1727, and after a perilous voyage of six months they arrived and immediately began to teach the children, to instruct the Indians and negroes, and care for the sick—social service, indeed, all of this, though it was not called by that name, but simply by that all-sufficing name of "charity." As the years passed the community was joined by other Ursulines from France and native vocations multiplied.

[1] "On January 8th, 1815, the nuns could see the smoke rising from the plains of Chalmette, at the battle of New Orleans, and hear the rumbling of cannon and the report of rifles. All night long they watched before the Blessed Sacrament and besought the God of Battles, through the intercession of our Lady of Prompt Succor, to give the victory to the American Army, then made ready their schoolrooms into infirmaries for the sick and wounded soldiers upon whom they lavished every care. When the war was over, the great General did not omit to pay his respects to the Sisters and thank them for their vows and prayers in the country's cause, nor did he fail to visit them when he returned to New Orleans in after years."

It was in those regions of the United States now comprised in the States of Maine, New York, Illinois, and the adjacent northwestern

[1] Religious Orders of Women in the U. S., pp. 23-24.

States, the Mississippi Valley, and Louisiana, that the French traders, soldiers, and missionaries labored until they were driven out by the British. But if France as well as Spain lost her possessions in North America to the English, she achieved, as Spain also did, a peculiarly striking and historically important revenge by the assistance she gave to the American Revolutionists; a story so well known and so fresh in the public consciousness because of its being recalled to our memories as we paid our debt of gratiude to France in the late war, that we need not do more than allude to it in this place; for we shall reach the story of the Revolution a little later on.

CHAPTER III

THE CATHOLIC CHURCH IN THE UNITED STATES

The Dawn of American Liberty

IT is when we come to the origin of the Catholic Church in the United States—in the strict, official sense of the term—that we reach the fact that above all other facts connected with Catholicism in America possesses more power to move the American heart with legitimate pride than any other. Strike the idea of liberty out of the consciousness of the American, and there is nothing distinctively American that remains. Liberty above all other things is that which seals the American soul. And to Catholic Maryland belongs the unapproachable spiritual fame of supplying the very foundation-stone of the structure of the New World's spiritual freedom.

When the little band of English Catholics landed on St. Clement's Island on the 25th of March, 1634, and the first Mass was celebrated by Father Andrew White, S. J., the event marked nothing less than the turning point in the religious history not only of America but of the world. For at that time, and in that place, religious tolerance, foreshadowed, no doubt, in the Edict of Nantes, but not as yet realized, gained its first firm foothold among the nations of the world.

"From this event," writes Thomas F. Meehan, "follow in unbroken sequence public worship; religious toleration; the first native-born

priest, and the first native-born religious, men and women; the Hierarchy; Catholic education, the first schools, the first colleges; and the first Catholic civic unit, St. Mary's City. No other event has such momentous bearing on religious, social and political history in the United States."

George Calvert, the first Lord Baltimore, a convert and a layman, was the first to originate and actually to realize the ideal of a community in which all men might have the right to worship the God of their fathers without let or hindrance according to the dictates of their own consciences, none daring to molest or make them afraid, so long as they did not under pretence of religion violate the just law of the land

(Curiously enough, Calvert in 1634 was carrying out in practice the idea advocated and promulgated by Las Casas nearly one hundred years before, when that great Dominican —the first Abolitionist—wrote his book in favor of dispensing with all material force or constraint in the spreading of the Catholic Faith.)

Calvert attempted nothing less than to establish a commonwealth with Catholicism as the basis of its laws and customs, its freedom and its civilization; a commonwealth where Catholicism would depend upon its own innate power to attract the allegiance of mankind without the use of force, either by statute or custom, to compel support of any form of religious worship. When Charles I. of England granted a charter for the Palatinate of Maryland embodying Calvert's ideas, a new era had dawned upon the world.

As Bishop Russell points out in his History of Maryland, the principle of absolute religious liberty logically terminates in anarchy and cannot be admitted by any civil government. For no State may permit what may undermine the foundations of social order; as Mormanism discovered, and as many other religious cults, both ancient and modern, have also been made aware. The attitude of the United States in regard to religious tolerance is based upon the practical principle of denying liberty to religions which are in practice hostile to morality and personal freedom, and which inculcate the denial of civil duties and responsibilities. By the law and custom of our country the Church and the individual are independent of the State so far as religious belief, practice and discipline are concerned. On the other hand, the Church must not interfere in civil affairs except through the influence which it exercises upon public morality by the teaching and professing of its beliefs.

Such, however, was not the custom or the law of the greater number of the American colonies in pre-Revolutionary days, or for some time after the Revolution, even although they adopted the principle of religious liberty and made it the law of the land when they became the United States of America in 1776. In all of the colonies save Maryland (in its beginning) and, later on, Pennsylvania, the home of the Quakers, toleration was not tolerated; various forms of Protestantism were by law established and penal laws against Catholics in some particulars rivaling the most rigorous provisions of the English penal laws

prevailed and were enforced. Maryland, too, succumbed to the evil spirit of religious bigotry; but the evil did not come from Catholic sources but from the foes of Catholicism. The record is plain; the facts are undeniable; the Catholic Church brought to the United States the brightest and most valuable jewel in that crown of beauty which has attracted all races of mankind to her shores; and when the Fathers of the American Revolution drew up the immortal Constitution and enshrined that jewel in its appropriate splendor of place as the fundamental law of the nation, Catholic Faith had placed its sacramental seal upon the greatest charter of human liberty ever won by an oppressed people.

Maryland the Sanctuary

The charter written for George Calvert, the first Lord Baltimore, was actually given to his son, Cecilius, George Calvert having died before the negotiations were completed. It was Leonard Calvert, brother of the new Lord Baltimore, who was the governor of the new colony destined to play such a unique part in the great drama of the United States.

The voluntary system of church support, another typically American idea, was initiated by Lord Baltimore, for he was the first American colonizer to put in practice the disestablishment, or the disendowment, of the Church. The clergymen who accompanied his expedition went on the same footing as the other "gentlemen adventurers," and were given land on the same conditions as the others; land which became the source of their

sustenance for themselves and their churches from that time onward. And during the first peaceful years of progress and normal development the happiest relations were established with the Indian tribes of the region, and religious toleration and friendly relations between Catholics and Protestants was the common law of the land.

Not only so, but Maryland became a refuge and a haven for those persecuted elsewhere. The population grew steadily. It was of the most desirable kind. Men of substance, with families, desiring to own their own land, and laboring men seeking homes were attracted by the pamphlets and the letters issuing from the land of sanctuary. No religious or political tests hampered them in joining the colony, and once they were part of it they found its atmosphere of friendship and freedom conducive to the development of their best and highest interests.

For a long time no towns were formed, nor were they needed. The many plantations all had access to the bay, the rivers or the many creeks; so that the vessels plowed to and fro, each man's dooryard being his own home port, so to speak. Such conditions of life created that patriarchal society, that strong family feeling, so characteristic of early Maryland.

And when the Puritans in Virginia were persecuted by the Episcopalian authoriites, Maryland threw open her doors and offered hospitality with civil and religious liberty to those who had felt the strong arm of that power from which they themselves had fled overseas. But when Cromwell overthrew the royal

power in England, the Puritan guests of Maryland proved ungrateful, and joined the forces of that inveterate foe of the Catholic colony, Captain William Claiborne of Virginia, who in 1645 invaded the colony, put the Jesuit Fathers White and Copley in irons and sent them as prisoners to England, looted their plantations and those of the Catholic settlers, and drove out Leonard Calvert. Two other Jesuits, Fathers Rigby and Cooper, fled and hid themselves in Virginia. Father Hartwell, the Superior, died heartbroken within the year. Not a priest was left in the land of sanctuary.

Leonard Calvert, however, in 1646 raised a small force and reëstablished the authority of Lord Baltimore over the colony. The Jesuits returned, bringing others with them from England. At the same time there was a notable increase in the Protestant population, and William Stone, one of their number, was named governor by Lord Baltimore, and in 1649 there was established by act of the legislature that freedom of conscience which the two Lord Baltimores had advocated and practiced from the beginning.

The famous act of toleration was passed in the colonial assembly, April, 1649, eight Catholics and five Protestants, not including the governor, sitting in that body.

The Penal Period

For the second Lord Baltimore may also be justly claimed the initiation of that method of preserving and civilizing the Indian which is now the policy of the United States government. In 1651 ten thousand acres on Wicom-

ico River were set apart as a reservation, and the dwellers in that reserve were instructed and administered to by Catholic clergy, and from the reserve large numbers were received into civilized life.

Claiborne invaded the colony once more in 1655, exerting his authority as Commissioner of England for Virginia under the pretext that royalist Maryland was disloyal to Cromwell's Protectorate. The charge was false, Lord Baltimore having accepted the *de facto* government; but Claiborne conquered, and convoked an assembly from which all Catholics were excluded, and which repealed the toleration act of 1649 and passed a new law declaring that none who professed and exercised the Roman Catholic religion could be protected in Maryland, but, on the contrary, were to be restrained from its exercise. However, in the following year, the English government decided in favor of Baltimore and agreed that the toleration act of 1649 was to be made perpetual. "Baltimore was no less merciful to those whom religious prejudices held than he was tenacious in his rights and vigorous in defending them," says Dr. O'Gorman; "he stands out as the very embodiment of American fair play."

During the years that followed scattered Catholic individuals seem gradually to have found their way into the colonies of New York and New Jersey. One of them, William Douglas, was elected to the assembly of New Jersey, but was not admitted by that body, "the aforesaid member on examination owning himself to be a Roman Catholic." In 1682,

Thomas Dongan, an Irish Catholic, was appointed Governor of New York. The Jesuit Father Thomas Harvey accompanied him from England. Two more Fathers afterward joined them. Governor Dongan seems to have cherished a purpose to replace the French Jesuits in northern New York with English Fathers, though he failed in his purpose. Under Dongan's administration, in the first legislative assembly held in New York in 1683, religious toleration made a further advance when the assembly enacted "that no person or persons which professed faith in God by Jesus Christ shall at any time be anywise molested, punished, disquieted or called in question for any differences of opinion on matters of religious concernment who do not actually disturb the civil peace of the province."

At about this time, also, in the neighboring colony of Pennsylvania liberty of worship was enacted by Penn and his Quakers. But William of Orange drove out the Catholic James II. of England in 1689. The governments of New York and Maryland were overthrown, religious liberty was extinguished and Catholic missionaries rigorously persecuted in all the colonies save Pennsylvania, which alone persisted in her original policy of toleration.

Penal laws were imposed in Maryland and New York which rivaled in severity those prevailing in England. The Episcopal religion was made the State religion and Catholics and Protestants other than Episcopalians were compelled to pay taxes for its support. In 1702 toleration was extended to all Protestant

dissenters, but the Catholics were left outlawed and bore the brunt of a bitter persecution. Even so late as 1751, twenty-five years before the American Revolution, the Catholics of Maryland were compelled in self-defense to appeal to the English throne for relief. A few of them, however, were men of such high social standing and means as to be partially immune from persecution.

Among these Charles Carroll, the father of Carroll of Carrollton, who signed the Declaration of Independence, was preëminent, for in spite of his steadfast attachment to the Faith he was the agent of Benedict Leonard Calvert, heir to the House of Baltimore, whose sad fame it is to be known as the apostate from the religion of his ancestors—at this price buying back the proprietory rights of his family.

Catholics and the Revolution

Maryland gave not only the dominant spiritual force of the American culture—religious tolerance—but gave as well the first Bishop to the Catholic Church in the United States; together with many Catholic heroes and leaders of the struggle by which the thirteen colonies won their nationhood.

Born in Maryland, 1735, of a father born in England, and a mother (Elizabeth Darnall) of high education and remarkable mental and moral qualities, John Carroll's education was begun by the Jesuit Fathers at their splendid school in Cecil County, Maryland, the first seat of Catholic education in this country, where he had for fellow-student another Carroll, his relative, Charles, who was to be-

come in the political sphere almost as celebrated as John in the spiritual sphere. Later, he was sent to St. Omer's College in France, where the English Catholic exiles maintained a college. There and at the colleges of the Jesuits at Watten, Liége, and Bruges he completed his studies and became a priest and a member of the Society of Jesus. In 1773 the Society was dissolved. Lord Arundel of Wardour Castle in England offered him a home; but John Carroll felt the call of his own country, then in the midst of the great days of trouble and of testing that preceded the Revolution, and to his own land he returned, where he was destined to be "the providential man of Catholicity as Washington of democracy; for in these representative leaders Catholicity and democracy were to join hands and give to the Old World on this new field of human life, wrested two hundred and fifty years before by Columbus from the terrors of the ocean, the spectacle of the old faith and of a new political form growing side by side in wonderful strength and harmony."

When John Carroll came home in 1774 he landed from the last ship which cleared an English port for American shores until the Revolution had terminated successfully, and when he returned to England, in 1790, it was as the first Bishop of the Catholic Church of the United States.

In his soul there burned the two great loves which together dominate the Catholic American soul—the love of God and the love of country. He was a man of prayer, no less than a man of action, in proving both his

loves. For his first act as the first Bishop of the Catholic Church of the United States was to invite the Carmelite nuns of Brabant to establish a monastery in his vast diocese "to pray for the American missions." The monastery of Brabant had been founded by Lady Mary Lovel in 1619 for English women. Many ladies of the best families of Maryland made the long, arduous voyage across the Atlantic to become Carmelites and to pray for their persecuted people. Old Maryland families such as Matthews, Brent, and Page were among those that sent their daughters to the cloisters of Carmel. Self-sacrifice and the highest possible type of idealism were thus demonstrated by American Catholics from the earliest times. And at his consecration his love of country was seen and appreciated by his friend, the Rev. Charles Plowden, in its world significance, for Plowden in delivering the sermon at the episcopal ceremony "called attention," as John Gilmary Shea relates, to the significant fact that the dismemberment of Great Britain in giving birth to a new empire in the western world, while it might appear as the work of human contrivance, manifested the workings of Divine Providence; because "the earliest and most precious fruit of it has been the extension of the kingdom of Christ, the propagation of the Catholic religion, which, heretofore fettered by restraining laws, is now enlarged from bondage, and is left at liberty to exert the full energy of divine truth."

Throughout the crowded years of the Revolution, the Rev. John Carroll was one of the

foremost of the Catholics who devoted themselves to the cause of the country, and in doing so struck the chains from the Catholic Church. With his kinsman, Charles Carroll of Carrollton, he served with Benjamin Franklin and Samuel Chase as Commissioners to Canada in an effort to induce the Canadians to join the Revolution. In a score of other ways, he was equally active, and more successful; for the Canadian Catholics, though they sent two regiments, with a Catholic chaplain, to fight against the British, on the whole preferred to remain loyal to Great Britain, won to this view by the Quebec Act, which gave tolerance to their religion at a time when most of the thirteen colonies were still putting the penal laws into effect.

But the very fact that the French Canadians were now reconciled to English rule was of service to the Catholics in the revolting colonies. Formerly they had been (though unjustly) exposed to suspicion of secretly sympathizing or conniving with France at times of intercolonial war. Hence, for years prior to the outbreak of the Revolution, a better feeling was growing up for Catholics, and the behavior of Catholics in the war itself hastened the change.

There were some 20,000 Catholics among approximately 2,700,000 inhabitants of the thirteen colonies, and for them the ringing of Liberty Bell on July 4, 1776, was not only the knell of political tyranny, but that of the penal laws as well. "Popery" was ceasing to be a bug-a-boo. The necessity of offering a united front to the common danger brought men

together as patriotic Americans, and none were more patriotic and single in their purpose to win freedom than the American Catholics; and their fellow citizens promptly reacted from the bigoted attitude of pre-Revolutionary days. Catholic Churches publicly opened in cities like Baltimore, New York, and Philadelphia without exciting animosity. Their priests and the Holy Sacrifice of the Mass free at last—religious tolerance being a spiritual symbol of the political freedom for which they fought—Catholics joined the army and the navy in numbers out of all proportion to their quota of the population.

"From the commencement of the struggle, the Catholics in the country had been in sympathy with the patriots," says McSherry, in his History of Maryland; "many entered the army or enrolled themselves in the militia, which no longer refused admission to the sons of Mother Church. Pennsylvania sent Colonel Moylen and Captain Barry of the Navy, Colonel Doyle, and Captain Michael McGuire. Maryland contributed Neales, Boarmans, Brents, Semmes, Mattinglys, Brookes, and Kiltys. The rank and file contained numbers of Catholics."

George Washington and the Catholics

When George Washington assumed the supreme command of the continental army he put a stop to the celebration of Guy Fawkes Day in Boston for fear lest the anti-Catholic character of the performance would offend his Catholic soldiers and Catholic citizen supporters. Shortly after Americanism had won its victory,

Dr. John Carroll could justly write, referring to his Catholic flock: "Their blood flowed as freely, in proportion to their numbers, to cement the fabric of independence as that of any of their fellow citizens. They concurred with perhaps greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice, peace, plenty, good order, and civil and religious liberty. The Catholic regiment, the 'Congress Own,' the Catholic Indians from St. John, Me., under the chief, Ambrose Var, the Catholic Penobscots under the chief, Orono, fought side by side with their Protestant colonists. Catholic officers from Catholic lands—Ireland, France, and Poland—came to offer their services to the cause of liberty."

Among these great Catholic friends of American liberty were the Frenchmen Rochambeau and De Grasse, Pulaski, the Pole, and many Irish officers who afterwards became American citizens, together with Irish officers in the service of the King of Spain—for Catholic Spain vied with France in the substantial nature of its services to the Americans. The first diplomatic circle of the United States was Catholic, being the ministers of France and of Spain, the first nations to acknowledge the United States.

Among the signers of the Declaration of Independence were the brother of the future Archbishop of Baltimore, Daniel Carroll, and his more famous cousin, Charles Carroll of Carrollton.

That the Catholics were fully conscious that

American victory over England meant religious as well as political freedom was proved by the letter which Charles Carroll wrote to a descendant of the Washington family, G. W. P. Custis, in 1829: "When I signed the Declaration of Independence I had in view not only our independence of England, but the toleration of all sects professing the Christian religion, and communicating to them all equal rights. Happily this wise and salutary measure has taken place for eradicating religious feuds and persecution, and become a useful lesson to all governments. Reflecting, as you must, on the disabilities, I may truly say on the proscription, of the Roman Catholics in Maryland, you will not be surprised that I had much at heart this grand design founded on mutual charity, the basis of our holy religion."

How well inspired were the Catholics of the thirteen colonies in realizing that religious liberty as well as political freedom was the high prize of their battle, was proved by the rapidity with which the penal laws of the various States were modified, first in public practice, and then, step by step, in the legislatures, which took their cue from the keynote struck by the first Continental Congress in 1774, which declared that, "as an opposition to the settled plan of the British administration to enslave America will be strengthened by a union of all ranks of men within this province, we do most earnestly recommend that all former difference about religion or politics . . . . from henceforth cease and be forever buried in oblivion." This movement

toward religious equality became universal and complete in 1789 when the Constitution of the United States was adopted. The broad and deep foundations of religious equality were fixed forever by the Sixth Article, abolishing religious tests as a qualification for any office or public trust; and in the same year the first national Congress passed the first amendment affirming the incompetency of the Federal government in questions of religion: "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof."

Dr. John Carroll, the future Archbishop of Baltimore, took a leading part in bringing about these wise enactments. His memorial to Congress, proving the necessity for constitutional provision for the protection and maintenance of the liberty for which so much blood had been sacrificed, was favorably supported by George Washington; and the Father of his Country acting in concert with the Father of the American Church were responsible more than any others for the great result. The States—some freely and at once, others reluctantly and after long delay—agreed to the clauses, and thus the penal period for Catholicism closed, so far as the Federal laws were concerned, never to be reopened so long as the Constitution retains the respect and love, and remains the govermental chart, of this land.

Washington was thanked by Bishop Carroll on behalf of the Catholic clergy and by Charles Carroll, Daniel Carroll, Dominick Lynch, and Thomas Fitzsimons, on behalf of the laity, in

an address to which the President made a reply that is one of the classic historical and religious documents of our country.

The address was entitled "To the Roman Catholics in the United States of America," and Washington declared:

"As mankind becomes more liberal, they will be more apt to allow, that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in example of justice and liberality, and I presume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of your government: or the important assistance which they received from a nation in which the Roman Catholic Faith is professed."

In conclusion he said: "And may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity."

CHAPTER IV

THE CATHOLIC CHURCH IN THE UNITED STATES

The Wars of the Past

OBVIOUSLY, the full or even the partial story of the progress of the Church from the birth of the Republic to our own times cannot now be given; mighty volumes, encyclopedic in their range, would barely suffice; and, in any case, the tracing of that tremendous line of history is not our intention—for the intention is simply to indicate, with some degree of emphasis, one single thought, namely, the close, the intimate, the inseparable intermingling of the national spirit of the United States of America, and the spirit of the Catholic Church. We would repeat here what is emblazoned on the title page, the banner as it were of this book, its motto and its message: "Brothers we are, whatever may be our nationality, and brothers we shall remain; we will prove to our countrymen that the ties formed by grace and faith are stronger than flesh and blood—God and Our Country! This our watchword—loyalty to God's Church and to our country!—This our religious and political faith!"

It is a question in this place particularly of war, and the duty which war brings to citizens possessing the motive for duty which Catholics possess, and it will suffice the obligations of our intention if we pass on to review, though very briefly, those episodes in our history

when the crisis of war demonstrated that Catholic activity and patriotic service consistently measured up to the standard established by the great record of the Church in the American Revolution.

The War of 1812

The first of these tests came within the lifetime of the first Archbishop of the Catholic Church in the United States, Carroll of Baltimore, in the War of 1812. It came not long before his death, which occurred in 1815. During more than twenty years of his episcopate he had fostered and witnessed a growth of the Church and a growth of the nation which were wonderful, yet only dim prophecies, after all, of the marvelous developments so soon to take place. "An Archbishopric, four suffragan sees, and one at the mouth of the Mississippi not under the metropolitan jurisdiction of Baltimore, a seminary and novitiate and scholasticate, colleges, convents, institutions for charity; the beginnings of a Catholic press and literature; clergy increased to at least one hundred priests; an extension of the Church southward and westward by means of an immigration small, as yet, compared to the coming flood; a wider liberty for the Church in the constitutions and the rulings of the courts in the various States—such," says Dr. O'Gorman, "is the noble record that is to be placed to his credit. He came on the scene when the sky was darkest for the Church; he departed with the full light and warmth of success shining on it."

When President Madison in 1812 appointed a day of prayer on which the young nation, so newly set free from its mighty tyrant and now again menaced by its power, might supplicate the higher power of Heaven for assistance, Archbishop Carroll responded in a circular which was a fitting expression of the Catholic spirit, and in which we may be pardoned if we discern the century-old roots of that mighty and famous "Fight and Pray" proclamation of our American Cardinals in the Great War. In this circular Archbishop Carroll said:

"In compliance with this recommendation and considering that we, the members of the Catholic Church, are at least equally indebted as our fellow-citizens to the Bestower of every good gift for past and present blessings, stand in the same need of His protection and ought to feel an equal interest in the welfare of these United States during the awful crisis now hanging over them, I cannot hesitate to require the respective clergymen employed in the care of souls throughout this diocese, to invite and encourage the faithful under their pastoral charge to unite on Thursday, August 20th, for divine worship, most particularly in offering through the ministers of the Church, the august and salutary Sacrifice of Grace, the Body and Blood of the Lamb of God, which takes away the sins of the world, to implore through It divine aid and protection in all our lawful pursuits, public and private, to shield us in danger, and to restore and secure to us the return of the days of peace; a happy peace in this life, and, above all, that peace which the world cannot give."

Archbishop Carroll's action was a proof of the fact that duty and not emotion is the guiding Catholic principle in such a crisis as the Church then confronted; for John Gilmary Shea, our chief Catholic historian, points out that the Archbishop of Baltimore was not personally in accord with the policy of those who advocated a declaration of war—a fact which did not in any way prevent his whole-hearted support of the government when once war became a reality.

Shea is also competent authority for the statement that the Catholics throughout the country amply proved their loyalty and fidelity. In New Orleans, as we have had occasion to see in an earlier chapter, the Ursuline nuns turned their schoolrooms into infirmaries for the sick and wounded American soldiers. In New Orleans also the Administrator Apostolic, the Reverend William du Bourg, ordered prayers to be said in the churches when the British forces attacked the city, and after General Jackson's victory he threw open his pro-cathedral for a solemn service of thanksgiving, at which the "hero of the two Floridas" was present.

The British carried the war close to Archbishop Carroll's episcopal see of Baltimore and as the hostile forces drew near the Capital of the country, the newly built city of Washington, and later captured it and put its public buildings, including the library and the national archives, to the flames, the Archbishop again ordered prayers in the churches to implore God's assistance and protection, "through the intercession of the ever Blessed Virgin, the

Mother of Our Lord, the chosen patroness of the Diocese, not doubting her readiness to intercede for those who have recourse to her in their need." And when Baltimore had been delivered from the menacing danger he issued a pastoral letter setting aside a day for solemn services of thanksgiving in the churches.

The Mexican War

In the Mexican War, in 1846, there was unfortunate evidence to prove that the old spirit of hostility toward Catholics and the intolerance of the faith which had existed in the colonial penal days, had been fanned into fresh ardor by the fact that the Mexicans were of the same faith as that of the American Catholics. At the time of the call for volunteers the hostile feeling toward the Church became audible; "loud boasts being made," Shea testifies, "that our soldiers were to enrich themselves with the spoils of the Catholic Church of Mexico. . . . Nor was the regular army immune from the spirit. Notwithstanding the guarantees of the Constitution of the United States as well as the spirit of our institutions, Catholic soldiers near the frontier were compelled, under threats of cruel punishment, to attend Protestant services, . . . also to hear violent denunciations of the Catholic Faith. It is needless to say that such utter disregard of law and justice in the case of men about to sacrifice their lives for their country had an influence to no small extent disastrous, as the Catholics in the regular army numbered no less than 1,100, and

as its condemnation by the Catholic press was loud and nation-wide."

The request for Catholic chaplains by the Secretary of State, Honorable James Buchanan, helped to modify this condition. It was heartily welcomed by the authorities of the Church. Immediately, two priests of the Society of Jesus, Father Anthony Rey, vice-president of Georgetown College, and Father John McElroy, from Frederick, were despatched to the fighting forces under General Taylor in Texas. Like the work of the Catholic chaplains in the World War, their labor was characterized by zeal and devotedness and excited universal admiration. Moreover, the courage of Father Rey at the attack on Monterey was well known to many; indeed it was enthusiastically attested by several officers. Not long afterwards he met his death at the hands of "a party of Mexican marauders."

The end of the war brought not only an extension of United States territory but also an extension of United States Catholic population and responsibility. New Mexico and California were included in the territory ceded to the United States, and the American Hierarchy felt the pressing need of action to keep the faith alive in those regions, and brought the matter to the attention of the Holy See with the result that New Mexico was erected into a Vicariate Apostolic with a priest from the Diocese of Cincinnati, Reverend John M. Lamy, as Bishop.

The Civil War

It is when we reach 1861-1865, that the story of Catholic activities in time of war puts on proportions which form a fitting prelude to the vaster narrative of today. It is far from easy, as Mr. Thomas F. Meehan, who has devoted much study to this period, points out, "to make absolutely conclusive statements of the details of Catholic activities then because of the dearth of statistics and the documentary evidence now considered so essential for a thoroughly satisfactory and authoritative review. . . . Hence we are often at a loss how to fill the gaps in the records of the stirring times that stretch from April, 1861, to the fall of the curtain on the great war-tragedy at Appomattox on April 9, 1865, when we wish to show by actual statistics what help our Catholic brethren gave to save the Union."

Despite this fact, however, there is ample evidence to show that although there were Catholics and Catholic sympathy enlisted on both sides of the mighty struggle (which at the price of an appalling sacrifice of blood and gold assured the faltering unity of the American nation), Catholic aid to the Federal government was overwhelmingly greater than that given the seceding States; and also to prove that the great struggle which shattered the seeming unity of many religious denominations, some of which still remain separated, did but bring into clearer evidence the indivisible unity of the Catholic Church.

By this time the Catholic Church had become a mighty force in the country, numeri-

cally as well as spiritually. In 1829 there had been held the first Provincial Council of Baltimore, and in 1852 the first Plenary Council of Baltimore gave an official occasion for measuring the progress of the Church in the United States. In 1829 the Hierarchy of the United States consisted of one Archbishop and nine Bishops. The evolution thereafter was rapid and almost marvelous, especially in the north and the west; so that in 1852 there were five archbishoprics, namely, Baltimore, New York, Cincinnati, St. Louis, and New Orleans, with twenty-four suffragan bishops. Dr. O'Gorman states that when on Sunday, May 9, 1852, the American Hierarchy, together with an Abbot of La Trappe, the Superiors of the Jesuits, the Augustinians, the Dominicans, the Benedictines, the Redemptorists, the Franciscans, the Lazarists, the Sulpicians, the officials of the Synod, and the theologians of the Bishops, filed in solemn procession into the Cathedral of Baltimore for the opening of the Council, "the country and the world beheld the object lesson of a growth and extension within half a century for the like of which we must go back to the earlier days of Christianity, when in the freshness of youth and the vigor of apostolic zeal the Church laid hold of the Roman Empire." And when that august assembly closed its sessions it had added one Archbishopric and ten Bishoprics to the Hierarchy.

In 1829, when the first Provincial Council met, the United States as a nation had reached what historically is generally accepted

as its turning point. Nearly ten millions of souls had increased the population from the four millions of 1789, when the Federal government was established. New States numbering hundreds of communities had been created between the eastern mountains and the Mississippi River, and in the far west the tide of settlement was rising strongly. It was impossible any longer for the old eastern colonies to dictate exclusively the policies of the nation, and after 1829 the lessening of the power of the original thirteen colonies became still more marked as the vast tide of emigration from Europe poured in; conditions which naturally excited the jealousy of the descendants of the colonials and brought into existence a semi-religious, semi-political movement known in history as "native Americanism," which later degenerated into that strange, ferocious ebullition of mob violence and ignorance, termed "Know-Nothingism."

Catholics and the Civil War

It is estimated that in the United States in 1860 there were about 4,500,000 Catholics out of a total population of 31,500,000. By this time most of the English-speaking Catholics were of Irish birth or blood, for the official statistics state that nearly 2,500,000 immigrants left Ireland between 1841 and 1861, nearly all bound for the United States. "There was no national and scarcely any local organization in the United States of these four and a half millions of Catholics such as we have at present," states Thomas F. Meehan. "No Catholic society existed that had an influence

beyond parochial interest. A convention, state or national, of Catholic laymen for any purpose had never been dreamed of, much less convoked. . . ." There were a number of Catholic weekly newspapers, but few of them had any national or even much local influence or prestige. These papers favored the Democratic party, and, for the most part, prior to the outbreak of the Civil War, they stood for the proslavery views of the South. It must be remembered that the new Republican party was largely drawn from elements that not long before had been loudly clamoring for the disfranchisement and exclusion of Catholics from every public office on the plea that they could not be loyal to the Republic. Indeed, there was a strong anti-Catholic attitude marking the general community in the times preceding the war, an attitude graphically described by Archbishop Hughes of New York in 1851—the same Archbishop Hughes who became a pillar of the nation as well as of the Church when the great struggle came between North and South a few years later.

"Convents have been burned down and no compensation offered to their scattered inmates," said his Grace; "Catholic churches have been burned down, while whole neighborhoods have been, under the eyes of the public officers, reduced to ashes. People have been burned to death in their own dwellings; or if they attempted to escape have been shot down by the deadly messenger of the unerring rifle. Crosses have been pulled down from the summit of God's sanctuary. Priests have been tarred and feathered. Ladies have been in-

sulted for no crime except that of having devoted themselves to the service of their divine Master in a religious state, in the hope of conferring aid or consolation on their fellow beings. . . . These things were the work of what is called mobs; but we confess our disappointment at not having witnessed a prompt and healthy, true American sentiment in the heart of the community at large in rebuttal of such proceedings, and so far as reparation was possible, in making it to the injured whom they had failed to protect."

In short, although there were great individual Catholic voices, such as that of Orestes A. Brownson, in his influential *Quarterly Review*, which were staunchly loyal, the general tone of Catholic opinion ran counter to the wishes and desires of those who were forming the new political party destined to lead the forces of loyalty in the coming struggle; but when the attack on Fort Sumter brought that conflict to a head, party lines among Catholics were wiped out, and "divisions healed, and the pleadings of the disloyal would-be leaders in the press were ignored," as Mr. Meehan sums up the matter. Continuing, he says: "Immediately no voices were louder or more sincere than the Catholic in swelling the grand chorus that proclaimed: 'The Union, it must and shall be preserved.' The national flag was displayed from the churches, prelates and priests exhorted their people to rally to the support of the goverment. Archbishop Hughes was recognized as the exponent of Catholic loyalty, and it is curious and interesting to find him then advocating projects

and programmes that are now being advanced as most efficient and up-to-date. He believed in conscription as the fairest method of filling the ranks of the army. In a sermon at St. Patrick's Cathedral he urged the people to try and finish the war by one great effort.

The Great Archbishop Hughes

"If I had a voice in the councils of the country," said he, "I would say let volunteering continue; if the 300,000 on your list be not enough this week, next week, make a draft of 300,000 more. It is not cruel, this. This is mercy. This is humanity. Anything that will put an end to their drenching with blood the whole surface of the country, that will be humanity. . . It is not necessary to hate our enemies. It is not necessary to be cruel in battle, nor to be cruel after its termination. It is necessary to be true, to be patriotic, to do for the country what the country needs, and the blessing of God will recompense those who discharge their duty without faltering and without violating any of the laws of God or man."

Archbishop Hughes proved his patriotism not only by his encouragement to the Irish military organizations of New York to march to the front, by his letters and public pronouncements on the war, but also by his semi-official diplomatic mission to secure the neutrality of Europe during the conflict.

"There arose a danger," says John Gilmary Shea, "of the recognition of the Confederate States by the governments of Europe, and after the Trent affair there came the fear that

England might go even further. The United States government, which had faltered about receiving an Archbishop as envoy from the Pope, now earnestly desired Archbishop Hughes to go to Europe as envoy of the United States. He absolutely declined to accept any official position, but expressed his willingness to use all his efforts to prevent the prolongation of the war and the greater effusion of human blood.

"He sailed for Europe in November, 1861, and proceeded to Paris. There he had interviews with the members of the ministry, and was honorably received by the Archbishop. After some delay he obtained an interview with the emperor, Napoleon III., and placed before him in a clear light the real position of affairs in America, and showed that it was for the interest of France to adhere to her long course of amity with the government of the United States. The impression he produced was such that he went further, and urged the emperor to act, if necessary, as arbitrator between the United States and England in the difficulty which had arisen. The influence that Archbishop Hughes produced on the councils of France at this juncture is undeniable, and was fully recognized at Washington. On reaching Paris he wrote to Cardinal Barnabo to explain the nature of his mission, and after concluding his work in Paris proceeded to Rome. Though many had censured the Archbishop, he found that Cardinals Antonelli and Barnabo and the Pope himself approved of his conduct."

And many other prelates followed the

example of Archbishop Hughes in immediately putting themselves on record as loyal supporters of the government. Hundreds of pastors inspired the patriotism of their parishes from their pulpits and by their personal examples.

Regiments composed almost wholly of Catholics swung into service in New York (like the famous Sixty-ninth, which we shall meet again when we come to our own times), and the Ninth and Twenty-eighth regiments of Boston, which held locally the same Catholic position as the Sixty-ninth had in New York. Yet in Boston the military organizations having Catholic membership had been disarmed and practically disbanded through the machinations of a clique of Know-Nothing politicians. Chicago sent the Twenty-third Illinois, also known as the Western Irish Brigade; and these instances are only typical examples of what went on all over the country.

With each regiment of Catholics, of course, went a chaplain. If the priest could obtain a commission he was given a place on the staff; if not, he went along anyway as a volunteer and took his chances. Among them was one who later became that great Archbishop and great American, Father John Ireland, and two who became Bishops, Lawrence McMahon of Hartford and Bernard McQuade of Rochester. The chaplains were not as numerous as the large proportion of Catholics in the ranks warranted, and in his careful study of the subject Mr. Meehan states "that the delver into the records of those days will find frequent complaints from commanding officers about

the lack of priests . . . . These complaining officers appreciated the good that always followed the presence of priest-chaplains among their men, and they chafed over the disinclination of the government, and sometime the Church officials, to coincide with their views in this respect. As far as the Catholic Bishops were concerned, it was often very difficult for them to find the right men for this trying office, or to spare priests from other duties. In regard to influencing action in this direction by the government, Catholics had not then even the rudiments of the efficient organization that looked after this matter in the war of our days.

"With the priest-chaplains went the Catholic Sisters as nurses. They were the only trained, organized and disciplined body of women in the country ready then to meet the grave emergency that the clash of arms precipitated on the nation. To the general discredit must it be recorded that only within the past year has a decent effort been made to put into our official history some comprehensive data concerning the heroic self-sacrifice and patriotic services of these devoted religious, who neither asked nor sought any but an eternal recognition and reward for what they did.

"There was no Red Cross in those days. The whole cult of modern professional and sanitary nursing has grown up and been evolved into its present international organization and efficiency since then. A tradition of what Florence Nightingale had done during the Crimea was the basis of the effort to

organize in 1861 some agency outside military lines for the amelioration of the misery and suffering of the war's victims. We now have Miss Nightingale's own authority for the fact that she owed the most of the impulse and success of her plans to Catholic training and ideals. What was done here in 1861 was put under way by philanthropic men and women who banded themselves together in an organization called the Sanitary Commission. . . . Sometimes, as it is also recorded of the pioneer modern nursing movement during Miss Nightingale's Crimean experience, the lack of discipline and the disinclination on the part of some of the Sanitary Commission's amateur workers to be subservient to authority, brought them under the displeasure of the military authorities, but this was never the experience of the Catholic Sisters."

In the speech of the Hon. Ambrose Kennedy of Rhode Island, in the House of Representatives, on March 13, 1918, in support of the joint resolution to erect a memorial in Washington to the memory, and in honor of the members of, the various orders of Sisters who gave their services as nurses on the battlefields, in hospitals and in floating hospitals during the Civil War, we have the first comprehensive story of these activities spread officially in the pages of the *Congressional Record*.

Mr. Kennedy, by careful and painstaking examination of the data collected from the various institutions, is able to show that there were nearly four hundred Sisters, "the most complete register of war-nursing Sisters that

has ever been presented in any single document on this subject." These war nurses were the representatives of eight different religious congregations, namely, the Sisters of Mercy, the Sisters of the Holy Cross, the Sisters of Charity from the Emmitsburg, the New York and the Cincinnati branches; the Sisters of St. Joseph, the Sisters of Charity of Nazareth, and the Ursulines. Their labors took them to the States of Ohio, Illinois, Indiana, New York, Pennsylvania, Mississippi, Tennessee, Virginia, Missouri, Maryland, West Virginia, North Carolina, South Carolina, Kentucky, Georgia, Alabama, Louisiana, Texas, and the District of Columbia.

Catholic lay women also banded themselves in committees to take care of the families of the soldiers, and to see that relief was always ready for their wants. In all the dioceses provision was made to care for the many orphans, the casualties of the conflict made dependents on public charity.

The Spanish-American War

Once again, before the greatest testing of all the many tests of Catholic fidelity to the obligations of citizenship arrived, in 1917, the bloody and frightful criterion of national duty, which is war, was applied to the Church, in 1898, when the Maine was blown up in Havana Harbor and war with Spain resulted.

The leader of the Catholic Church in the United States was then Cardinal Gibbons. In the feverish days which followed the catastrophe in Havana the Cardinal labored mightily for the preservation of peace and the settle-

ment of the crisis through arbitration, but when all his efforts failed, and hostilities were declared, he led the Catholic people in giving their full services to the government. Spain was a Catholic Country, but that fact could not and did not prevent American Catholics from rendering their service of duty to their nation—a fact which no doubt played its due part in the collapse of the infamous "A. P. A." movement after the Spanish-American war.

"We must love our country next to God," he declared, in an address in Baltimore, "and be ready to die for it if necessary. We must loyally and firmly sustain our laws and our governing powers. There was a time, before the war began, when every citizen had the right to express his views upon the policy of the nation; but after Congress has spoken the words that bring us to war, it is our duty now to work with and for our country, and by prayer for and full sympathy with those in authority to help bring the conflict to a speedy and successful conclusion."

And, of course, the Cardinal took up as his first and supreme duty the work of supplying an adequate number of chaplains to the fighting forces. He called personally upon President McKinley to point out that a very large number of Catholics were in the army, and that the regulations did not provide properly for their spiritual necessities, obtaining from the President an enlargement of the number of Catholic chaplains.

CHAPTER V

THE CATHOLIC CHURCH IN THE UNITED STATES

James Cardinal Gibbons

WITH the name of the late James Cardinal Gibbons we reach the center of our story; we come to the great noontide of the Catholic Church in the United States; we are at our own day—the day of the ripening of the fruit of that mighty tree the roots of which were planted by our spiritual fathers and nourished with their blood. We are, I say, at noontide now, and we look through strangely mingled sunshine and shadow toward the high road before us, leading onward to a future the promise of which is beyond comparison vaster even than the mighty growth and conquests of the past. Yet though the name of Gibbons is the name that sums up the spirit of the present, it also is marvelously linked, through vital associations, with the very roots of our Church in the United States, and though he who bore it has ceased to live in the flesh, his spirit makes that name still a vital influence as the Church confronts the future.

When James Gibbons was born, in Baltimore, in 1834, only two years had passed since [1]"a tottering old man had been an object of respectful interest as he used to enter his residence at Front and Lombard Streets after attending mass. He was Charles Carroll, and the hand that turned the heavy brass door-

[1]Allen S. Will: Life of Cardinal Gibbons, p. 2.

knob had signed the immortal Declaration." The Cathedral of Baltimore, then newly erected and not yet consecrated, the seat of Catholic influence in the United States, had been the pride of that other Carroll, John, the first Archbishop and Primate of the Catholic Church in the United States. Archbishop Carroll had died before it was opened for worship, but he had lived to "see the organization of the Church planted on a foundation that would stand the shock of the 'Know-Nothing' times, soon to come, and prove firm and lasting in the marvelous career of development that was coming before the new Republic."[2] These links with the Revolution and the birth of the Church were part of the atmosphere surrounding the future Cardinal, and too, as a child, James Gibbons was uplifted in the arms of his Irish immigrant father to gaze upon Andrew Jackson, "Old Hickory," hero of the young Republic's second successful struggle with the imperial power from which it had won the world-heartening and world-changing liberty sealed with the immortal Declaration.

Never was there a soul in which the spiritual forces of religious and patriotic idealism found more congenial soil, nor in which these influences produced more practical and tangible results than the soul of that child who gazed in awe upon the patriotic Jackson and the house of the patriot Carroll, and in a deeper awe looked upon the mysterious altar in the Cathedral built by Carroll. And in no American more than in James Gibbons have the

[1]Allen S. Will: Life of Cardinal Gibbons, p. 3.

great twin-fires of religion and patriotism been united to such mighty ends.

Gibbons' Vocation

Surely it is no concession to a spirit of curious mysticism if we see in the event which fanned the love of religion (implanted and fostered in that soul by his father and his mother) into the flame of self-sacrifice and consecration, a Providential harmony of instruments and of purposes. That event came when as a young man of twenty, in business in New Orleans, and considering the choice of a career, he attended a mission conducted by a little band of Redemptorist priests, led by Father Isaac Hecker, who later on, with his companions, formed the Paulist congregation —the first American Catholic community. Father Hecker was himself prevented from taking part in the New Orleans Mission by an attack of pneumonia; but the fervent preaching of his companion, Father Walworth, gave James Gibbons his vocation to the priesthood.

Hecker, the Brook Farm socialistic idealist, then Hecker the convert, was to become Hecker the mystical father of a powerful congregation, a great apostle of God, and a preacher as well of the purest patriotism—a soul in whom love of God and love of country burned even as those twin-fires were to burn in the soul of the youth to whom he that day was God's Ambassador, the messenger of the Heavenly Will. Hecker it was of whom Cardinal Newman wrote: "I have ever felt that there was a sort of unity in our lives— that we both had begun a work of the same kind, he in America and I in England."

That work, for Hecker, was based upon his belief: first, that there was coming a great world-wide spiritual awakening; second, that in the religious life of the American people this awakening would be strikingly manifested; and, finally, that the Catholic Church would have no small part "not only in fostering it, but particularly in reaping the fruit of it." Seeing the Church suffering and persecuted throughout nearly all the world of his day, save in the United States, and seeing also the whole world in a condition of social and moral misery, save again in the United States, Hecker could pen such prophetic presentiments as these: "There are those . . . who hold that society can only be cured by an immense catastrophe, and one hardly knows what great cataclysm is to happen and save the human race." He could feel that such pessimism was at least partially justified, and yet could still boldly and strongly believe that Catholicism would nevertheless succeed in its divine mission of conquering the world for the Kingdom of God. And now, in the day of that cataclysm, it is well also to remember those brave words of the spiritual father of Gibbons, namely, that "the future of the United States belongs, under God, to that religion which, by its conscious possession of truth and by the indwelling spirit of divine love, shall succeed in bringing the American people to unity in their religious belief and action, as they are actually one in the political sense."

Cardinal Gibbons as Chaplain

The priesthood of James Gibbons began in war-time. The John Brown raid, the fugitive

slave riots, the formation of the Southern Confederacy, were taking place while he was studying in St. Mary's Seminary, and when he was ordained in 1861 the great struggle was on. Southern in his associations and sympathies, he was yet a sturdy Union man, a believer in the Nation; and as a volunteer chaplain, serving the war prisoners at Forts McHenry and Marshall, he brought the consolations of religion to the victims of fratricidal war. Following the Cross, and loyal to the Flag, treading the path of priestly duty, so his career began on the road it was to follow throughout that marvelous career which is the pride of the Church in America today.

Young Father Gibbons was a parish priest as well as a chaplain; his first and only parish being St. Bridget's, in Baltimore. He had charge also of a church across the Patapsco River; but he was soon called to higher duties. He was chosen as Secretary by Archbishop Spalding of Baltimore in 1865, and in the following year he was appointed Assistant Chancellor to the Second Plenary Council of Baltimore. By that body he was selected to be the first Vicar-Apostolic in North Carolina. Coincidentally, he was elevated to the Hierarchy as a Bishop. While still Vicar-General of North Carolina, he was called to Rome, and participated in the Council of the Vatican, 1869-70, the youngest Bishop among the seven hundred and thirty-seven who were at the opening session. In his book, "A Retrospect of Fifty Years," the Cardinal comments upon one significant circumstance of those times—a circumstance which was to have

such momentous consequence in our own times, namely, the Franco-Prussian War:

"The year 1870 will be ever memorable for two great events—the Vatican Council and the Franco-Prussian War. Let us contrast the pacific gathering of Catholic prelates with the warlike massing of troops which immediately followed on the Continent of Europe. Hosts of armed men were trampling the fair fields of France. The land was reddened with the best blood of two powerful nations. The sound of their cannon spread terror throughout the country. Thousands of human victims were sacrificed, and thousands of homes left desolate, and after a lapse of nearly a quarter of a century the fires that were then kindled are still smouldering, and the animosity engendered by the struggle is not yet allayed.

"A Council of Bishops assembled in the name and under the invocation of Heaven. They met together, not amid the booming of hostile cannon, but amid Hosannas and Te Deums. The pursuits of agriculture and commerce were not suspended during their sessions. The decrees they enacted for the welfare of the Christian commonwealth are in full force today among 230,000,000 people, and long after the framers of them shall have passed away they will continue to exercise a salutary influence on generations yet unborn.

"What does this prove? It proves that the pen and voice are mightier than the sword and the cannon; that 'peace hath her victories no less renowned than war'—yea, victories more substantial and enduring. It proves that all schemes fomented by national enmity

and a lust for dominion are destined, like the mountain torrent, to spread ruin and desolation along their pathway, while the deliberations of men assembled in the cause of religion, like the Council of Bishops, or in the interests of international peace, like boards of arbitration, silently shed their blessings as the gentle dew of Heaven and bring forth fruit in due season."

Becomes Archbishop of Baltimore

Four years later (having in the meantime labored greatly in North Carolina, and incidentally composed a book, "The Faith of Our Fathers," of which more than a million copies have been sold), Bishop Gibbons was transferred to the See of Richmond, Virginia, retaining, however, the charge of his vicariate. In 1876, when the Cathedral of Baltimore was consecrated by Archbishop Bayley, Bishop Gibbons preached, and in his sermon described the deeper meaning of that scene—for both the Nation and the Church.

The next year, in March, 1877, Bishop Gibbons became coadjutor with the right of succession to Archbishop Bayley, the ninth Archbishop of Baltimore; and before the end of the year Bayley had departed and Gibbons was the unofficial yet actual head of the Catholic Church in the United States.

Called to Rome a few years later (1883) by Pope Leo XIII., together with other American Bishops, Archbishop Gibbons discussed the subjects which were to be dealt with at the Third Plenary Council, which was held at Baltimore the next year, 1884, and at which

he presided as Apostolic Delegate. On his return from Rome he voiced in a discourse in his Cathedral those ideas and principles of American patriotism which for him have ever been second only to the eternal principles of his Faith:

"The oftener I go to Europe, the longer I remain there, and the more I study the political condition of its people, the more I return home filled with greater consideration for our country and more profoundly gratified that I am an American citizen. When I contemplate the standing armies of over 1,000,000 soldiers in each of the principal countries of Europe; when I consider what enormous drain these armies are on the resources of a country and what a frightful source of immorality; when I consider that they are a constant menace to their neighbors and an incentive to war, and when I consider the subject of war engages so much of the attention of the Cabinets of Europe; and when, on the other hand, I look at our own country, with its 55,000,000 of inhabitants and its little army of 25,000 men scattered along our frontiers, so that we might travel from Maine to California without meeting a soldier or a gendarme; and when I consider that, if need be, every citizen is a soldier without being confined to barracks and is ready to defend and to die for his country; when I consider that we have no entangling alliances; when I reflect on our material prosperity—above all, when I consider the happy blending with us of authority with civil and religious liberty—with all our political corruption, I bless God for the favors He has vouch-

safed us, and I pray that He may continue to hold over us the mantle of His protection."

The Third Plenary Council

The number of prelates at the Third Plenary Council was almost double that of those who attended the Second Council, at which Archbishop Gibbons had served as Assistant Chancellor, in 1866. Seventy-one Archbishops and Bishops of the United States were there, in 1884, with five visiting Bishops from Canada and Japan, together with many Abbots, Monsignori, Superiors of Religious Orders, Rectors of Seminaries and Theologians. There were great figures among them, such as Ireland, Spalding, Keane, Ryan, and Kenrick of St. Louis, the brother of that greater Kenrick, the former Archbishop of Baltimore, who, in the words of Gibbons himself, "illuminated all Christendom by his learning"; and they dealt with great problems, and with those problems they dealt greatly—doing indeed a monumental work, recognized as such by the Sovereign Pontiff, and by the whole Christian world.

With the purely ecclesiastical portion of the decrees of the Council, the laws and regulations laid down for the government of the church in the United States, we have nothing to do in this place; they are, moreover, beyond the competence of the present chronicler to deal with; but there were other matters considered at the Council, or which came to fruition because of the Council, which belong to the very marrow of this book; which marrow is the consideration of the blessed harmony

that has always existed, and which now exists, and which, please God, shall always exist, between the spirit of the Catholic Church and the spirit of the United States of America.

There was, for prime example, the foundation of the Catholic University of America. The higher education of the clergy of the United States and of Catholic youth had long been one of the great objects of the American Hierarchy. The development of a distinctively American clergy was a matter that the Archbishop of Baltimore and other leading men of the Church had pondered earnestly.

The Development of Education

American Catholics had, long before this, created their own system of education throughout the country; for Catholics in the matter of education start from a fixed principle, and follow an undeviating way. They *cannot* separate religion from education; they *cannot* secularize the early schooling of their children; God *must* reign in the schoolroom, or at least, during the school years, over the souls of the little children for whom their elders are responsible to the Almighty. Archbishop Hayes, of New York, in opening the 1920 convention of the Catholic Educational Association, has stated the case for Catholic education, in words which reiterate that which our Bishops have stood for always:

" 'All the treasures of wisdom and knowledge' are hid in Christ Jesus Our Lord, the Son of God. His revelation to man must be considered in every school or system of education that would seek and reach the heights

of true wisdom and sound the depths of true knowledge. Failure to recognize the teaching office of Him in Whom are hid 'all the treasures of knowledge and wisdom' necessarily limits and makes imperfect and defective a programme of education that sees only the superficial, the purely material, external phenomena of the universe, and is quite content with the merely experimental and pragmatic.

"Christian education takes the larger, the higher, and the broader view of human existence, and its temporal and eternal purpose. It will not be constrained within the vision of the eye, the sound of the ear, the touch of the hand and the grasp of the intellect. It sees, hears, senses, and realizes God in all creation, visible and invisible. Its quest for truth is guided by the light of human reason and the light of Divine faith. It teaches the supernatural as well as the natural, the Divine as well as the human, the heavenly as well as the earthly, the eternal as well as the temporal, the spiritual as well as the material. It presses the urgent need of spiritual culture perfecting the will, in addition to physical training developing the body and mental instruction improving the intellect."

The Catholics of the United States had acted upon this belief before the Third Council, and their schools (supported at incredible cost, considering the fact that the Catholics as taxpayers had to pay their full share of the support of the secular public schools) had spread and multiplied exceedingly, mainly because of the sublime self-sacrifice of generations of women and men, the nuns, the

Priests, the Christian Brothers and other orders devoted to teaching. These, living their religion in all literalness, gave all their time, all their abilities, all their hearts, their wills, their purified and Christ-energized souls, to the service of Catholic children, for the sake of God. Of the nuns, in especial, when we would speak, words falter, stammer, and turn aside, ashamed of their lack of ability to express the truth. In an age when, more and more—until the rude awakening of the war crashed through the moral stupor of the world—money was the criterion of success, this great multitude of women had turned aside (even as they do today) from all that the world counted dear, or lovely, or of heart's desire, and with the living flame of love, the holy, healing love of Christ drawing them on, they followed a spiritual not a material ideal, a spiritual philosophy, and a spiritual plan.

The Church and the Nation

But even more significant than the founding of the Catholic University, as the place where Catholic education should realize in the New World the loftiest ideals of the Church for the training of her native priesthood and laity, was the declaration of the Hierarchy, in the Pastoral Letter issued after the Council, concerning the harmony between the Church and the American people:

"We think we can claim to be acquainted with the laws, institutions and spirit of the Catholic Church, and with the laws, institutions and spirit of our country; and we em-

phatically declare that there is no antagonism between them. A Catholic finds himself at home in the United States; for the influence of his Church has constantly been exercised in behalf of individual rights and popular liberties. And the right-minded American nowhere finds himself more at home than in the Catholic Church, for nowhere else can he breathe more freely that atmosphere of Divine truth, which alone can make him free.

"We repudiate with earnestness the assertion that we need to lay aside any of our devotedness to our Church, to be true Americans; the insinuation that we need to abate any of our love for our Country's principles and institutions, to be faithful Catholics. To argue that the Catholic Church is hostile to our great Republic, because she teaches that 'there is no power but from God'; because, back of the events which led to the formation of the Republic she sees the Providence of God leading to that issue, and back of our country's laws the authority of God as their sanction—this is evidently so illogical and contradictory an accusation that we are astonished to hear it advanced by persons of ordinary intelligence. We believe that our country's heroes were the instruments of the God of Nations in establishing this home of freedom; to both the Almighty and to His instruments in the work we look with grateful reverence, and to maintain the inheritance of freedom which they have left us, should it ever—which God forbid—be imperiled, our Catholic citizens will be found to stand forward, as one man, ready to pledge anew

'their lives, their fortunes and their sacred honor.'

"No less illogical would be the notion that there is aught in the free spirit of our American institutions incompatible with perfect docility to the Church of Christ. The spirit of American freedom is not one of anarchy or license. It essentially involves love of order, respect for rightful authority and obedience to just laws. There is nothing in the character of the most liberty-loving American which could hinder his reverential submission to the Divine authority of our Lord, or to the like authority delegated by Him to His Apostles and His Church. Nor was there in the world more devoted adherents of the Catholic Church, the See of Peter and the Vicar of Christ, than the Catholics of the United States. Narrow, insular, national views and jealousies concerning ecclesiastical authority and Church organization may have sprung naturally enough from the selfish policy of certain rulers and nations in by-gone times; but they find no sympathy in the spirit of the true American Catholic. His natural instincts, no less than his religious training, would forbid him to submit in matters of faith to the dictation of the State or to any merely human authority whatsoever. He accepts the religion and the Church that are from God, and he knows well that these are universal, not national or local—for all the children of men, not for any special tribe or tongue. We glory that we are, and with God's blessing shall continue to be, not the American church, nor the church of the United States, nor a church in any other sense

exclusive or limited, but an integral part of the one holy Catholic and Apostolic Church of Jesus Christ, which is the Body of Christ, in which there is no distinction of classes and nationalities—in which all are one in Christ Jesus."

The Cardinal's Great Speech

Two years after the Council, in 1886, Archbishop Gibbons was elevated to the Cardinalate, and in Rome received from the hands of Leo XIII. the red robe that signifies that its wearer is pledged even to the shedding of his blood to show his intrepidity for the exaltation of the Catholic Faith, and in that robe, in the Church of *Santa Maria in Trastevere*, the first Church erected to the glory of the Mother of God, he delivered an address which made the name of Gibbons, already great in the United States, both as churchman and as citizen, great throughout the civilized world as that of a spokesman of democracy, a champion of republicanism.[1]

This address,[2] as Cardinal Gibbons' biographer, Allen S. Will, pointed out, did more to dispel prejudice against Catholics as citizens and to inspire respect for the Church as an institution in harmony with American ideals, and to place Catholic principles of religion and patriotism in their true light before the whole world, than fifty years of preaching, teaching and explaining could have done. "The Cardinal's popularity in America knew no bounds.

[1] The full text of this memorable utterance may be found in Allen S. Will's biography of Cardinal Gibbons.

[2] Allen S. Will, in his biography of Cardinal Gibbons.

Father Hecker said that the Cardinal in thus boldly speaking his mind and uttering republican principles in the courts of Europe showed that as a representative of the American republic he had the courage of his convictions." And what force there was behind the Cardinal's great public act of faith in American democracy was demonstrated two years later, when he presided, in November, 1889, at Baltimore, at the Centenary Celebration of the Hierarchy of the Catholic Church in the United States, when in addition to the presence of Cardinals, Archbishops, Bishops and priests to the number of more than five hundred there was held the first Laymen's Congress.

The Progress of the Church

In one century the population of the United States had grown from 4,000,000, of whom some 40,000 were Catholics, to 65,000,000, of whom 10,000,000 held the Faith of the Fathers. And the fact that this awe-inspiring growth of the Church in the United States was due in great part to the fostering influence of the free institutions of the country, was recognized by the highest possible authority, Pope Leo XIII. himself, who in the letter he addressed to Cardinal Gibbons on this occasion said that he earnestly prayed to God, "protector and guardian of the Catholic cause," that, "under the excellent and favored public institutions by which you are able to exercise with freedom your sacred ministry, your labors may redound to the benefit of the Church and country."

And there was sounded also at the centenary celebration a keynote of Catholicism which was to become ever more important as the years went onward toward that consummation of all things which is God's secret—the note of harmonious and fruitful coöperation between the laity and their spiritual guides and leaders, the clergy, which was to have such wonderful results in our own times, and which the future will see displayed on a scale greater even than the war-time measures which we have witnessed so lately.

Speaking to the Congress, the Cardinal, in part, spoke as follows:

"It (the Congress) will form an admirable school for enlightening and instructing the members and preparing them for holding a more elaborate convention at some future date. This congress, by the mere fact of being called together, emphasizes and vindicates the important truth that it is the privilege as well as the duty of our laity to coöperate with the clergy in discussing those great economic, educational and social questions which affect the interests and well-being of the Church, the country and society at large. I confess that the desire of my heart for a long time has been to see the clergy and the laity drawn together more closely. They have, perhaps, in some respects been much and too long apart; for, if the clergy are the Divinely constituted channels for instructing the laity in faith and morals, the clergy, on their part, have much to learn from the wisdom and discretion, the experience and worldly sense, of the laity.

"And in no other country on the face of the

earth should the clergy and the laity be more united than in our own. The laity build our churches; they erect our schools; they voluntarily and generously support our clergy; the salaries of our clergy are not ceremoniously handed to them by government officials on a silver salver, but come from the warm hands and warm hearts of the people."

Two other acts of the Cardinal may be singled out among the multitude of significant and important matters in which he was the leader or in which he played a part. These two acts are, first, the suppression of Cahenslyism; and, second, his defense of the Knights of Labor. With the first, he did service to his country the full measure of which became apparent only in the light of the World War; with the second, he proved that the Church was the true friend of the working man, the protector of the poor, and he laid a foundation for that epochal action taken by the National Catholic War Council immediately after the Great War when it issued the Reconstruction Programme—an action which will be treated further on in this book.

Menace and Defeat of Cahenslyism

Cahenslyism was a movement among Catholic immigrants in the United States to secure separate ecclesiastical organization for each nationality or language and in particular for Germans, named after Peter Paul Cahensly, Austro-Hungarian envoy to the Vatican and a leader of the St. Raphael Society in Germany and Austria for promoting Catholic interests among emigrants.

About the year 1884, eighty-two German priests in the United States petitioned the Pope for help in perpetuating their native language in the diocese of St. Louis, Mo., and in 1886 petitioned again that German Catholics be obliged to join German-speaking churches and be forbidden attending those speaking English. As they received no open reply, they formed, in 1887, a society which sent representatives that year to the St. Raphael Society at Lucerne, Switzerland, and enlisted the coöperation of Herr Cahensly.

This movement was opposed by Cardinal Gibbons. On August 20, 1891, he delivered a strong sermon on the subject when he conferred the pallium on Archbishop Katzer in St. John's Cathedral, Milwaukee. This ceremony was attended by more than 700 prelates and priests. The Cardinal said, in part:

"Woe to him, my brethren, who would destroy or impair this blessed harmony that reigns among us! Woe to him who would breed dissension among the leaders of Israel by introducing a spirit of nationalism into the camps of the Lord! Brothers we are, whatever may be our nationality, and brothers we shall remain; we will prove to our countrymen that the ties formed by grace and faith are stronger than flesh and blood—God and our country! This is the watchword—Loyalty to God's Church and to our country!—this our religious and political creed and faith!

"Let us unite hand in hand in laboring for the Church of our fathers. The more we extend the influence of the Christian religion, the more we will contribute to the stability

of our political and social fabric. Let us so work for God that the words of the Psalmist may apply to each of us: 'The zeal of Thine house hath eaten me up.'

"Next to love for God should be our love for our country. The Author of our being has stamped in the human breast a love for one's country, and therefore patriotism is a sentiment commended by Almighty God Himself. If the inhabitant of the Arctic regions clings to his country though living amid perpetual ice and snow, how much more should we be attached to this land of ours, so bountifully favored by Heaven, and if the Apostles inculcated respect for their rulers and obedience to the laws of the Roman Empire, though these laws were often framed for the purpose of crushing and exterminating the primitive Christians, how much more devoted should we be to our civil government, which protects us in our person and property without interfering with our rights and liberties, and with what alacrity we should observe the laws of our country which were framed solely with the view of promoting our peace and happiness!

"The Catholic community in the United States has been conspicuous for its loyalty in the century that has passed away; and we, I am sure, will emulate the patriotism of our Fathers in the faith.

"Let us glory in the title of American citizen. We owe our allegiance to one country, and that country is America. We must be in harmony with our political institutions. It matters not whether this is the land of our

birth or the land of our adoption. It is the land of our destiny. Here we intend to live and here we hope to die. When our brethren across the Atlantic resolve to come to our shores, may they be animated by the sentiments of Ruth when she determined to join her husband's kindred in the land of Israel, and may they say to you, as she said to her relations: 'Whither thou hast gone, I also shall go—where thou dwellest, I also shall dwell; thy people shall be my people—and thy God my God. The land that shall receive thee dying, in the same will I die, and there will I be buried.' "

A correspondent of the *Frankfurter Zeitung* interviewed the Cardinal in Baltimore on the pending question, and to him the American Primate spoke firmly and clearly:

"People in Germany and elsewhere," he said, "seem not to understand that the Americans are striving for development into one great nationality; just as Germany has developed into one national union by a struggle of many years' duration, so we are striving in the States for a certain homogeneity whose outward expression consists in the possession of one common language, the English. This explains the propaganda for one language, the English tongue, in the Catholic Church of North America. There is no thought of violating the love of the old fatherland—a sacred feeling. The Germans in America are handicapped; without the knowledge of English they are socially at a disadvantage; only in agricultural centers the German is preserved pure. The Germans are shining examples of

industry, energy, love of home, conservatism and attachment to their religion. They are beginning to comprehend that it is impossible to stem the course of natural evolution. For some time I have been in possession of petitions from German clergymen desiring the introduction of the English language. The transition from German to English will necessarily be gradual, and in accordance with the wishes and needs of the people concerned. What Germany herself does in this respect to solidify her union by a common language no German will think wrong when applied in advancing the homogeneity of the people of the United States."

Allen S. Will, in his authorized "Life of Cardinal Gibbons," exposes the dangers which threatened the Church and the Republic by Cahenslyism. This writer says, in part:

"Cahenslyism was, perhaps, the most serious danger which has ever threatened the progress of the Catholic Church in this country. The most powerful force in checking it was undoubtedly Cardinal Gibbons, with the active assistance of his warm friends and able coworkers, such as Archbishop Ireland, Bishop Keane and Monsignor O'Connell. If the United States is a unit, unbroken by divergences and jealousies of race and language, the country owes a debt to him more than to any other single force for arresting the progress of a propaganda perhaps more ominous to the future of the nation than was the antislavery agitation in its beginnings. A Gibbons with the will, the power, the fertility of resources, the clear vision of the future, the

tact and firmness, the rare traits of statesmanship which he showed in extinguishing the flame of Cahenslyism might have nullified forces unloosed by Garrison and Phillips and brought a solution of the slavery problem with the same substantial results, but without the interposition of a tremendous and fratricidal war.

"It is due to him, more than to any other man, that the vast wave of emigration from Continental Europe in the last two decades of the nineteenth century commingled freely with the placid waters of American nationalism, and that the assimilative power of the people withstood a test which no nation in all time was ever before called upon to meet. The immigrant, while loving not less the land of his nativity, cherishes still more the land of his adoption."

In a few years after the Cardinal spoke out, Cahenslyism was a dead issue.

The Cardinal and His People

But if the name of Gibbons is the name which by common consent of the Church and of the nation sums up at once the spirit and the letter of Catholic achievement in the United States, and in particular is the name which for half a century and more stood for the harmony between the principles of the Faith and the principles of the American State, let it be remembered that this is so because the Cardinal was the representative as well as the leader of his people; the Hierarchy, the clergy, and the faithful laity were, and remain, of his way of thinking and his

way of acting not because his genius or his unique experience and unsurpassed national importance impose his views upon them, but because they naturally and inevitably came to the same conclusions from following the same logic from the same first principles. American Catholics are, have been, and will continue to be loyal citizens of this republic, all the more so because they love the country of their birth or of their adoption not only as those not of the Faith may love it, but with a special and unique appreciation of those institutions of liberty which struck the chains from their holy mother, the Church, and set her free to labor for Christ and carry on that work of God which is of supreme importance, namely, the winning of souls to immortal Life, everlasting Liberty, and not merely the pursuit but the attainment and complete and eternal Happiness. That is why they "were one with" Cardinal Gibbons, in his patriotism; that is why he was able to lead them.

And this also is why there was such force to that statement of loyalty and that pledge of vigorous support which Cardinal Gibbons, on behalf of all the Archbishops of the United States, handed to the President when the war broke out in April, 1917.

In that year, according to the statistics of The Official Catholic Directory, the Catholics of the United States numbered seventeen and one-half millions. The United States Government Census for 1916 places the figures as approximately sixteen millions.

In the government census, the total number of church members in the United States, was

set down at 41,926,854. It is thus apparent that the Catholic Church had over one-third of the whole number, and this despite the fact that its total was considerably reduced by the emigration of Italians, French, Austrians and others who returned to Europe at the beginning of the war, in 1914.

The Church in 1916 possessed 15,120 edifices in the United States, as against 11,881 in 1906. The value of Catholic Church property is given by the census at $374,206,895, an increase of nearly $100,000,000 in a decade. The value of Catholic Church property far exceeds that of any other church.

Geographically, the Catholic Church led the other churches in the New England, the Middle Atlantic, the East North Central, and Pacific divisions, and in the West North Central division, except Kansas. In the southern divisions it led in Delaware, Maryland and the District of Columbia, of the South Atlantic; and in Louisiana and Texas of the West South Central division. Although the membership of the Catholic Church is thus widely distributed among the States, yet a large proportion of this membership is concentrated in the larger and more thickly settled States of the North and East. There were twenty-five States for each of which there were reported in 1916 over 100,000 members of the Catholic Church, and each of four States reported over 1,000,000 members—New York, 2,745,552; Pennsylvania, 1,830,532; Massachusetts, 1,410,208; Illinois, 1,171,381. These four States together with Ohio, which had 843,856

Catholic members, reported 8,001,529 Catholic members, or over one-half of the total membership of the Church in 1916. These figures will throw light upon the fact that although the Catholics form only one-twentieth, at most, of the entire population, they nevertheless furnished perhaps 30 per cent of the army, and nearly fifty of the navy.

In 1917, there were nearly as many priests—some twenty thousand in all—as there were individual Catholics in 1776. There were 93 Bishops and 13 Archbishops, including three Cardinals. There were more than 15,000 churches scattered through the length and breadth of the land. Seven thousand young men were in the seminaries studying for the holy priesthood. Nearly 6,000 parochial schools and academies were educating more than a million children, at the expense of the Catholics alone, and saving the State more than $60,000,000 annually, or $500,000 a day. This was made possible by the fact that the thousands of Nuns, Christian Brothers and other orders, and the priests, who carry the main burden of the educational work of the Church, labor without financial reward or payment, for the love of God and the neighbor, in the spirit of Christ.

So, briefly set down, do the figures run which summarize the state of the Catholic Church in the United States in 1917, when the World War broke upon us; but of course these statistics are merely the exterior facts, the outward frame, containing the more important spirit. Yet Catholics are realists, and they know that in this world certainly the

spirit operates through material things; we are bodies as well as souls; we are of the Church visible and militant, with our work to do in the world; and we have no hesitation as to the How and Why of that work, for God himself came down among us to teach us, and to show us the method, and to give us the laws which may not be changed or broken; and so unto us, the seventeen millions of men, women, and children—prelates, priests and people—the summons to the war came with a force and with a meaning that by the nature of the case was other than the meaning or the force that the summons held for others; for as Catholics we cannot do aught else but hold (and die, if needs be, for) the belief that we are the leaven that must leaven all humankind; we are the light that Christ Himself set upon the highest hill, upon the Rock that will outlast all earthly things—and, therefore, in war as in peace, we are called upon to play a part supreme above all other parts played even by the best and bravest and wisest of our fellow citizens.

CHAPTER VI

THE NATIONAL CATHOLIC WAR COUNCIL

THE Hierarchy—the leaders of the flock—had spoken. It was immediately apparent that the Catholic body was promptly and energetically responsive to the call of authority; not only so, but it was also certain that the voice of authority was in this instance not a command but rather the expression of the aroused and positive will of the Catholic people.

This was magnificent—but still it was not war! Especially was it not war in the modern sense, in the sense of the utterly unprecedented and hideously unique world struggle which for three years had been deluging the whole earth with blood and tears. War was no longer a matter of professional armies and navies and the intrigues of diplomats. Professional soldiers and diplomats might, indeed, unaided by, and unknown to, the peoples they were supposed to protect, plunge their nations into war; but from that point onward warfare became a concern of everybody, of every soul of every nation engaged in the gigantic struggle, from its president or monarch down to its humblest citizen—yes, down to the smallest child—down to the baby at the mother's breast, seeking the nourishment that war, perhaps, was denying it.

The problem of the war work of the Catholic Church in the United States, then, was in essence precisely the same problem that

confronted the government it had promised to help; it was a problem of management, of organization; a question of the best practical methods for concentrating and applying swiftly and effectively the mighty resources which it possessed. Every nation engaged in the war was confronted by this inescapable problem. Not one was wholly prepared for the new nature of warfare. Each in turn was forced to devise and employ vast schemes of centralized organization. Exceedingly complex and almost wholly unprecedented in scope were the tremendous problems of war relief, and of civic coöperation with governmental agencies; and so, too, were the more purely religious problems connected with the supplying of chaplains to armies and navies numbering millions, and the moral safeguarding of the other millions of men and youths as they were ordered out of their homes into the mobilization camps, and of the myriads of women and girls swept torrentially from the safe and accustomed channels of ordinary life by the inescapable exigencies of universal war.

The Catholics of the United States confronted difficulties of a peculiarly urgent and important kind, in attempting to solve these questions.

The doing of their duties as individuals, as loyal and law-abiding citizens, was not the problem, did not enter into the problem at all; for as to this their Catholic tradition, their Catholic training and the principles of their Faith, had prepared them, and now sustained and inspired them so that their response to the

call of the country for volunteers, and then to the summons of the draft, and to the many demands of the government and of organizations such as the Red Cross, was instantaneous and completely satisfactory. It was soon a matter of public knowledge and comment that Catholics were present in the gathering armies and in the navy in numbers far in excess of their numerical proportion of the population. Official confirmation of this view was given by Secretary of War Baker in the statement issued by him September 22, 1917, in which he defined the duties of the various welfare organizations that were authorized by the government to work among the soldiers and sailors, and declared that, "The Catholic denomination . . . will constitute perhaps thirty-five per cent of the new army." And everywhere, throughout the country, Catholics were shoulder to shoulder with their fellow citizens on all the committees and organizations of civic and State and national war work; the Catholic schools were marshalling the prayers and the efforts of the children, and the Catholic women, individually and through their many thousands of organizations, were vigorously doing their share of the national work performed by American women in ways that were even more essential to the maintenance of the spirit which won the mighty struggle, the spirit of consecrated service, the spirit of idealism, than any other single influence excepting only religion itself—and indeed the work of the women *was* religion itself; faith, hope, and charity in splendid manifestation.

The Organized Forces at Hand

And the Catholics also were most fortunate in that they were units of an organization incomparably well adapted to the dissemination of the spiritual inspiration furnished by the message of their leaders, and for concerted action in realizing the patriotic desires of their own hearts. Under the Archbishops and Bishops, and directly subject to their commands and their influences, were the thirteen thousand pastors of the country, with their assistants, and the spiritual fathers and directors of all the thousands of religious houses, convents, monasteries, schools, hospitals, asylums, seminaries, etc., where tens of thousands of nuns and brothers and priests and consecrated men and women live and labor wholly for God; and also they were the spiritual and moral guides of the nearly twenty millions of men, women and children, drawn from practically all the races of the world (each element remembering its own great debt to the country which had given liberty to all) who make up the body of the Catholic Church in the United States. And these many millions of the laity, besides being organized in parishes and diocesan units, were also organized into some fifteen thousand different societies carrying on charitable or fraternal or cultural work. Moreover, they were admittedly numerous and prominent in the ranks of many non-religious organizations engaged in work which Catholics could approve and in which they could heartily coöperate. For example, Catholics joined the

Red Cross Society in large numbers throughout the country, and this particular society was helped in an especially effective manner by our Bishops and our priests, yet no record was being kept of the enlistment of Catholics in the Red Cross Society, as Catholics; and the same thing was true concerning the part taken by Catholics in the local branches of the various defense societies, community war chest committees, draft boards, and the many other agencies, national, State, or purely local, which sprang into being prompted by the national desire to make the national effort thoroughly effective once it had been launched —an effort which, in the words of Prime Minister Lloyd George, made the American contribution to the winning of the War "an avalanche."

But all this was not enough. Certainly it was not enough in such an emergency as now confronted the Church, any more than were the ordinary systems and sanctions of society sufficient for the purposes of the government in confronting the menace of war. There was lacking an agency for the prompt, effective *national* coöperation and guidance of all these Catholic individuals, all these Catholic parish and diocesan and national societies—all of which were eagerly straining to do their utmost (and sadly interfering at times with each other's efforts!), so that without unnecessary duplication of work, and overlapping of authority, American Catholics might actively coöperate (and coöperate *as* Catholics) with the various governmental agencies charged with the conduct of the war, and of war relief

and welfare work, and also with other religious and philanthropic and civil organizations. For the Catholics could not and would not forget their duty to God in the doing of their duty to their country. They were members of a Church whose mission it is to profess its Founder. They derived from their Faith the vigor of spirit which animated their patriotism. As citizens, they stepped forward to the call of their country; but as Catholics they must sanctify that work, that service, that devotion, as all other forms of work must be sanctified in order to be acceptable and pleasing to God. The Catholics of the United States owed it to their Church as well as to their country to see to it that their loyalty and their labors should be recognized, counted, and recorded in favor not of themselves as individuals, but of the Catholic Church, so that for all future time all questions as to that loyalty should be answered by works as well as words.

The Underlying Cause of the War

Moreover, there was another great reason why the Catholics should serve their country and its cause recognizably as Catholics.

By 1917 it had become clear that the great war was transcendentally more than political, geographical, or commercial in its origins and its consequences. The whole modern system of civilization had been cast into the melting pot. As the Bishops state in their last Pastoral Letter, it was evident that although the world had made progress in certain respects, it was equally plain that the nature of man was what it had been twenty centuries

ago and that beneath the surface of civilization lay smouldering the passions and jealousies that have driven nations to conflict since the beginning.

Pope Benedict expressed this truth when he pointed to the causes of war, "lack of mutual good-will, contempt for authority, conflict of class with class, and absorption in the pursuit of the perishable goods of this world, with utter disregard of things that are nobler and worthier of human endeavor."

A conception of life which saw in the universe only a mechanical power whose effects are blindly determined through the operation of chemical or mechanical forces had dominated the commonly accepted philosophy and practice of life, and Christianity had been relegated into the hands of a minority that kept alive the sacred flame of spiritual truth but did not prevail in the councils of nations. The only possible conclusion to draw from the materialistic conception of things was that the really decisive factor in human affairs is force. And force is the weapon of self-interest.

"Self-interest was the dominant note of the years immediately preceding the outbreak of the Great War," says Carlton J. H. Hayes, in his "Brief History of the Great War." As he concisely states the case, "in economics and in politics, among individuals, social classes, and nations, flourished a self-interest that tended more and more to degenerate into mere cynical selfishness. Pseudo-scientists there were to justify the tendency as part of an inevitable 'struggle for existence' and to extol it as assuring the 'survival of the fittest!'" As Dr.

Hayes well says, "Those last years before the storm and the hurricane were, indeed, a strange, nightmarish time." The shattering of the unity of Christendom, and, consequently, the halting of the peaceful progress of the transforming spirit of the Christian revelation, had prepared the way for the triumph of international anarchy. It was perfectly apparent to Christian philosophers and thinkers that the world was approaching a cataclysm which should stand forth as one of those great crises that are known in history as the fall of the Roman Empire, the Reformation and the French Revolution. Pope after Pope, especially the great Leo XIII., and Catholic Bishops and writers and preachers throughout the world had uttered vain warnings. As early as 1830 Paul Feval could write: "It is undoubtedly a sorrowful thing to see ancient nations, dazed by mathematics and deceived by protocols, so industriously preparing the great jubilee of universal war; a mingling of millions of men who will massacre one another by unthought-of mechanical inventions.

"This is what comes of wisdom without God. Materialist politics, whose maxim is the one used by despairing power, 'After me the end of the world,' has no expedient left save to drench the frontiers in blood in order to keep its place."

And when this frightful prophecy was realized, and when men and women rallied together, first of all, to overcome the might of the principal aggressor, and, secondly, to reestablish the shattered systems of civilization, it was not only essential, it was inevitable, that

Catholics, holding fast to a Faith that was the spiritual antithesis of the gospel of force and anarchy, should assert themselves collectively and oppose the spiritual power of the Church, in a united manner, to the anarchic spirit of materialism, and should struggle to make the Gospel of Christ the prevailing force in the reconstitution of society.

In short, for all the occasions and purposes of the great crisis, no change in the Catholic teaching or the Catholic system was required; but there was urgently required a development of the system whereby its full potentiality for prompt emergency service, on a scale absolutely unprecedented, could be drawn forth and employed in an unmistakably and positively Catholic manner.

Preliminary Efforts

There were Bishops, wide awake priests, and anxiously thoughtful Catholic laymen (several Catholic editors among them) who clearly perceived the necessity for this new development of the Catholic system so that the new problems might be effectively dealt with. It was one thing to recognize the necessity for such action, however, and quite another and tremendously more difficult thing to devise effective measures for meeting the emergency. The Catholic press reflected the perturbation and uncertainties of this transitional and experimental period, and the whole Catholic body was stirred to its depths by the moving of its own spirit, as that spirit approached a solution of the situation. That solution was, under the providence of God, soon to come,

but meanwhile the general confusion was of such a nature as to impress those who were in a position to be aware of its manifestations with feelings of the deepest anxiety.

During that period of storm and stress there were two great national Catholic organizations which took steps to deal with one most important line of Catholic war activities, namely, welfare work for Catholic soldiers and sailors. These steps were of great value to the general movement for complete and effective Catholic unity of action, though they were experimental and preliminary steps, not final, and not complete.

The two organizations that took the steps referred to were the Knights of Columbus and the Catholic Young Men's Union.

This does not mean that other societies were not active; far from that; but because of the truly national scope and immense power of these two, especially of the Knights of Columbus, they became the natural leaders of the hosts of organized Catholic laymen, and both bodies are singled out for special mention in the Bishops' Pastoral Letter of 1919.

We shall later on come to a consideration of the passage in the Pastoral Letter in which the efforts of the Knights of Columbus and of the Catholic Young Men's Union are definitely recognized by ecclesiastical authority.

The Knights of Columbus

As the war shadow which lay over our country grew darker and ever more threatening the Knights of Columbus grew ever more vigorous and positive in giving proofs of their

Catholic faithfulness to American principles.

The resolution passed by the Board of Directors of the Order, which swung into united formation the nation-wide councils of the Knights one week after the break came with Germany, was as follows:

"The Supreme Board of Directors of the Knights of Columbus, at a meeting held this 14th day of April, 1917, in the City of Washington, realizing that the crisis confronting our country calls for the active coöperation and patriotic zeal of every true citizen, hereby reaffirms the patriotic devotion of four hundred thousand members of this order in this country to our Republic and its laws, and pledges their continued and unconditional support of the President and the Congress of this nation in their determination to protect its honor and its ideal of humanity and right." The President acknowledged this resolution in a note addressed to Supreme Knight James A. Flaherty: "I thank you very warmly for your generous letter of April 17. May I not ask you to convey to the members of your organization my genuine appreciation of this assurance of confidence and support? It is, indeed, most enheartening."

The next step taken by the Knights translated the spirit expressed in the above resolution into terms of practical action when, at the Board of Directors meeting in Detroit on June 24, a vote was passed unanimously ratifying an appeal made to the order by the supreme officers for a million dollar fund to be known as the Knights of Columbus War Camp Fund, and to be expended for religious

and recreational purposes for the benefit of all men in the service. The complete story of this greatest of Catholic fraternal organizations, especially in relation to its work during the war, has been told by the official historians of the order, Maurice Francis Egan and John B. Kennedy, in a work entitled "The Knights of Columbus in Peace and War," to which, for a full account, we must refer our readers. The official approval of the Government for the work of the Knights in the camps is as follows:

Washington, D. C., June 21, 1917.

Mr. James A. Flaherty,
Supreme Knight, Knights of Columbus,
New Haven, Connecticut.

My Dear Mr. Flaherty:

At the meeting of the Commission on Training Camp Activities held June 19 it was unanimously voted to recommend to the Secretary of War the acceptance of the generous proposition of the Knights of Columbus of June 13, in regard to the erection of buildings for social purposes in the army training camps in the United States. Secretary Baker yesterday indicated his agreement with our resolution, and I understand that word has already been sent to the officials of your organization.

May I take this opportunity to express for the Commission on Training Camp Activities our appreciation of this offer by your organization? Many of the training camps will contain from forty to sixty thousand men: indeed, they will be sizable cities in themselves, and

the need for social and relaxational facilities is going to tax the effort of all those of us who are interested in providing a sane, well-rounded life for the men in the camps. May I say, too, that we welcome the strong position which your organization has always taken in regard to the moral hazards surrounding a young man's life, and I am confident that your influence in the camps will add much to their general tone.

We shall be very glad to coöperate with you in every way possible, and we sincerely trust that success will follow your efforts to raise the money necessary to prosecute your work.

Very sincerely yours,

RAYMOND B. FOSDICK,

Chairman.

The Formation of the Council

The preliminary efforts to deal with the problem of Catholic coöperation with our Government in war work made by the Knights of Columbus, and by the Catholic Young Men's Union—the latter organization being particularly active in promoting the idea of more effective union of forces among the Catholic organizations—were an effective part of more comprehensive and authoritative steps which soon were taken, and which brought about an organization greater than either of the two bodies mentioned; an organization that, however, did not interfere with the efforts of these or any other Catholic organizations, but rather gave them all a greater effectiveness than they had possessed, and

which also put behind their work an authority which no single Catholic lay organization could possibly possess. We refer to the National Catholic War Council. How useful the work of the Knights of Columbus and the Catholic Young Men's Union, and other bodies had been in preparing the way for the formation of the Council may be seen by the grateful acknowledgment made by the Hierarchy in the Pastoral Letter issued immediately after the War, in which the spiritual leaders of the Catholic body fully recognized the great value of the war work of the Knights and the Catholic Young Men's Union in the following terms:

"To safeguard the moral and physical welfare of our Catholic soldiers and sailors, organized action was needed. The excellent work already accomplished by the Knights of Columbus pointed the way to further undertaking. The unselfish patriotism with which our various societies combined their forces in the Catholic Young Men's Association, the enthusiasm manifested by the organizations of Catholic women, and the eagerness of our clergy to support the cause of the nation, made it imperative to unify the energies of the whole Catholic body and direct them toward the American purpose. With this end in view, the National Catholic War Council was formed by the Hierarchy. Through the Committee on Special War Activities and the Knights of Columbus Committee on War Activities, the efforts of our people in various lines were coördinated and rendered more effective, both in providing for the spiritual

needs of all Catholics under arms and in winning our country's success. This unified action was worthy of the Catholic name. It was in keeping with the pledge which the Hierarchy had given our government: 'Our people, now as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism and their service new admiration and approval'. (Letter to the President, April 18, 1917)."

That paragraph is this book in a nutshell. The work of the men's organizations, great as it was in itself, was but one step in the direction of unifying and coördinating *all* Catholic activities, and that process led to the National Catholic War Council.

We now turn to the steps immediately leading to this great result.

In the first place, the recognition of the Knights of Columbus by the government as the organization officially authorized to care for the welfare of the Catholic soldiers had caused many other important organizations to wonder how best to proceed in order to do their duty to their enlisted members, and to Catholic soldiers generally, without at the same time unduly submerging their own corporate identity and natural ambitions with those of the officially favored body.

These organizations had been flooding Washington with inquiries, suggestions, and offers of service. The very ardor of the patriotism of these societies, their eagerness of effort, their resourcefulness and vigor, were embarrassing

to the government, and, for a time, hampered rather than promoted the Catholic contribution to the national war work. So many zealous and patriotic individuals were besieging the government offices with plans and projects that the government, not knowing which individuals, or which societies, were officially representative of the Church, hesitated to deal with any, except in the specific instance of welfare work in the camps, which, as we have seen, had been assigned to the Knights of Columbus.

But there were many other and most important things to be considered and dealt with in a Catholic manner. There were, for example, the problems that clustered about the spiritual, as distinct from the physical or intellectual interests of the soldiers: for this was the very soul of Catholic war work. For every Catholic in the country felt it to be a matter of urgent necessity, first of all, to devise ways and means of ministering to the purely religious necessities of Catholic soldiers and sailors, through Catholic channels and in a Catholic manner.

Huge as was the recognized importance of recreational work in the great camps springing up throughout the land and overseas; unquestionable as was the need for safeguarding the health and mental stability of the soldiers and sailors, still more was it essential, much more was it a matter of paramount importance, a pressing duty upon the leaders of the Catholic body, to safeguard the immortal souls of the gallant youths who went forth to battle for their country. Catholic chaplains for the

army and navy, Catholic chaplains in sufficient numbers and adequately equipped to carry on their sacred work—this was the crux of the Catholic problem, this was the work which above all other types of work was the first and foremost.

Hence, the importance of the Chaplains' Aid Association, which had already been founded by Rev. John J. Burke, C.S.P., in New York, under the patronage of Cardinal Farley, with chapters covering the country from the Atlantic to the Pacific—the first national organization perfected by the Catholics for war activities. The introductory paragraph of the first number of the bulletin issued by the Chaplains' Aid Association well expressed its aim and purpose:

"The welfare of the American soldier and sailor who today are giving all to the service of our country is a matter of deep concern for every American. Many societies are engaged in caring for their physical welfare and are doing laudable and effective work. Their spiritual welfare must be cared for. Unless the soldier keeps himself morally and spiritually fit he will be of no use to his country. Even from the viewpoint of this world alone, then, it is imperative that we care for the spiritual well-being of our troops. And when we consider the dignity of man and his eternal destiny that duty is burdened with an added eternal meaning. Every religious body has undertaken zealously the spiritual care of their members serving in the army and navy. The Catholics of America are second to none."

We shall come later on to a fuller consideration of the work of the Chaplains' Aid Association and of the work of the priests on the battlefields, in the camps, and on the ships at sea under the successful and memorable leadership of Archbishop Hayes; suffice it now to say that even in the midst of the strenuous work of organizing and directing the work of the Chaplains' Aid Association, Father Burke never for a moment lost sight of the greater task which he saw to be absolutely essential—the work of perfecting an authoritative central mechanism through which all types and phases of Catholic war activities might be guided and efficiently coördinated.

For Father Burke was closely in touch from the beginning with the whole situation in all its complexity, and its strenuousness of action, as it displayed itself in the nation's center and capital, Washington, D. C., to which radiated all the lines of all activities, and of all war problems, good, bad, or indifferent. With Rev. William J. Kerby, of the Catholic University, and Rev. Lewis J. O'Hern, C.S.P., who had been designated by the Hierarchy as an official representative in caring for Catholic soldiers, Father Burke closely studied the bewildering and ever-changing complexities and perplexities of the Washington situation, and perceived that in addition to the all-important subject of the chaplains, there was a congeries of Catholic problems which could in no wise be satisfactorily solved unless there was a recognized, authoritative Catholic center of representation and of action.

There was no authorized center, always and zealously at work, to which the government officials could turn for information and assistance in answering the flood of appeals and inquiries pouring in from Catholic societies and individuals, not only throughout our own country but from abroad.

The necessity for new legislation in connection with the chaplain question—providing for the exemption of priests and of students for the priesthood from military service—was a matter of the greatest importance. Though many high officials could not always understand the Catholic point of view, the highest representatives of the government were anxious to do justice to Catholics, and were ready to deal with duly accredited representatives of the Church and thus get the confusing situation reduced to order so that it might be dealt with fairly and effectively.

What then was to be done?

With this problem Father Burke went to Cardinal Gibbons and laid before him the programme that might lead to its solution, namely, the calling of a general meeting of all Catholic societies and interests for the purpose of working out the harmonious and effective course of unifying Catholic war work.

Cardinal Gibbons requested Father Burke to present his idea to Cardinals O'Connell and Farley, and if all concurred to proceed to act. All three Cardinals agreed to the programme, and as a result and by their authority the following letters and statement were issued early in July, 1917. The first letter was

addressed to the Archbishops and Bishops of the country:

Dear and Right Reverend Bishop:

The spiritual care of the Catholic soldier and sailor is a problem vitally important at this moment to the entire Catholic body, clergy and laity, of our country. The right solution of it demands that the entire Catholic body know the extent and the difficulties of the problem; and, in order that we may work as one, that we all meet together in representative assembly to discuss both policy and method. Strength lies only in unity.

Those who have been working nationally on the problem, Mr. Charles P. Neill, of the Government Commission on Training Camp Activities; Rev. Lewis J. O'Hern, C.S.P., official representative of the Catholic Hierarchy in matters that concern the spiritual welfare of our soldiers; Doctor William J. Kerby, of the Catholic University, and the undersigned, submitted the matter to their Eminences James Cardinal Gibbons of Baltimore, John Cardinal Farley of New York, William Cardinal O'Connell of Boston, and under their authority and direction have arranged for a meeting to be held in Washington, D. C., at an early date which will soon be definitely arranged.

This meeting is to include representatives of all the Ordinaries of the United States; of all the Catholic societies and of the Catholic press.

We respectfully ask you to join us in this work and to appoint at once one cleric and one

layman as your representatives at this national meeting. Kindly send the names of the appointees to the undersigned at 120 West 60th Street, New York. Separate notices will be sent to the Catholic societies.

We are enclosing a general draft of the purpose and programme of the meeting.

Thanking you for your coöperation, we remain,

Most respectfully yours,
JOHN J. BURKE, C.S.P.

The second letter was addressed to the officers of all Catholic societies of laymen of a national character, and to the officials of the Catholic press:

By the authority and under the direction of their Eminences, James Cardinal Gibbons, John Cardinal Farley and William Cardinal O'Connell, a meeting will be held in Washington, D. C., on August 11th and 12th at the Catholic University, which will represent the Catholic Hierarchy, the Catholic clergy and the Catholic lay body of the entire country.

The purpose of this meeting is to have all our Catholic societies gather together and view as a whole the great problem of the care of our Catholic soldiers and sailors, which the war has placed upon our hands. Measures have already been initiated to meet this problem effectively, and in the support and completion of these measures all the Catholics of the country and all Catholic societies must stand as one body doing their best for the common cause. The work is not the work of one man, nor of one society, but of every

Catholic and of every Catholic society in the United States.

To decide how this can best be accomplished, how orderly coöperation and living unity may be established; to effect something of a permanent organization that will ensure such unity during the duration of the war, will be the purpose of this meeting.

Every Ordinary of the country will send two representatives, one cleric, the other lay. Your Association is asked to send at least two representatives, or more if it desires to do so. We would be grateful if you would forward as soon as possible, to the undersigned the names of your official representatives and furnish the same with official credentials when they go to Washington.

The headquarters of the meeting in Washington is the Catholic University.

Thanking you for your coöperation in this most pressing and important work, I remain,

Faithfully yours,

John J. Burke, C.S.P.

The statement issued at the same time for the fuller information of those invited to the meeting ran as follows:

"The entry of our country into the great war in Europe has created duties, obligations and problems for the Catholic body in the United States which are both novel and extraordinary. Hundreds of thousands of our Catholic young men are or soon will be enlisted in our army and navy. That fact means changed conditions in the lives of Catholic youths of our country, conditions

which will indeed affect the life of the entire Catholic body. It is not too much to say that the future of the Church in this country depends in great measure on how we meet the problems and the needs now presented to us. We must take them up as one body and solve them with one mind and one heart. For the problem is a national, not a local one. Its efficient solution demands intelligent coöperation, a united effort, a standardized method of operations. Our resources are great, our societies many, capable and zealous. We must not work at cross purposes nor overlap one another's work. Through ignorance of what other individuals or societies among ourselves are doing we will forfeit just so much of the salutary work we would otherwise do.

"It is a time when we should 'get together' as speedily as possible; learn, if we do not know already, the problems and the needs we must meet, the common policy we ought to pursue, and how, working with one another, we can best meet them. Generous coöperation is the only road to a right solution.

"An assembly in which every diocese of our country and every Catholic society and interest of importance is represented will be the best, and we think the only way, by which we may all gain a knowledge of those problems, apportion the handling of needs so that they may be adequately met and thus learn what each one is willing to do and able to do, and give such support and coöperation to one another as will make that coöperation thorough and effective.

"The spiritual and moral welfare of the

Catholic soldiers is in our hands. In every camp established or to be established by the government we must build a recreation hall that will give to the soldiers the opportunity of fulfilling their religious obligations and of enjoying such healthy recreation as will help them to forego evil company and sinful occasions. These halls must be well built, so that they may be used in winter as in summer. In many camps more than one will be required. These halls must be well furnished and equipped. Priests—outside of the regular army chaplain—will have to be provided and supported that they may minister to the soldiers.

"Some of the new camps will number 40,000 men; of these 15,000 will be Catholics. How are all of them to have the opportunity of assisting at Mass on Sundays?

"The salaries of those assisting priests must be furnished, for the dioceses are as a rule too poor to provide it.

"The spiritual work of the priests must receive the assistance of the laity—local committees who will assist in providing suitable recreation, bringing something of the home life into the lives of those who have been for the time deprived of it.

"The halls must be furnished with suitable means of recreation.

"The chapels should be furnished with all the necessities for divine service. Literature —prayer books, catechisms, devotional articles—must also be provided.

"Post libraries of good books should be furnished.

"All this must be done to anticipate, to provide for the moral and spiritual care of 1,000-000 men in which there will be at least 300,000 Catholics.

"Every diocese and every Catholic society of our country should have full knowledge of, and should have its part and its voice in meeting and solving, these vast problems that are the common problem of all.

"How shall we best direct our resources? How can each one of us, individually, and as a society unit, best help the common cause? What is to be our common Catholic policy in coöperating, in working with non-Catholic bodies for the national welfare, the promotion of which is the common cause of all?

"That we may have intelligent and thoughtful expression and secure unity of operation and policy in these problems, it has been decided under the approval and direction of their Eminences, James Cardinal Gibbons, John Cardinal Farley, William Cardinal O'Connell, to call a national meeting of Catholics. At this meeting an official representative of every diocese of the United States and an official representative of every Catholic society of laymen and lay women and of the more important of our Catholic publications will be asked to be present.

"A programme of the questions and the problems such as this letter outlines will be presented to this assembly and it will take such definite action as will insure united and efficient action by the Catholic body in this hour when God asks every one of us to do his best for Church and for country.

"You are respectfully requested to send an official representative to this meeting. Would you kindly let us know as soon as possible the full name of the person whom you have so appointed?"

An Epochal Catholic Gathering

There were present at this most important conference on August 11 and 12, 1917, at the Catholic University in Washington, D. C., the official representatives both clerical and lay from sixty-eight of the dioceses, appointed officially by the Ordinaries of these dioceses, representatives of twenty-seven national Catholic organizations appointed by their governing boards, and the members of the Catholic Press Association, a body in which most of the Catholic magazines and newspapers were affiliated. The total number of delegates was one hundred and fifteen.

Immediately upon assembling the Convention elected the Rev. John J. Burke, C.S.P., as permanent chairman.

The atmosphere of the convention was heavily charged with elements for which the term discordant is too strong, but which may perhaps be described as elements of misunderstanding, of contending corporate ambitions, of cross-purposes, and, in particular, a confused and in some instances an erroneous consciousness of the purposes of the convention and of the necessities of the situation. There was no difference of opinion as to the central motive of Catholic action, namely, the imperative duty of supporting the government and of caring for the spiritual welfare of Catholic

soldiers and sailors. It was a question of the proper method.

Despite the contrary opinion held by so many non-Catholics, the fact remains that there are no more convinced and at times stubborn individualists than Catholics. The idea that they comprise a vast, compact organization, which can be set in motion at a touch from authority, the impulsion of the central will operating efficiently and immediately through the Bishops and the priests, is true only and solely in purely spiritual matters—in the region of the defined dogmas of the Faith. In all other concerns, and in all questions of method, Catholics, and in particular the Catholics of the United States, constitute a very large aggregation of separate schools of thought and types of action. This society or that order has its own particular way of doing things, almost sacrosanct to its members by tradition and long usage. This diocese or that other one is dominated by a particular spirit or policy. And it is the strength and the glory of the Catholic Church that this should be so; for this is a marvelous and a most inspiring demonstration of true liberty, and of quintessential democracy. Once the fundamental and irrevocable principles and laws established by the Founder of the Church Himself, and by that Church administered under His authority, have been accepted, there remains, practically speaking, no limit to the diversity of opinions regarding the best ways of putting these principles and laws into action; and the whole history of the Catholic Church for two thousand years is a history of

its development through the actions and interactions and reactions of different schools of thought and systems of procedure.

But when all controversies have run their course, and the contending schools have advanced fully and freely their honest differencies of opinion, there remains the final criterion—Episcopal authority. Christ placed His Church in the hands of His Apostles, and the Bishops of today are the direct and absolute inheritors of their authority. Orders and societies and congregations, and schools of thought, and the ways and means of practical work may come and go, change, and give way to others, but the Bishops remain.

The issue, or, rather the many rather confused and uncertain issues, at the convention at the Catholic University had nothing to do, of course, with questions concerning any controversy as to episcopal authority. Nevertheless, episcopal authority and direction supplied the only possible and permanent basis for unified Catholic war activities, and the recognition of this fact pointed the way to the solution of the conflicting claims and natural rivalries of powerful societies and individuals, all anxious to do their utmost for God and country, but as yet acting without definite and clear-cut plans, and sadly interfering not only with each other but with the prospects for successful Catholic coöperation.

It was in the midst of this medley of cross-purpose, this at times rather stormy atmosphere of uncertainty, rivalries, and doubts that the chairman of the convention took the floor and delivered an address which

cleared the atmosphere, clarified the issues, and presented a definite and positive programme. For all movements, great or small, have individual protagonists; apostles in whom the chief force of the movement concentrates and manifests; and the movement for the national coördination and effective Episcopal direction of the Catholic war effort undoubtedly found its chief leader in the person of the Reverend John J. Burke, C.S.P., the Editor of the *Catholic World*.

CHAPTER VII

THE MIND OF THE COUNCIL

THE speech of Father Burke was as follows:

We have met here as American Catholics. Our country is engaged in a great war, in which the principles of that democracy upon which she is founded are questioned and endangered. The entry of our country into the war has presented a challenge to the Catholic Church of America more serious than she has ever known in her history. If we fail to meet it, the progress of the Church will be fatally affected for the next quarter of a century. If we meet it to the full, the most glorious pages of her history in this land are about to be written.

In the large and most vitally important sense that challenge voices itself as follows: We have constantly and rightly maintained that the basis of a nation's life is spiritual; that our Catholic faith, because it is the teaching of God and of His beloved Son, Jesus Christ, is the only key that opens to man's vision the right principles of that national life, and to his heart the inspiration that yields fidelity, hope and loyalty. Of Catholicism patriots are born. Catholicism has long since solved the problem of authority and individual liberty, showing against license that liberty is impossible without law, and against tyranny that authority is impossible without freedom.

We have long claimed that our democracy of America cannot guarantee its free, continued existence unless the life of its people is sustained by this Catholic truth—that every individual treasures it as his free and glorious duty to respect authority, to honor the law, to love his country as he loves himself.

Our country is today testing her children by the stern and acid test of war. She is appealing to them as her saviors; she is asking her sons to go forth to the field of battle for her sake and be willing there to lay down their lives for her salvation. She is asking her daughters, the mothers and the young women, to resign their claim to the children, to the brothers they love best, that she herself may live. Since the soul is more than the body, since physical victory is meaningless without the vision of spiritual freedom, of social justice and right and peace to which it will lead, America today, even though she may not in any full sense realize it, asks for a savior that will give her the security in eternal truth of that democracy which she seeks to make safe in this world of men and nations.

This savior can speak with success only in language sympathetic with her determination, her hopes, her life. If her searching eyes see the whole body of American Catholics reflecting clearly the truths that our Church teaches, if to a man they are unreservedly, without restriction of any kind, devoted to her welfare; with singleness of purpose not only willing but eager to sacrifice every interest and every possession that she may live, then their deeds

will prove the justice of her divine claims and America's children will recognize the Church as the teacher that is of God. This lesson must be brought home and can only be brought home in terms of practical, sensible action. Patriotic as each one of us undoubtedly is, we must realize that as a body we are made one not only by our Faith, but also by the national danger and the national need. It is a national problem that confronts us. We, in consequence, must learn to think nationally. We need not forget—for limitation is a necessary element of strength—but we must rise above, in thought and in action, the parish, the diocese, the particular society to which we belong.

The individual, the parish, the society, the diocese, must emphasize and sacrifice itself unto that larger Catholic unity of which each is a reflection and from which each borrows its title. That Catholic unity must in turn be employed in the solution of the national problems, in the support of those agencies which the government has chosen for their supervision, and in the comprehensive care, immediate and thorough supervision of the spiritual welfare of every one of our children. If to this first and most vital challenge such an answer is given by us as a Catholic body, then we need have no fear, but may rest assured that the present opportunity will yield great glory to God, and great spiritual rebirth among not only our own, but many thousands more of our fellow citizens, and that peace with victory will crown our country's cause.

Care of Soldiers and Sailors

The second challenge, an integral part of the first, which the entry of America into the war has presented to the Catholic body, is the spiritual care of our Catholic soldiers and sailors. To realize what this challenge means, we must be able to view the problem as a whole. In what is known as the regular army there are, I think it is safe to say, over one hundred thousand Catholics. Catholic chaplains, it is true, have been appointed for the care of these troops. It is equally certain that the number of chaplains has not been sufficient, that oftentimes thousands of these men are left without any immediate spiritual ministration. Even this one phase of the problem might well excite the interest, the zeal and the attention of the Catholics of the United States. In the volunteer army that has been recruited for the past five months, in the officers' camps, in the State militia, thousands more of our men have been under military training, some for weeks, some for months. In the great selective army which is now being raised by the national draft, thousands more of our young men will be called to the service of their country. How many thousands it is not possible to state definitely—but I think we may say without fear of contradiction that four hundred thousand of our young Catholic men will by the fall have entered into the service of either the army or navy.[1] To any one who has consid-

[1]As a matter of fact, it is practically certain that one million Catholics were mustered into the service.

ered the problem thoughtfully, who has drawn upon his knowledge of military life, the problem must be staggering. At least four hundred thousand Catholics will go out from their homes into entirely novel surroundings. They will be deprived of those home and social influences that are in some ways the most potent bulwarks of morality. They will inevitably mix with comrades who profess a different faith, and in many cases no faith at all. They will be deprived of the immediate pastoral care of the parish priest and of the immediate ministration of parochial life. They will be thrown into an atmosphere where high standards of morality are very rare, where license and moral lawlessness are often looked upon as its particular privilege. The thought that this vast army of Catholics, in many ways the flower of our manhood, will be placed in this environment during years when character is being moulded, should move every one of us to work and so to coöperate that they may be able to weather the storm unharmed.

In every one of the camps established by the government there should be not one but a number of recreation halls, which should also serve as a place where Mass is offered on Sunday. It has been unfortunately true that our Catholic soldiers have been left unattended and uncared for. Camps have been established in different localities and no priest has been present on Sunday or any other day to give these men the spiritual ministration which is their only food of life. We must always remember that it is the Mass that

matters—that no Catholic is morally good for any length of time unless he is faithful at Mass, unless he is faithful in the reception of the sacraments. I could name camps which have either been without spiritual administration altogether or where it has been impossible for the one priest in attendance even to begin to care for the number of Catholics therein. I will not mention them because blame might be placed upon parishes and dioceses that are really in no way to blame. But the first and most important problem that faces us is that at every camp, even before the soldiers are there, a recreation hall, or a number of recreation halls, sufficient to accommodate all the Catholic men, to give them the opportunity of assisting at Mass and approaching the sacraments, should be erected. We should not wait until we hear that there are two or three Y. M. C. A. buildings in active service before we begin our work. Our apostolic zeal should spring from the love of God and not from any sense of rivalry. It should not need the example of others to give us foresight and achievement. I know of one camp that has over three thousand soldiers where there is no accommodation for the celebration of Mass, and yet in this same camp there are three Y. M. C. A. buildings well equipped and doing splendid work in serving all the men.

Recreation Halls

Many of the new cantonments to be established by the government will billet sixty thousand men. Of these at least twenty

thousand will be Catholics. The necessity of a number of halls is at once apparent. The problem of accommodating twenty thousand men on one Sunday morning at Mass means, even if the hall could seat two thousand, at least ten Masses and at least five priests. All of these halls should be well built. They should be built not only for summer and mild weather, but suitable also for winter, so well built that the men could be comfortable and warm on the coldest winter night. They are regarded as recreation halls, and they should be in the true sense places where men may find entertainment. They should have a large reading room with desks, be attended by a secretary—a man well versed in such information as the soldier required—be equipped with a moving picture apparatus, games of different kinds, and all that goes to make up a rest and recreation place inviting to the soldier. Every one of these halls ought to be equipped with a library that should embrace Catholic books of instruction, of apologetics that answer the ordinary difficulties of the non-Catholic, books that instruct him in the history of the Church and of her heroes, books, also, not necessarily Catholic but of a wholesome and healthy character, that will satisfy the appetite for romance and adventurous reading so common among soldiers.

"Extern" Chaplains Needed

The United States government, while it has given us a just proportion of the chaplains for the new army, does not make any special provision that these chaplains be appointed to

regular regiments that are preëminently Catholic, and therefore in most need of a Catholic chaplain. Consequently it will be found that in these great camps great numbers of Catholics will be without their own official chaplain. Moreover, even where there are in these great cantonments some Catholic chaplains, these chaplains alone will be unable to attend fully to the spiritual care of the Catholic soldiers. Hence the necessity of securing the aid of what I might call "extern" chaplains, priests in no way connected with the government service who would live near a camp, be ready to celebrate Mass on Sunday, to hear confessions and under the direction of the senior official Catholic chaplain help in the spiritual care of the soldiers. To supply such Catholic priests will be the generous work of the Bishops and the religious orders of the country. Plans ought now to be made as to how many of these priests will be required so that the dioceses and the religious orders may be asked how many they can send, and for how long. Moreover, the salaries of these priests ought to be paid out of some common fund. They should not be asked to work for nothing. A house must be provided for them and also the moneys that inevitably are demanded for such special work.

A Problem for the Whole Catholic Body

Letters have reached me from many Bishops stating that the situation in their dioceses at present has passed beyond their control. They have not the priests necessary to attend to the soldiers under their jurisdiction, and they

have begged that additional priests be sent in order that these souls may not be left too long without the administration of the sacraments, or perhaps lost to the Faith altogether. You will see at once that this is a problem not for a particular diocese but for the whole country. Every parish and every diocese in the country has been affected by the going forth of these men. No lay Catholic, no priest, no Bishop, can say that the problem is not his own. The problem belongs to us all. The problem of one is of all, and it will not be solved unless we recognize that we are the common stewards, and here unite heart and soul in meeting and solving it. South Carolina may speak to New York and say, "I have your children here; help me to care for them." Texas may speak to Massachusetts and say, "Your soldiers are here; without your help they will be lost." Georgia may speak to Minnesota and say, "Your sons are in my care, but the task is too great; help me to meet it." The members of one Catholic society may be in the same regiment as those of another Catholic society. It is therefore a task that belongs to no one in particular because it belongs to all. . . .

It has been said that one million dollars would be sufficient to meet the problem. The figures are absolutely inadequate. They are born of the shortsightedness that fears we could not raise more. If we are to meet these problems successfully it will require a sum of money nearer to five millions[1] than to one.

[1]The work in the event required nearly fifty millions.

It is well that we should realize in a very practical way, first, that such a sum will be raised only by applying to the whole Catholic body of the country; secondly, that when raised it will be a fund that will belong to the whole Catholic body, and, thirdly, that the immediate work of every Catholic society, the most practical help that it can give in the successful meeting of the present problems, is to bend all its energies towards the successful raising of such a fund. It will be necessary not only in the immediate care of our soldiers at home, but in the care of our soldiers now in France, and of the hundreds of thousands that will eventually go there. We should have now a house, a Catholic rest and recreation house, as near the lines in France as possible, where the spiritual needs of both our chaplains and soldiers will be known and adequately met. That house should be an intelligence bureau, keeping the Catholics of this country in touch with the needs in France, a bureau of information where Catholics might write for word of son or brother or husband. There should be one of this kind even at the present moment, cared for by a priest with an intelligent and energetic secretary at his service. As the war goes on and the number of our troops increase, there will be need of more houses of this character. . .

Another great problem which we have not begun to handle is that of caring for our soldiers and sailors who are traveling from place to place and who have to stop over night at a city in which they are strangers, who reach the city late at night and know not

where they may find respectable lodgings. We might well coöperate in this work with the Travelers' Aid Society; but, whatever we do, we should have our local committees at every railway station, watching for soldier or sailor and unobtrusively seeing to it that he is furnished with suitable lodging for the time he must remain in that city. In many cases our young men have been misinformed and misled by vicious people and, unfortunately, have frequently taken their first step on the road to moral ruin. This work could be done by particular societies. Its necessity will become even greater when the men of the new selected army are ordered to report. An allied work that rests upon us is for the Catholic societies of the city that is a railway centre and that is nearest to any military or marine camp to see to it that the forces of vice and immorality are aggressively fought by every instrument within their power and forced to close the lawless saloon, the disorderly house, the theatre and the cheap show place that violates the law.

Safeguarding Young Women

One special element in the present military situation creates a pressing and important problem for us, and that is the safeguarding of the young women living at home in towns where soldiers are located. The same rules ought to apply in the association of young women with soldiers as apply in all well-ordered Catholic homes. The American girl resents chaperonage. The conventionalities accepted by our mothers have in great part

been repudiated by the present generation. Therefore the greater need of watchfulness and insistence upon such proprieties of conduct as will close the way to temptation. This is a problem that must be taken up at once by our Catholic associations of women. In handling it thoroughly and energetically they will do much towards preserving for present and future generations the high standards of Catholic morality. I beseech you not to underrate the gravity of this problem.

Still another problem that faces us is the compilation of a faithful and complete index of the Catholics who are serving in the regular, the volunteer, the selected armies of the United States and in the navy. Such statistics are necessary, first because the apportionment of chaplains ought to be based on the actual number of a particular belief who are serving in the army and navy. Chaplains are appointed for the accommodation of the men in actual service. They should not be appointed, as now, on a basis of the general number of each and every creed in the total polationup of the country. But any other basis is at the present time impossible, for no religious statistics of our army and navy are obtainable. We are but guessing more or less accurately. We have no sure figures on which to appeal to the Secretary of War. Secondly, such statistics are invaluable as a record of what Catholics are doing for the service of our country. Not that we wish to compare in any invidious way our service with those of the men of other creeds, but we are proud of what our own will do, and conscious that it

will be for all time the effective answer to the bigots' charge that American Catholics are not patriotic. . . .

Outside the divine help of the sacraments, the personal aid of the priest in preaching and in personal advice, it is necessary to use to its utmost the power of the press. Certainly it is used to its fullest in every possible way and every available channel by the non-Catholic bodies. Already influences hostile to the Catholic Church have circulated their reading matter freely among soldiers and sailors. Thousands of our young men will hear difficulties urged with some show of learning, with a quotation of chapter and verse, which they never heard before. They will hear theories of morality, of the fundamental questions of family and social life put forth which would mean the overturning of all that is Christian. We know well what this means in the ordinary course of normal life. In army life it will become accentuated both because there will be a wide indiscriminate distribution of all kinds of reading matter, every society and publication will be willing to give freely, and also the men will have much leisure time and they who read but little will now read much. We must energetically take up the warfare of the press. Every soldier and sailor should be provided with a prayer book. We should be in a position to give to every soldier and sailor a small copy of the New Testament. Steps are now being taken to issue in America a small pocket edition of the New Testament. The burden of its publication should command the interest and receive the help of all. Small,

handy tracts on popular subjects of religious and moral discussion should be printed by the hundreds of thousands and distributed in all our camps. Larger books on Catholic history, secular and ecclesiastical; on the explanation and defense of Catholic teaching; on the right interpretation and application of social and economic principles, should be found in every Catholic recreation hall. In the same libraries should be included not only the novels, essays and miscellaneous books written by Catholics, but also by non-Catholics that are healthy and wholesome.

Too much in an intellectual or even a spiritual way must not be asked of our soldiers. They have not entered the religious but the military life. Practical idealism, not the way of the counsels, should be preached to them. A camp library should be one wherein the average man finds books that will attract him.

The American Library Association has asked us to designate books for camp libraries and this opens to us an opportunity to get worthy, instructive and entertaining volumes before the soldiers.

Dependent Families

Another problem that faces us as Catholics is the care of the families who are deprived of much of their support by the men who have gone to war. This is a practical problem—a problem for such a society as that of St. Vincent de Paul.

Thoroughness, promptness, foresight, should characterize us. And to possess these fully means that we also give thought to the prob-

lem that will face us if this war continues; if our soldiers, as seems now most likely, go in great numbers into actual fighting. The list of casualties will be great. We should make provision; we should do our share in the care of those who will return wounded and half helpless, and think out now how they can best be aided. We should be prepared. We should meet the problem and not wait until the problem meets us. . . .

I know that certain steps have been taken that will prove effective. But that future tense ought to be a present one. We have met here as one body, as Catholics eager and determined to take up these problems and solve them—not by words, but by deeds. We have met here as one body—as Americans—to give our hearts and our hands to the one national cause now most dear to every one of us, to join in every national movement with entire heart and soul.

Efficacious Unity of Action

Out of our meeting must come unity of action. I care not what it costs. It must come. Our different societies, with their different aims and purposes, their particular ambitions and aspirations, must understand that great as they are, they are all much smaller than Catholic unity. They may all keep their social organization, which is their strength, and yet labor together, not for their own glory, not to increase their membership, not to add to their public standing, but for the glory of the Catholic cause.

The situation and the problems we face are

special, unusual and abnormal; therefore, it is necessary to meet them in a special way. They necessitate a special organization that will harmonize and nationalize the entire work of the Catholic body. We must perfect here such an organization, founded, I believe, through diocesan committees, upon the authority of the Bishops, who are the pastors of every diocese, these councils forming a national board that in turn works through a practically efficient executive committee, thus offering a common and national solution of the common problems.

It is useless to talk of an academic or a paper unity. That unity must be sensible, visible, practical, efficacious; that unity must be directed towards two great objectives—the raising of this large fund of millions of dollars, which will be necessary if our task is to be successfully done, and the practical formation of a special organization that will include and give full play to every particular organization. We have met here, representatives, priests, laymen and laywomen—the spokesmen of the millions of Catholics. We will never so meet again. The hour for absolute unselfishness, for the perfect manifestation of the Catholic spirit, has come. God has given us the opportunity and the responsibility. Is it too much to say, thinking of the awful moral tragedy the war may bring even to the victors—is it too much to say that we have in our hands here the progress or the decline of our Catholic people for the next quarter century? Only by the perfect manifestation of that Catholic spirit will we be

able to say, at the end of our deliberations here, to our Blessed Lord Who has placed the responsibility upon us, "We have finished the task which Thou gavest us to do."

CHAPTER VIII

THE ORGANIZING OF THE COUNCIL

FATHER BURKE'S speech became the keynote of the convention. He had summed up the needs of the moment; he had given the gathering its particular purpose. That a national Catholic organization was absolutely necessary became more and more apparent as the delegates one by one arose and added facts and figures to the general statement of the situation which the chairman had given, and these justified his demand for speedy and effective action.

A committee on resolutions was, at the request of the convention, appointed by the chair. The committee consisted of the following:

Right Reverend Monsignor M. J. Splaine, Boston; Reverend William J. Kerby, Washington; Reverend P. P. Crane, St. Louis; Mr. John Whalen, New York; Mr. P. H. Callahan, Louisville; Mr. J. Spalding, Atlanta; Dr. J. H. Lyons, Seattle; Mr. Robert Biggs, Baltimore; and Mr. M. J. Slattery, Philadelphia.

It was in this committee that the labor of shaping the principles and motives of the convention into a practical plan of action was accomplished. The obligation was placed by the convention upon this committee that they should offer no report to the general convention save one that was unanimous in their own body. The committee's unanimous re-

port to the convention embraced three cardinal points: First, that all Catholic war activities should be unified and coördinated for greater efficiency; secondly, that local boards should be established in the various dioceses; and, thirdly, that the Knights of Columbus should be recognized as the body representing the Church in the recreational welfare of the soldiers in the camps.

The text of the resolutions passed at this historic and foundational meeting of the Catholics of the United States—every resolution, be it added, being passed unanimously, is as follows:

"*Resolved*, That it is the unanimous opinion of this convention that the Catholics of the United States should devote their united energies to promote the spiritual and material welfare of the United States troops during the war, wherever they may be, at home or abroad, and should create a national organization to study, coördinate, unify and put in operation all Catholic activities incidental to the war.

"*Resolved*, That in order to effect this national coördination, a committee of seven be appointed by the chairman of this convention to devise a plan of organizing, throughout the United States, a national body to be called The National Catholic War Council. We suggest that this council be made up of local councils in each diocese, to consist of the ordinary of the diocese and the two delegates to this convention and such others as the ordinary may designate; a National Council, composed of members from all the dioceses in the United States appointed by the

ordinaries; and an executive committee of one delegate from each Archdiocese to be appointed by the Archbishop; that this organization be completed and put in operation without further report to this convention and that the executive committee be authorized to collect such funds as may be necessary for the above-mentioned purposes.

"*Resolved*, That this convention most heartily commends the excellent work which the Knights of Columbus have undertaken in cooperating with the Government of the United States in meeting the moral problems which have arisen and will arise out of the war, and it is the opinion of this convention that the Knights of Columbus should be recognized as the representative Catholic body for the special work they have undertaken.

"*Resolved*, That we pledge our best efforts to safeguard the moral and spiritual welfare of our Catholic young men called to the service of our country; that we hold ourselves in readiness to coöperate in this work under the direction of our spiritual leaders the Bishops; that we hereby record our hearty approbation of the admirable regulations made by our War and Navy departments looking to the safeguarding of our camps and cantonments and military and naval establishments from the moral dangers incident to camp life; that our most earnest efforts and sincere prayers are with our President and the authorities of our country for the triumph of our cause and complete success in the struggle in which we are engaged."

The Officers of the Council

The first president of the National Catholic War Council was Reverend John J. Burke, C.S.P.; the secretary was Mr. Robert Biggs of Baltimore, and the treasurer Mr. John G. Agar of New York. The chairman of the Committee on Chaplains was Right Reverend Monsignor M. J. Lavelle of New York; the Committee on Legislation and By-laws, Right Reverend Monsignor Edward Kelly of Chicago; of Finance, Mr. John G. Agar; Historical Records of Catholic War Activities, Right Reverend Monsignor H. T. Drumgoole, Philadelphia; Recreation and Rest Halls, Mr. Charles I. Denechaud of New Orleans; Women's Organization, Right Reverend Monsignor M. J. Splaine of Boston.

Coöperation with Other Agencies

The President of the National Catholic War Council from the first days of the organization labored to bring about effective coöperation with all other national organizations, irrespective of the religious or non-religious character of such organizations, in aiding the government to win the war and to cope with the social problems created by the war. In the official handbook of the National Catholic War Council nearly half the text of its one hundred and twelve pages is given to a full description of all the non-Catholic agencies with which the War Council linked up its own work wherever possible, and which it recommended to the good will and practical support of American Catholics. The Handbook was

published after the reorganization of the first Catholic War Council, but it covers the field opened up by the first Council as well as that in which the Council as it finally evolved carried on its memorable work. The Handbook describes this work as follows:

"Individual coöperation has been accepted by the government whenever it has been found valuable. But it is the coöperation of organized bodies in the land which is best suited for the work the government has outlined as its support. The government has called first for coöperation with regard to the national needs of the different churches of the land. The situation in camp, in city, and in the army which has presented so many problems requiring good will and amicable consultation by representatives of the different churches, makes such coöperation imperative. Standing fully erect on the God-given platform of his divine faith, the Catholic not only may, but should coöperate in these great civic and patriotic measures which are common to us all as citizens. No one will deny that the most highly centralized religious body in the world as well as in every nation is the Catholic Church. With its perfect system of jurisdiction it is one of the most vital factors in the nation's life whether in time of war or in time of peace. The Catholic Church stands as the most stable moral force within the nation. Its moral principles are fundamental to every Christian problem which arises, and its federated responsibility renders it one of the efficacious means of coöperation with the

definite program of war work which the government has outlined.

"The different Protestant denominations have organized for war purposes under the title 'The General War-time Commission of the Federal Churches of Christ in America:' the Jews, orthodox and reformed, under 'The Jewish Welfare Board of the United States Army and Navy.' The National organization for the war work of the Catholic Church is the 'National Catholic War Council.' All of these are asked to coöperate with governmental agencies on war work. The problems of the government are in many cases common to all and only a common understanding can contribute to national well-being. It is our duty to manifest a spirit of coöperation in national and in local problems. And it is our duty also to coöperate with all the agencies of national war work that the government has established.

"It would be impossible to give a complete description of the governmental agencies; but a description of the principal ones will be sufficient to enable each distinct unit of the National Catholic War Council to find the best scope for its activities. In the following pages the chief governmental and social agencies are outlined, and the chairmen of the different committees of the Diocesan War Councils and of the parochial units will find these agencies at all times most willing to give direction and to assist in the work of speedy and accurate coöperation with their plans. The following statements have been in each case prepared by the officials of the agen-

cies in question, and the National Catholic War Council desires to place here on historical record its appreciation of the courtesy with which their requests for these statements have been met."

There then followed a full description of the governmental agencies, such as the Bureau of War Risk Insurance, the Commission on Training Camp Activities, the United States Housing Corporation, the United States Employment Service, the Council of National Defense, the United States Food Administration, the Committee on Public Information, the Federal Board for Vocational Education, and others; together with the American Red Cross, the Young Men's Christian Association, the Young Women's Christian Association, the Jewish Welfare Board, the National Board for Historical Service, the Travelers Aid Society, and the various American committees for relief work in Armenia, Syria, and Poland; the General War-time Commission of the Federal Council of the Churches of Christ in America, and the Boy Scouts of America.

The Committee of Six

Father Burke bore intimate relations with one very important body, the so-called "Committee of Six," of which he was the chairman—indeed, he was also its originator. He had observed what had been sadly evident to many who were in a position to obtain such information, that there was evidently a great need for the maintaining in France and wherever

else our troops might go the same high standard of morality which our government had decided to uphold in the camps at home. Letters from Catholic Bishops in France to members of the Hierarchy in our country were especially serviceable in directing attention to this subject. At the request of Archbishop Prendergast of Philadelphia, Father Burke undertook to approach the United States government in regard to this matter. After a conference with his Eminence Cardinal Farley, Father Burke sent the following letter to representatives of other religious denominations.

September 19, 1917.

Reliable information has reached me from several sources that the moral, or rather immoral temptations surrounding our troops in France are unspeakably great.

No one can think of American ideals nor the splendid work done by our government, and particularly by Secretary Baker, to safeguard the moral well-being of our troops without resolving to take every measure possible to safeguard them also abroad. Patriotism as well as a moral sense demand this.

As President of the National Catholic War Council, and also as the personal representative of his Eminence, John Cardinal Farley of New York, I ask the coöperation of the Federated Council of Churches. Would you appoint an official representative who would act with us to take such steps as to secure an effective protest on the part of our

President Wilson to the French Government, requesting the latter to take such measures for the moral welfare of our troops "over there" as we have taken here?

I assure you we will deeply appreciate your help.

Very sincerely yours,

JOHN J. BURKE, C.S.P.

Those who received this communication from Father Burke responded favorably to the suggestion that an interdenominational committee be formed immediately.

This committee consisted of Mr. John R. Mott, of the Y. M. C. A.; Bishop James DeWolf Perry, of the War-time Commission of the Episcopal Church; Dr. Robert E. Speer and Dr. William Adams Brown, of the Federal Council of Churches, and Colonel Harry Cutler, the head of the Jewish War Commission. This committee at its first meeting in New York selected Father Burke as its chairman, and its first work was to visit Secretary of War Baker and Mr. Raymond B. Fosdick, the chairman of the War Camp Commission, and obtain the promise of the government authorities to maintain the same high standards of morality among the troops abroad that prevailed in the United States. Upon learning of the thoroughly representative character of this committee, Secretary Baker decided to appoint it officially as an advisory committee to the War Department, and Father Burke was reappointed as permanent chairman.

The percentage of chaplains to be given to each of the religious denominations, the increase of chaplains in the army, were questions upon which the Committee of Six had to speak. The training of chaplains; the appointment of chaplains from the numerically small religious denominations; the insignia of chaplains; the camp pastor and the volunteer chaplains, were further matters submitted to the committee and on which the committee sought to reach a solution that would do justice to all the religious bodies of the country. The government wished that all religious bodies should have their just share in the religious work of the army, and it looked to the Committee of Six for such advice as would guide them in this intricate problem.

The Council Reorganized

The organization of the National Catholic War Council, however, did not reach its final form, the form under which its mighty work was accomplished, for several months, during which time all the intricate problems connected with such a tremendous task were thoroughly thrashed out. Early in November his Eminence Cardinal Gibbons addressed a letter to the American Hierarchy proposing the formation of a new national Catholic war council, to consist of the Board of Archbishops of the United States. The need for this centralization of authority had been discussed at an informal conference of the Archbishops and Bishops attending the semi-annual meeting of

the Catholic University Trustees. The letter was as follows:

Cardinal's Residence,
Baltimore, Md.,
November, 21, 1917.

RIGHT REVEREND AND DEAR BISHOP:

After the meeting of the Catholic University Trustees last week, the Archbishops and Bishops present informally discussed the needs of our Catholic soldiers and sailors during the war. It was our unanimous opinion that the Hierarchy should act in concert; that the responsibility of taking the lead and organizing rested upon the Board of Archbishops, as our only constituted body; that, accordingly, the Board of Archbishops should organize without delay as a Catholic War Council; and that if it be deemed best it should associate with itself a number of the Bishops for the active direction and carrying on of Catholic work in the war.

It was also agreed that we ought to consider the best means of utilizing the services of the gentlemen, clerical and lay, who as our representatives, had formed the National Catholic War Council.

There are several questions demanding immediate consideration, as, for instance:

1. The organization of our war council.

2. The whole question of chaplains, their recruitment, their special training, their supervision here and abroad, etc.

3. Legislation in the Congress about to convene, which will affect the number of

chaplains or other religious interests—a very urgent and vital matter.

4. A budget of probable expenditures for Catholic needs, so far as can be estimated at present.

5. The raising of funds.

6. The Knights of Columbus: their status and sphere of work; their campaign for funds, etc.

7. The erection of halls for divine service and as social centers in the great majority of camps; these were never included in the K. of C. programme.

8. The founding and maintaining of a school to give to K. of C. camp secretaries the necessary training; without it many or most of them would be unequal to their task.

9. Means of combating immorality near camps; the safeguarding of Catholic young men and girls.

10. The preparation and distribution of religious literature to our soldiers and sailors.

11. The organizing of local war councils, which can, if properly managed, do most valuable work, and foster a fine spirit of zeal in our dioceses.

12. Catholic war records, which should be begun at once, under responsible authority.

13. The mental and moral preparation of our people for the war.

There are many other anxious problems and more will arise. This war offers us, indeed, the grandest opportunity in all history of inspiring our men with religion; but it also puts to the severest test, not only our spirit of zeal, but our ability to organize and to cope

with new difficulties. We all realize that the situation demands the best thought and the best effort of us all. We can hardly exaggerate the dangers to our young men and to the future of religion.

I ask, therefore, whether you would agree to the formation of a war council by the Board of Archbishops. I shall be grateful for an early reply: kindly give me your observations and suggestions.

Faithfully yours in Christ,
J. CARD. GIBBONS.

The response of the American Hierarchy to the new plan was unanimously favorable, and on December 19, 1917, Cardinal Gibbons addressed a second letter to the Archbishops proposing that, as in the view of many Archbishops, including himself, it was impossible for the Board of Archbishops to meet as frequently and give as much time as the situation demanded, the actual management of the war council work should be entrusted to a committee of Bishops. The letter was as follows:

Cardinal's Residence,
408 N. Charles St.,
Baltimore, December 28, 1917.

RIGHT REVEREND AND DEAR BISHOP:

I wish to inform you of the result of the letter recently sent out to the Hierarchy by me regarding the organization of the Catholic War Council, and also to ask of you a great service.

The letter was most favorably received by

Bishops and Archbishops, and the proposal to form the Board of Archbishops into a war council was warmly received. It is settled then, with the hearty endorsement of the Bishops, that the Board of Archbishops act for the whole Hierarchy in all war matters affecting Catholic interests.

After this matter was arranged, I addressed a letter to all the Archbishops, proposing that, as, in the view of many Archbishops, including myself, it is impossible for the Board of Archbishops to meet as frequently and to give as much time as the situation demands, the actual management of the war council work be entrusted to a committee of Bishops; and I proposed four Bishops, Rt. Revs. Hayes, Schrembs, Russell, and yourself. I was much gratified when the Archbishops warmly endorsed both the proposal of the Bishops' committee and the personnel nominated.

I trust, dear Bishop, that you will consent to serve on this committee. The Church has a great work to do, involving the welfare of all our people, but particularly of our best young men. Failure would be disastrous. I must turn to able and energetic Bishops to take up this work. I have every confidence that you will undertake it and spare neither time nor zeal to carry it on successfully.

If you consent to serve, I desire you to meet with the other members of the committee as soon as possible. I suggest the meeting take place Wednesday, Jan. 9th, at 10 A. M. (*postponed to Jan. 16th by Card. Gibbons on account of the death of Bishop Foley of Detroit*) at the Catholic University.

Kindly let me know very soon whether you can serve and be present on this date.

Faithfully yours in Christ,

(Signed) J. CARD. GIBBONS.

Rt. Rev. Peter J. Muldoon, D. D.
Bishop of Rockford.

The hearty endorsement of this proposal by the Archbishops led to the appointment of the following administrative committee: The Right Reverend P. J. Muldoon, D.D., Bishop of Rockford, chairman; Right Reverend Joseph Schrembs, D.D., Bishop of Toledo; Right Reverend Patrick J. Hayes, D.D., Auxiliary Bishop of New York, and Right Reverend William T. Russell, D.D., Bishop of Charleston. In his letter of January 12, 1918, calling the Administrative Committee together, Cardinal Gibbons defined their task as that of directing and controlling, with the aid of the American Hierarchy, all Catholic activities during the war. This letter was as follows:

Cardinal's Residence,
Baltimore, January 12, 1918.

To the Bishops' Committee, National Catholic War Council, The Right Reverends P. J. Muldoon, J. Schrembs, P. J. Hayes, W. T. Russell.

MY DEAR BISHOPS:

I wish in the name of the Archbishops to thank your Lordships most heartily for having consented to undertake the work of the Catholic War Council; it will make many demands upon your spirit of zeal and self-sacrifice.

Permit me, first of all, to state clearly your position and authority. By its recent action, the Hierarchy has created a Catholic War Council consisting of the Board of Archbishops; but as the Archbishops cannot meet at present to organize the work of the council and cannot give it the necessary time and labor, they desired to delegate their authority to your Lordships, as a committee to act in their name. With your kind acceptance, the work has now passed into your hands. As you will have the responsibility for its success, so, of course, you have full liberty to take such means as you judge necessary or advisable. You will have, I can assure you, the cordial support of a united Hierarchy. The replies of the Bishops and Archbishops to my proposal were indeed very gratifying and encouraging. It was evident that they very strongly desired the Hierarchy to undertake the immediate supervision of all Catholic war work; and all will rejoice that the task has been entrusted to the hands of such capable and energetic Bishops.

Your task will be to direct and control, with the aid of the ordinaries, all Catholic activities in the war.

The first body with whom you should consult, I think, is the Executive Committee of the old Catholic War Council, who were appointed by the Archbishops. It was the mind of the prelates present at the meeting of the Catholic University Trustees, at which our new organization was proposed, that this committee should continue in existence. I heartily favor this. These gentlemen, priests

and laymen, are capable of rendering you great service. They have carefully studied our war problems, have made good plans and have already done valuable work. They will form a link between your own committee and the provinces which they represent. They will help to put your plans into effect in their respective provinces and will be able, I am sure, to assist you in the whole organization of the work. At my request they will be at hand when you meet.

The Knights of Columbus should also be brought into conference. I have asked Mr. Flaherty to come, with other representatives. Their work in the camps, their needs at home and abroad, their plans and particularly the financial campaign will need to be fully considered. The Hierarchy desires, of course, to do everything possible to make their great work a success. It has already aided them immensely, in some dioceses particularly, but much remains to be done. Let me suggest that you study means to recruit and train their camp secretaries. Mr. Flaherty and his colleagues will work very loyally and earnestly under your direction.

The organization of the local councils was delayed by uncertainty. It can now, with the coöperation of the ordinaries, be taken up and carried out.

Finally, our national Catholic societies, both of men and of women, should be enlisted in this work. At the original meeting last summer, they showed a great eagerness to serve, but so far their good will has been but little utilized. Kindly invite their leaders into con-

sultation, dear Bishops, as soon as your plans mature. Call, too, upon any other Catholic forces which you may judge helpful to your work.

As to the particular problems to be taken up, they will readily suggest themselves to your Lordships. The principal ones were enumerated in the letter I sent out to all the Bishops. The most pressing is to supply the spiritual needs of our soldiers in the camps, on the transports, and in France. A sufficient number of chaplains must be obtained as soon as possible. Those already commissioned should be encouraged and directed. First-hand information of the situation in and surrounding the camps is necessary. It would be well and is almost necessary to visit them. The situation in France, also, should receive immediate attention. Nothing, in fact, is more important than this. The needs in the navy should not be overlooked. Legislation affecting chaplains or the drafting of seminarians is another matter of urgent importance; so too, finally, the complicated question of raising funds, concerning which, before steps are taken, I desire to be consulted.

It would be well to keep the Hierarchy in touch with the situation by occasional bulletins; and kindly prepare a report of your progress for the meeting of the Board of Archbishops.

I commit to you then, dear Bishops, in the name of the Hierarchy, this very important work, confident that you will accomplish immeasurable good for souls and for the future of the Church.

Begging God's blessing upon your labors, I remain,

Faithfully yours in Christ,
(Signed) J. CARD. GIBBONS.

The administrative committee met at the Catholic University of America on January 16, 1918, and the scope and organization of the activities of the National Catholic War Council were definitely agreed upon at this meeting.

As the foundation of the whole structure, it was laid down that the National Catholic War Council was composed of the fourteen Archbishops. Secondly, came the Administrative Committee, composed of the four Bishops already named, who derived full authority from the Board of Archbishops. Thirdly, there was the Executive Committee, composed of the four Bishops, six members of the Committe on Knights of Columbus War Activities, and six members of the Committee on Special War Activities. The Executive Committee was an Advisory Board, and met regularly for the general discussion of all national Catholic war activities.

Two principal committees were appointed through which the National Catholic War Council was to operate with regard to immediate war work and war problems, namely, the Committee on Special War Activities, and the Knights of Columbus Committee on War Activities.

The Knights of Columbus Committee on War Activities had complete authority as-

signed to it by the Administrative Committee of the National Catholic War Council over the operation of the special work the Knights had undertaken, and for which they had been given official sanction by the government, namely, the great task of providing recreation centers for the enlisted men in the camps at home and abroad. All other matters were placed under the direction of the Committee on Special War Activities.

CHAPTER IX

THE COMMITTEE ON SPECIAL WAR ACTIVITIES

ALL the vast work of carrying into effect the general plan of national Catholic coöperation with the government, with the exception of the recreational work in the camps, became the particular duty of the Committee on Special War Activities, for it was authorized by the Administrative Committee of the National Catholic War Council to plan and provide for and do all work other than the care of soldiers within the camps at home and abroad. This latter duty, as we have already stated, was entrusted to the Knights of Columbus, which body, however, did not assume one most important branch of welfare service which later on became one of the most successful types of work accomplished by the Committee on Special War Activities, namely, the visitors' houses and clubs, where the atmosphere and something at least of the consolations of home were brought to the enlisted men through the devotion of Catholic women.

The Committee on Special War Activities was the managerial center, the wheelhouse of the ship, or, if we may change the figure, the dynamo of the plant. But these figures do not suggest the still more important function of this Committee in relation to Catholic war work, the function, namely, of creating, of inventing, ways and means of dealing with intricate and vexatious problems

that everywhere confronted the nationally unorganized Catholics of the country.

At the head of this committee, the Rev. John J. Burke, C.S.P., was appointed as chairman. His associates on the committee were the chairmen of the seven standing committees, namely, Mr. John G. Agar, Finance; Rev. William J. Kerby, Ph.D., Women's Activities; Mr. Charles I. Deulchand, Men's Activities; Rev. John J. Burke, C.S.P., Chaplains' Aid; Rt. Rev. Monsignor Edward A. Kelly, LL.D., Catholic Interests; Rt. Rev. Monsignor M. J. Splaine, D.D., Reconstruction and After War Activities, and Rt. Rev. Monsignor Henry T. Drumgoole, LL.D., Historical Records. These seven national standing committees of the Committee on Special War Activities had their offices at 930 Fourteenth St. N. W., Washington, D. C., until the work outgrew these quarters and a large building at 1312 Massachusetts Avenue was secured.

It was this committee which embodied, guarded, and directed the operations of the National Catholic War Council, and as an organization is more accurately known by its spirit than by its formal constitution—the ethos of this committee is of all things the most important fact to grasp in order to understand the work of the National Catholic War Council. To *direct*, suggestively or authoritatively, but not arbitrarily to *control* Catholic war activities in a broadly national way; not to hinder or curtail but to coördinate and to promote; never to rule with a master hand but always to facilitate by conference

and mutually accepted divisions of work—such was the spirit of the work as that spirit was understood and applied by the Committee on Special War Activities.

Manifold were the ways, and often most unexpected were the opportunities that were presented to the Committee on Special Activities to apply in practical channels the spirit of the National Catholic War Council. Being constantly and closely associated or in direct touch with all the many governmental agencies and the other welfare agencies, Catholic representation on the general committees that discussed and moulded national welfare, war, and reconstruction policies was secured by this committee, together with a practical recognition of the right, not the privilege, of Catholic organizations to a part in movements tending toward the common weal.

The Problems of the Committee

The problems of the Committee on Special War Activities were definitely and authoritatively declared in the official handbook of the council. Summed up, this declaration was as follows, and it was practically the platform of all our national Catholic war work:

"The main purpose of the National Catholic War Council is to give direction to the activity of the Catholic forces of the nation in such a way that they may coöperate with the government to their fullest extent in winning the present war. The National Catholic War Council was created to serve as best it might this coördination of Catholic activities, to afford means for a systematic study of national

problems and to offer a national coöperation to the civic, social and moral agencies of the Church in the present emergency.

"The old-time adjustments of our national life have been changed by the war. The pathways along which our energies have gone in the past have had to be recharted; and this recharting has not been accomplished without much confusion, many mistakes and long delays. But the determination to carry out this change has been unconquerable. The Federal government and every State government in the nation have rearranged all such relations.

"The traditions of our history have been overthrown. Institutions have been modified. The purposes of peaceful life, which have given variety and manifold culture to our civilization, have been suspended on account of the war. Emergency has become our law, the rule of the nation's action, the key to its present spirit and the measure of its supreme standards. University, high school, grammar school, factory, club, social organization, legislature and leadership have all been brought into new relationship, each expressing in its own way a fraction of the integral life of the nation, whose forces are now assembled in one mighty effort to win the war. Standards and purposes have been surrendered by all of these, and the new life of a nation is exacting a reorganization and a readjustment.

"The splendor and majesty of the nation's ideals and the depth of its appeal to everything noble within us when its dignity is insulted and its sanctities profaned by the degrading touch

of monstrous oppression are now shown forth as never before. National unity of a positive and directly active kind was only an aspiration before our entrance into the war; today it is the far-reaching and heart-searching policy of every patriot in the land, and the country's interests are the object of universal solicitude and unceasing prayer.

"In the reconstruction necessary for the proper adjustment of Catholic activities to the state of war now existing, parochial ministrations, diocesan government, care of the moral and spiritual interests of our Catholic millions, cannot be lost sight of. The orderly procedure of the Church's work of sanctification must continue; but over and above these tasks have arisen new duties of sacrifice and new appeals for self-forgetting service. The problems which the Catholic Church in the United States face in this conflict are in many ways greater than many of the problems of the past. Where the soldier and the sailor go, the Church must send her chaplains to follow. The Church must face consciously the overwhelming problems of morality and spiritual reinforcement in the camp, in the community and on the battle line. It must foresee and guard against every new disguise of temptation that presents itself to the young of both sexes everywhere.

"Millions of Catholics wish to do their duty nobly. They ask for direction, for opportunity to serve, for simplification of the problems of service. They are conscious of a twofold purpose. One is to do their duty which love of country imposes; the other is to obey

the fellowship of faith which brings within the realm of the supernatural motive every patriotic service to be undertaken.

"The symbols of prayer and devotion which enrich our Catholic life and typify the sweet intimacy of our daily piety must be distributed among sailors and soldiers with a care that knows no neglect. The material, mental and social needs of our soldiers must be provided for to the fullest extent, but that provision must follow the laws of system and the maximum of efficiency, if the work is to be done without waste and indirection.

"Problems that arise from the assembling of great numbers of men in the service in any one locality must be dealt with without delay and with the foresight and directness that are possible only to coöperate intelligence as well as to coöperate love.

"The tasks, therefore, which face the Church are countless and the complications without number. In the nature of the case, duplication, delay, oversight and waste are forbidden. Men and women who have insight, imagination and courage must undertake the course of complicated thinking in order to guide the workers into pathways that prevent confusion and obviate all neutralization.

"The National Catholic War Council was created, therefore, because these needs were apparent and because they permitted no delay and threatened an indictment of the Catholic Church unless they were met swiftly and efficiently. Whatever the limitations under which these efforts have been made, no one can

deny that a great purpose inspired them. Whatever limitations that still adhere to the plans proposed, these plans have resulted from an unselfish endeavor to do a great duty in a noble manner. Neither the inspiration that created the National Catholic War Council nor the plans which it proposes will be understood except from a national standpoint and in a national way. These plans follow closely the established ecclesiastical order and action in Catholic life. The National Catholic War Council, therefore, aims frankly towards the amalgamation of all these forces and towards the studying of those larger problems in the Church which will enable her now to meet her historic responsibilities.

"The Church in the United States has need of accurate knowledge of the problems presented to her by war conditions. She has need of the knowledge of her own resources, which may be called upon to deal with these problems. On account of her vastness, the variety of her life, and the manifold character of the units of Catholic feeling and action, there is imperative need of system, of foresight and of direction. By the law of her life and the sanctions of her history, all such efforts must center around her normal authorities. We turn to pastors for guidance in parochial problems. We turn to Bishops for guidance in diocesan problems. We turn to the Hierarchy for guidance in national problems.

"The National Catholic War Council is the Hierarchy, and the Committee on Special War Activities serves the Bishops in whatever way

they may be disposed to ask. It keeps in touch with all diocesan war councils, and thus, indirectly, with all parochial units within the diocese.

"Sharing as we do the inspiration of divine Faith; feeling as we do the impulse of a patriotism that is quickened by our belief in the supernatural, we are assured that the problem of placing the Church in a position of recognized power in dealing with war conditions is one of good will, not of resources; one of organization, not of choice; one of privilege gladly seized. Prompt surrender, therefore, of all local sectional points of view, glad obedience to our national, spiritual and civic ideals, and hearty understanding of the elementary truth that system and forethought are the weapons by which we overcome confusion and wasted effort, stand today as the sole factors, under the Providence of God, which condition our meeting the supreme challenge that has come to us, meeting it in a way that will make the country forever grateful and the Church forever proud."

Recognition of the Council

The primary importance of the Committee on Special War Activities was recognized by the Commission on Training Camp Activities of the War Department, which saw the need for the coördination of Catholic war work. This did not mean the withdrawal of the official recognition already extended to the Knights of Columbus, nor was it intended as any unfavorable criticism of the work of the latter, but the government decided—in

the words of Secretary Baker—"to recognize not only the child, but the parent of the child."

The National Catholic War Council was at liberty to appoint its agents in war welfare work and this it did—renaming the two agencies that it had employed from the beginning of its existence—the Committee on Knights of Columbus Activities and the Committee on Special War Activities. On August 7th, Mr. Raymond B. Fosdick, chairman of the Commission on Training Camp Activities, met in New York, Bishop Peter J. Muldoon, chairman of the Administrative Committee, National Catholic War Council, with representatives of the Knights of Columbus—Mr. D. J. Callahan, Mr. William J. Mulligan, Mr. William J. McGinley, and the Reverend John J. Burke, of the Committee on Special War Activities. This meeting resulted in an agreement as to the authority and the division of Catholic war work. On August 19th Mr. Fosdick wrote the following letter to Bishop Muldoon:

WAR DEPARTMENT
COMMISSION ON TRAINING CAMP ACTIVITIES
WASHINGTON

August 19, 1918.

RT. REV. PETER J. MULDOON,
1704 National Avenue,
Rockford, Illinois.

MY DEAR BISHOP MULDOON:

Confirming the understanding and agreement arrived at in New York last week between you, as representative of the National Catholic War Council, representatives of the

Knights of Columbus, and myself, I wish to say that the method of procedure for the future will be as follows:

"1. The National Catholic War Council will be responsible for all Catholic work in connection with the leisure time of the troops at home and abroad, and the relations of the War Department with this work will be through the National Catholic War Council. This organization is free to choose such agents to carry on the work as it may deem wise, and the concern of the War Department is only that the work shall be well done.

"2. Campaigns for funds to support this work shall be carried on in the name of the National Catholic War Council and with it the War Department shall deal concerning amounts, time of collection, etc., etc."

I will appreciate it very much if you will officially confirm this understanding.

Cordially yours,
(Signed) Raymond B. Fosdick,
Chairman.

On September 5th Bishop Muldoon answered as follows:

1704 National Avenue
Rockford, Illinois
September 5, 1918.

My dear Mr. Fosdick:

As chairman of the National Catholic War Council I wish to confirm the understanding and agreement arrived at in New York, August 7th, 1918, and afterwards accepted and sanctioned by the Secretary of War, Newton D. Baker, August 26th, 1918.

In your letter of August 19th, 1918, you

recite the agreement and understanding as follows:

"1. The National Catholic War Council will be responsible for all Catholic work in connection with the leisure time of the troops at home and abroad, and the relations of the War Department with this work will be through the National Catholic War Council. This organization is free to choose such agents to carry on the work as it may deem wise, and the concern of the War Department is only that the work shall be well done.

"2. Campaigns for funds to support this work shall be carried on in the name of the National Catholic War Council and with it the War Department shall deal concerning amounts, time of collection, etc., etc."

Acting under the above agreement, I wish to notify you that the National Catholic War Council selects as its agents for all work in the camps, cantonments, etc., at home, and for all overseas work, the Knights of Columbus, who have had charge of such work up to the present.

The chairman of the War Activities Committee of the Knights of Columbus is William J. Mulligan, 461 Fourth Avenue, New York.

The Committee on Special War Activities of the National Catholic War Council has charge of all other work, and will also act as an agent of the National Catholic War Council. The chairman of the Committee on Special War Activities is Reverend John J. Burke, 930 Fourteenth Street N. W., Washington, D. C.

These two chairmen will attend to the

details of all our work and represent the National Catholic War Council, and from their intimate knowledge of the work will always be able to give you ready information.

I am very sincerely,
(Signed) P. J. MULDOON,
Chairman National Catholic War Council.

Thus officially the Committee on Special War Activities became a recognized agent in war welfare work of the government, operating under the name and through the authority of the National Catholic War Council. From this time the work of all its sub-committees are a part of this government record. When the chairman of the Commission on Training Camp Activities decided to appoint a liaison officer of each of the seven war welfare organizations with the Commission on Training Camp Activities, the representative appointed by the National Catholic War Council was the chairman of the Committee on Special War Activities, as the following correspondence will show:

WAR DEPARTMENT
COMMISSION ON TRAINING CAMP ACTIVITIES
WASHINGTON

October 10, 1918.

RT. REV. PETER J. MULDOON,
124 East 28th Street,
New York, N. Y.

DEAR BISHOP MULDOON:

The Commission on Training Camp Activities is just about to move to more spacious quarters at the corner of 18th Street and Virginia Avenue, and we are providing an

office for each of our affiliated organizations, to wit, The Young Men's Christian Association, the Young Women's Christian Association, the National Catholic War Council, Jewish Welfare Board, and War Camp Community Service. It will be a great convenience if somebody from each of these organizations can be detailed to represent his society in our office, so that the work in which we are jointly engaged can be expeditiously carried through. It occurs to me that Father Burke is just the man to represent the National Catholic War Council in this capacity. We have known him and worked with him for many months, and he has our entire confidence and respect. I am wondering, therefore, whether you will not consider asking him to represent the National Catholic War Council in so far as our office is concerned. I can assure you that we will heartily welcome the assignment, and will do our best to make his stay with us most comfortable.

Cordially yours,
(Signed) RAYMOND B. FOSDICK, *Chairman.*

NATIONAL CATHOLIC WAR COUNCIL
IN COÖPERATION WITH
UNITED WAR WORK CAMPAIGN
124 EAST 28TH STREET
NEW YORK

October 15, 1918.

MR. RAYMOND B. FOSDICK,
Washington, D. C.

MY DEAR MR. FOSDICK:

In reply to your letter of October 10th, 1918, I wish to say that I will be very happy myself

to have Father Burke, if he can possibly give the time, occupy the office that you have set aside for the National Catholic War Council.

I will take the matter up with him today, or tomorrow, and ask him to consult with you in regard to how much time would be required from his many other duties.

I am,

Very truly yours,
(Signed) P. J. Muldoon,
Chairman.

The Commission on War Camp Activities

It should be borne in mind—now and always—that the Catholics of the United States, in common with all their fellow citizens, must give to our national government full credit for taking effective and well-considered action to guard the moral health of our huge army and navy—non-professional soldiers and sailors, for the most part; mere boys and ardent youths, suddenly and violently thrown out of all the peaceful paths of life into the vortex of the most convulsive storm of passions that has ever swept through this, our valley of tears, the earth.

It was the Commission on Training Camp Activities that was the government's instrument in this mighty work. And let it also be recorded that at the bottom of the whole programme of that work lay a Catholic principle that for two thousand years has been put into effect for the proper ordering of normal life, and also for the production of an army greater than any other ever mustered—the army of the Saints of God. This was the principle of

Purity: the principle that purity is not only a religious and moral obligation and benefit, but that also it is naturally compatible with good physical health, and the best preventive of diseases which ravage the world where and when that principle does not prevail.

As to this, let one speak who can do so from the inside; let us quote from the speech made by Mr. Charles P. Neill, a member of the Commission on Training Camp Activities of the National Catholic War Council. In his address at the conference of Catholics in August, 1917, Mr. Neill said:

Training Camp Dangers

"The title, 'The Commission on Training Camp Activities,' is euphemistic. Our main function is supposed to be to furnish entertainment and amusement in the various camps; but the commission was created and grows out of the world-old problem of prostitution. Wherever men have gathered together in cities or in towns, this ghastly and vexed problem has presented itself, and for thousands of years we have grappled with it; the best thought, the most sincere thought of every governing body responsible for the morality of the community has dealt with it; and we stand in its presence today baffled and a confessed, abject and absolute failure. Every known method has been adopted by civic authorities to grapple with this question, and we know with what degree of failure.

"We also know and may as well recognize that wherever there have been great army concentration camps this problem has raised its

ghastly head a hundred-fold more deadly, a hundred-fold more baffling that it is in our civil communities.

"We ourselves had an awakening as to what this meant during the recent mobilization on the Mexican border. You will hear many stories about the Mexican border. You will hear high praise and you will hear severe criticism. You will hear one man denounce another man's report and say: 'I was down on the border and I know the conditions.' No man knows the conditions on the Mexican border who did not go from Brownsville to California. The conditions were very spotted. In some places they were a credit to the American Army and a credit to American citizenship. In other places they were rotten beyond description.

"When the United States declared entrance into the present war and the bill was introduced for an army by selective draft, the President and the Secretary of War and the Secretary of Navy were men who were fully conscious of these conditions. They had foreseen that we would probably get into the war, far ahead of the time we did. They had competent men to visit other countries; some had gone as far as Europe. They had made those studies on the Mexican border to find exactly the kind of moral problem that was going to face them. Within seven days after the war broke out the medical committee of the Council of National Defense recommended that an immediate study be made, or, rather, hearings to be held, and that an immediate policy be adopted in regard to this subject by the

United States Government. Within two weeks and a half after that declaration of war a meeting was held. The Medical Committee of the Council of National Defense invited some one hundred or one hundred and fifty men to Washington. They represented leaders of thought in every field of social endeavor. They represented all the leading men in every branch of the medical profession. The list might not mean much to us, but I am told that if read by a medical man, he will say at once: 'There is the name of practically every man that stands preëminent in the medical profession in the United States.' They remained in session an entire day. They debated this problem back and forth from morning until late in the evening. The War Department and the Navy Department set before them all the information they had received.

A Momentous Decision

"And then, gentlemen, these men, without one dissenting voice, adopted the following resolutions of the Committee on Hygiene and Sanitation:

"'Whereas, venereal infections are among the most serious and disabling diseases to which the soldier and sailor are liable;

" 'Whereas, they constitute a grave menace to the civil population;

" 'Therefore, the Committee on Hygiene and Sanitation of the General Medical Board of the Council of National Defense, recommends that the General Medical Board transmit to the Council of National Defense for the guidance

of the War and Navy Departments the following recommendations:

" 'That the Departments of War and Navy officially recognize that sexual continence is compatible with health and that it is the best prevention of venereal infections.'

"Gentlemen, I think you will agree with me, that that is an epoch-marking declaration. It is perhaps the first time in our history when a most authoritative body, speaking for the medical science, laid down with exactness the principle which the Catholic Church has taught for two thousand years.

"The law creating the new National Army contains this provision—first, a provision preventing the selling of liquor within a certain radius of the camps, and then this provision:

"'The Secretary of War is hereby authorized, empowered, and directed during the present war to do everything by him deemed necessary to suppress and prevent the keeping or setting up of houses of ill-fame, brothels, or bawdyhouses within such distance as he may deem needful of any military camp, fort, post, cantonment, training or mobilization place.'

"Immediately following the receipt of that power at the hands of Congress, the Secretary of War set about to make it effective. First, he organized a commission known as the 'War Department Commission on Training Camp Activities.' He asked a number of men to serve on that, their work being to advise with him concerning the best means of carrying out this policy. They were to inspect the camps, report on actual conditions, and also, in order

to adopt a substantive plan, they were to organize every association that they could secure and bring together all the moral forces they could muster to keep the men in the camps themselves satisfied and occupied in every way. The Department said first, 'we are going to go the very limit by prohibition to prevent the ravages of disease, and while doing that we are going to attempt to make the men so satisfied they are not going to leave the camps and go seeking illicit and illegitimate enjoyment. . . .'

All Must Help

"This undertaking of the War Department is a gigantic undertaking. It cannot score a complete success at all. We can say there are going to be three classes of men. There is going to be one class who in the face of temptation or any inducement, are going to say: 'We can not lead a clean life.' There is going to be another group—we do not know how large and you could not mark it off, but we know it will never be tempted away from a clean life. But between these two there is a pretty large group, and it is going to go this or that side of the line according to environment and the temptation it faces. We can do a tremendous lot to save the young men who compose this group."

The Commission on Training Camp Activities appealed directly to the National Catholic War Council to aid it in its efforts to surround the citizen soldiers with really effective moral protection. The letter which voiced this noble appeal was as follows:

May 14th, 1918.

Rt. Rev. P. J. Muldoon, D.D.,
Chairman of the Administrative Committee,
National Catholic War Council.

Dear Sir:

In our execution of the programme of the War and Navy Departments for the maintenance of clean conditions surrounding military camps, the work of this commission has now reached a stage where the attitude and whole-hearted support of the citizenship are of the most important value. This support is particularly needed in carrying out that part of our programme which relates to the repression of prostitution and the liquor traffic in relation to soldiers.

The more obvious evils in these connections have been removed in the natural and patriotic enthusiasm which comes to the camp communities following the establishment of the various mobilization centers. Now our efforts against vice and kindred evils have settled down to a less spectacular, but more persistent campaign to prevent prostitutes and other carriers of venereal disease from having access to the troops. To achieve its purpose this programme needs widespread, popular support.

In your honorable and influential capacity with the National Catholic War Council, will it not be possible for you to bring this matter to the attention of prominent Catholic officials throughout the country, with the request that they give this programme of the War and Navy Departments their unqualified endorse-

ment and support? This support would be of peculiar and immediate value, not only in the larger centres, but elsewhere throughout the country in communities wherever troops are encamped in an effective radius.

With grateful appreciation of whatever contribution you may consider wise to make toward this important aspect of the preparation of our troops for war, I am,

Respectfully yours,
(Signed) RAYMOND B. FOSDICK.

To this letter the following reply was made:

May 5, 1918.

MR. RAYMOND B. FOSDICK, Chairman,
Commission on Training Camp Activities,
War Department, Washington, D. C.

MY DEAR MR. FOSDICK:

I wish to assure you that the National Catholic War Council is thoroughly in accord with the War Department for the suppression of vice in relation to the soldier. It is indeed a source of great comfort to know that our government is placing about the cream of American manhood safeguards and protection that have never been equalled by any government in the world.

This unusual care must truly be a source of consolation to the mothers and fathers of the land whose sons have been taken into the army. I can assure you that our War Council will use every possible means at its disposal to assist you in your efforts against vice, and at all times we will be most happy to receive

from you any suggestions that you may deem necessary to tighten the lines and make more perfect the great work that you are engaged in.

I am sending a copy of your letter to me to every Catholic Bishop in the country, asking that the most careful attention be given to your suggestions. If it is pleasing to you I will also incorporate your letter in an article for the Catholic press of the country, so that your views may obtain the widest possible circulation among the Catholics of the United States. I will not do so, though, until I hear from you again, as you might prefer to send a letter along somewhat different lines if it were to be used in the press, and you might wish to suggest in what particular manner Catholic societies and Catholic organizations could assist in this very necessary work.

If at any time you feel that the National Catholic War Council can be of use, do not hesitate to call upon us.

Once again assuring you of our interest in your good work, and our willingness to serve that the United States may have not only the best, but also the cleanest army in the world, I am,

Very truly yours,
P. J. Muldoon.

And the promise was kept, in spirit and in letter.

CHAPTER X

FILLING THE WAR CHEST

IN our previous chapters we have traced at least the outlines of the origin, growth, and development of the Catholic Church in the United States, showing how harmonious its spirit, teachings, and influence have been with the institutions of the country. We have seen the great and vital part which Catholic ideas and Catholic personalities played in the birth of the nation; we have glanced at the several Great War crises in which the Church and its children accomplished the immutable Catholic duty of obedience to and support of lawfully constituted authority; and have, moreover, shown how congenial, and apart from compulsion, the spirit of the American Republic is to American Catholics. We have observed also the marvelous and mighty growth of the Church in the favoring environment of liberty; so that when there came the incomparably most serious and decisive of all the crises that have faced the Church and the country, nearly twenty millions of Catholic people were under the spiritual leadership of more than one hundred Bishops who wielded an authority directly entrusted to them by Jesus Christ, the Incarnate Son of God. We have also noted the fact that our Catholic people were most numerous precisely in those States and cities where the general American population is most thickly congregated. When the call

came for volunteers and was responded to so nobly, it was estimated by the Secretary of War that Catholics formed one-third of the total forces in the army, and all estimates as to their proportion in the navy place it higher than one-third. Then, when the draft laws came, and there was furnished to the world that wonderful demonstration of ordered and reasonable obedience to duty which the men of the United States gave in their response, it was still a matter of practical certainty that Catholics formed about twenty-five per cent of the army, probably numbering about one million souls.

And we have witnessed the efforts made by the Bishops, the priests, the organized and unorganized laity, to care for the spiritual and physical welfare of this million of their boys; and we have observed how these efforts converged and united according to the traditional Catholic manner under the direct control and direction of the Bishops, who employed for this purpose the organized departments of the National Catholic War Council. We have followed the course of these efforts; we have looked at the structure of the Council. It remains to see how and in what measure was the fair promise of their action fulfilled.

First of all, it was obvious—a plain matter of business—that no organized effort could be more than a promise, could be other than a thing of fair words, of empty rhetoric, a scrap of paper, without the possession of ample means on the part of those entrusted with the conduct of the organization. In other words, a war chest was no less essential to the welfare

workers who followed the armies and helped to uphold the morale of the fighters and the noncombatants of the country of the fighters than it was to the armed forces and their governments.

The Great New York Drive

Until this time, Catholics, generally speaking, had had little experience in conducting great financial campaigns in the modern and big-business sense of the term. Immense amounts of money are annually contributed by Catholics, it is true, for the ordinary and the extraordinary expenses of the Church; but generally these funds are given privately, gathered without particular system other than the methods employed by volunteer collectors for missionary and other societies, parish sodalities, and purely local efforts.

In the spring of 1918, at a time when United States soldiers were beginning to fight (and to fall) in France, and the casualty lists were beginning to appear, and the awful reality of war was at last becoming known to the people, the National Catholic War Council, under the direct inspiration and leadership of his Eminence, the late Cardinal Farley, launched a drive for funds in the New York Archdiocese, the quota being set at two millions and a half of dollars. It was, in the widest and fullest sense of the words, a Catholic movement. The campaign was not conducted by any single organization; the funds to be raised being intended for distribution through the Committee on Special War Activities of the National Catholic War

Council and the Knights of Columbus Committee on War Activities. The machinery was the two-thousand-year-old machinery of the Church—the Archbishop, his prelates, and priests and faithful laity, the Diocese and the Parish. And the immemorial machinery of the Church once more demonstrated its immortal youth equally as well as its hoary antiquity; demonstrated its adaptability as well as its permanency by "gearing-in" with all the most approved and "efficient" of the most up-to-date methods to supplement the pulpit appeals and the words of the Cardinal.

And instead of two, there were five million dollars raised. It is not too much to say that never in the history of the Church in the United States had the Catholic spirit of generosity and coöperation with the government been roused to such practical enthusiasm. Catholics realized, as never before, the strength of their Church, and they saw more clearly than ever before the meaning and the value of Catholic Unity. And not only did Catholics but hundreds and thousands of Protestants and Jews gave generously, for prejudice had been broken down and a better understanding had arisen between all the citizens of the State. Better still, the success of this effort was a sure index of what could be expected in other parts of the country. It was the first great test of the spirit which the National Catholic War Council counted upon in doing its work.

At a meeting held to celebrate the successful ending of the drive, Morgan J. O'Brien, one of the prominent workers, uttered sentiments

worthy of being recorded. He termed the drive "one of the most important patriotic and inspiring efforts ever put forth by the Catholics of America. I use this language advisedly because it is alone descriptive of the sentiments we, as Americans, entertain.

"Had we not succeeded, it would have been a national calamity. It might have indicated that our hearts were not in the war, which, we believe, involves the preservation of our religion, our liberties and our country.

Catholics Represent Every Race

"In this country, as well as throughout the world, we have Catholics representing every race. In our citizenship, we have Catholics, who, by birth or descent, are French or Belgian, German or Austrian or Italian or Irish or Hungarian or Polish or Servian or Bohemian or Spanish or African, and thus from every race and clime we have Catholic citizens representing nearly one-fifth of our entire population, or in numbers, 20,000,000 of Catholic American citizens.

"At the beginning of hostilities in 1914 it was natural that there should be among us, this large and diversified citizenship, different views taken and preferences shown for the armed forces fighting in Europe. But in April, 1917, when our Congress had acted and our President had issued his patriotic and stirring appeal to arms, every American was thrilled and the response was nearly unanimous on the part of our people.

"There were still some slight rumblings, but so far as the Catholic citizens of America

were concerned there never was a question as to where they stood, because they stood forth to be counted, furnishing more than 30 per cent of the enlisted fighting men in our army and navy, and pledging throughout the duration of the war to maintain this quota to the full limit. We could, however, do more.

"It was still proper that, as an entire body, we should be lined up behind our government and express in no uncertain terms to the world the attitude of American Catholics in this war. To effect this purpose the National Catholic War Council was formed, its creators and supporters being the Hierarchy of the Church, consisting of our Cardinals, Archbishops, Bishops, clergy and laity. The one great organization then promoting Catholic work in the army and navy was the Knights of Columbus. They had a commission from the Secretary of War and the Secretary of the Navy and had received the endorsement of our President and the approval of our Hierarchy. Behind this agency, which, though unofficial, is in reality a governmental agency, the Catholic Church has placed its resources and has appealed to non-Catholics in its behalf for support. And how generously and magnificently has the appeal been answered. Protestant and Jew have vied with each other in friendly rivalry as to which would do the most to render successful a great patriotic movement which will bring so much cheer and comfort to all our boys in the army and navy without distinction as to race, color or creed."

"God be praised for it all!" was the verdict rendered by Cardinal Farley.

The drive was destined to be the last great achievement of the Metropolitan of New York, the Archbishop of the mightiest city of the world; a fitting climax to a long sustained and never wavering career of service to God and country. From the New York *Catholic News* of March 30, 1918, we take the following editorial article, which justly estimates the chief force in the wonderful outcome of the drive:

The War Fund's Inspiring Leader

"The eyes of America were fixed last week on the Catholic community of New York. Previous to August, 1914, the powerful organization of the Y. M. C. A. considered a nation-wide drive for $4,000,000, a heroic and daring effort. But here was the Catholic body of the New York Archdiocese launching a drive, limited to the diocese itself, for $2,500,000.

"Such a campaign was unheard of, undreamt of. It was something entirely novel for the Catholic body. Had they attempted the impossible? Had rashness ruled their enthusiasm? The eyes of the country were set upon New York, and as they watched the beginning and the progress of the campaign they saw a great figure inspiring it, leading it, gathering to it support from every side.

"His Eminence, Cardinal Farley, had the faith great enough and the vision keen enough to believe in his people, to estimate rightly against all evil prophets both the strength and the power of his Catholic flock. He put himself at the head. He directed, planned, sent

forth his message in the written and spoken word. Not only did his own people respond but Americans of every creed answered his appeal. The daily press spoke in news column and in editorial of his patriotic leadership. The President of the United States, the Secretary of the Navy, the Acting Secretary of War praised and supported his effort. From France Secretary Baker cabled his good wishes.

"Every Catholic, every Catholic organization, hundreds of thousands of Protestants and Jews helped generously to make the New York Catholic War Fund a great success. But the man to whom that success is primarily due, the man who had caused to be written a new message of leadership, power and patriotic service for all the Catholics of America is his Eminence, John Cardinal Farley, of New York."

The United War Work Drive

Later that year there came the larger, the nation-wide opportunity, when the seven great welfare organizations were directed by President Wilson to unite their forces in one national drive for funds. This action, however, was not taken until after the National Catholic War Council through Bishop Muldoon and Bishop Hayes, and the Knights of Columbus through Supreme Knight James A. Flaherty had protested against a ruling by the War Department that the welfare societies should be grouped in two divisions, and should conduct their drives separately. In the first divison were placed the Young Men's Christian Association, the Young Women's Chris-

tian Association, the War Camp Community Service, and the American Library Association. In the other were the National Catholic War Council, including the Knights of Columbus, the Salvation Army and the Jewish Welfare Board. The first division, under the plan, was to hold its drive in November, following a Liberty Loan drive in October, and followed by a Red Cross membership drive, and then the Christmas holidays! The prospects of success for the National Catholic War Council, the Knights of Columbus, the Salvation Army and the Jewish Welfare Board, thus compelled to appeal to the public immediately after all these drives, and after the Christmas season, were poor indeed. The telegram sent to Raymond B. Fosdick, Commissioner of Training Camp Activities, by Bishops Muldoon and Hayes put the case against this plan in a nutshell:

"We most sincerely hope that the announcement of the divided drive does not reflect the final judgment of the government. For unity, economy, and Americanization, let us have only one drive, which, without doubt, would be an immense success from every viewpoint. One drive prevents any possible misunderstanding."

The telegram sent to Secretary of War Baker by Supreme Knight James A. Flaherty of the Knights of Columbus was as follows:

"I earnestly trust that the rumor that you are to order two joint drives for recreation funds—one for the Catholics and Jews and the other for the Young Men's Christian Association and three other agencies—is not true.

This would be drawing a religious line in time of war that cannot fail to cause criticism and disturbance throughout the country. I am sending a copy of this wire to Chairman Fosdick."

That this disastrous step was not taken, that the plan of divided action was not followed, is due to the untiring, personal efforts of Bishop Muldoon and the other members of the Administrative Committee who journeyed to Washington at the critical hour and, accompanied by Father John Burke, interviewed Secretary Baker. Their personal efforts, backed by fresh data on the necessity and practicability of a common drive by and for all the welfare organizations, secured the United Drive—a measure that helped immensely in further unifying the whole population of the United States in the prosecution of the war, and was second in importance only to the military measures of the government—the welfare work among the soldiers and the population dependent upon the soldiers. President Wilson issued the following letter:

Letter of President Wilson

The White House,
Washington, Sept. 3, 1918.

My Dear Mr. Fosdick:

May I not call your attention to a matter which has been recently engaging my thought not a little?

The War Department has recognized the Young Men's Christian Association, the National Catholic War Council (Knights of Columbus), the Jewish Welfare Board, The

War Camp Community Service, the American Library Association, and the Salvation Army as accepted instrumentalities through which the men in the ranks are to be assisted in many essential matters of recreation and morale.

It was evident from the first, and has become increasingly evident, that the services rendered by these agencies to our army and to our allies are essentially one and all of a kind and must of necessity, if well rendered, be rendered in the closest coöperation. It is my judgment, therefore, that we shall secure the best results in the matter of the support of these agencies, if these seven societies will unite their forthcoming appeals for funds, in order that the spirit of the country in this matter may be expressed without distinction of race or religious opinion in support of what is in reality a common service.

This point of view is sustained by the necessity, which the war has forced upon us, of limiting our appeals for funds in such a way that two or three comprehensive campaigns shall take the place of a series of independent calls upon the generosity of the country.

Will you not, therefore, as chairman of the Commission on Training Camp Activities, be good enough to request the societies in question to combine their approaching appeals for funds in a single campaign, preferably during the week of November 11, so that in their solicitation of funds as well as in their work in the field, they may act in as complete coöperation and fellowship as possible?

In inviting these organizations to give this new evidence of their patriotic coöperation, I wish it distinctly understood that their compliance with this request will not in any sense imply the surrender on the part of any of them of its distinctive character and autonomy, because I fully recognize the fact that each of them has its own traditions, principles, and relationships which it properly prizes and which, if preserved and strengthened, make possible the largest service.

At the same time, I would be obliged if you would convey to them from me a very warm expression of the Government's appreciation of the splendid service they have rendered in ministering to the troops at home and overseas in their leisure time. Through their agencies the moral and spiritual resources of the nation have been mobilized behind our forces and used in the finest way, and they are contributing directly and effectively to the winning of the war.

It has been gratifying to find such a spirit of coöperation among all the leaders of the organizations I have mentioned. This spirit and the patriotism of all the members and friends of these agencies give me confidence to believe that the United war work campaign will be crowned with abundant success.

Cordially and sincerely yours,

Woodrow Wilson.

How the Catholics Organized

As soon as the President's letter was issued, the entire situation changed, and the leaders of those organizations that had desired sep-

arate financial campaigns whole-heartedly turned all their energies to the tremendous task of "gearing-in" the organizations of the National Catholic War Council, the Salvation Army and the Jewish Welfare Board with the immense and intricate measures already begun by the Young Men's Christian Association and the other three organizations everywhere throughout the country in preparation for the November drive. The following public statement, and the official letter sent by the four Bishops of the Administrative Committee of the National Catholic War Council to the Hierarchy early in September relates the plan adopted to bring about the coördination of the Catholics of the entire body, Bishops, clergy, and the organized and unorganized laity. The statement was as follows:

"The announcement of the return to the original plan of one common drive for war work funds for all the related war activities is heartily welcomed by the National Catholic War Council. We have from the beginning approved the plan of a common drive because it enables us all to stand on the common platform of American citizenship and brings out clearly that the aim of all these organizations is one and the same, recreational aid to the men in the service.

"Questions of religious differences have no place in such a service which should be extended to all soldiers and sailors without regard to creed or color; nor in a drive for funds to which all citizens of any and every denomination contribute. The harmonious action in support of the government for

recreational work for our soldiers which the common drive symbolizes deserves and has ever received our heartiest coöperation.

"It offers an unequalled opportunity for all American citizens to work together in the common cause now so urgent and so dear to us. Every act of ours has been directed towards building up this patriotic coöperation, the attainment of which is far more important than financial success.

"All of the organizations concerned have come to an amicable agreement as to budgets and distribution with the approval of the government. Thus happily united in single-hearted devotion to our country, our common appeal will reach from one end of America to the other and find a generous response in every true American heart.

"That the President, the Secretary of War, the Secretary of the Navy, the chairman of the Commission on Training Camp Activities, have brought about this broad union of all welfare war workers without division or discrimination, only confirms the great respect which we have held for their wide vision and broadmindedness. The National Catholic War Council, which includes every variety of war work done by Catholics, was organized that it might offer the entire services of the Catholic body in coöperation with all other citizens to the support of the government in the winning of the war. In this common drive for war funds we will follow the lead of the government with unqualified approval and enthusiasm."

The letter sent by the Administration Committee was as follows:

September 12, 1918.

TO THE HIERARCHY:

In our latest letter to you, dated September 5th, we stated that we would write in a few days giving details of plans for participation of each Diocese in the coming United War Work Campaign.

As you have learned from the announcements in the daily press, the President of the United States has directed that seven organizations acting under the War Department Commission on Training Camp Activities, of which the National Catholic War Council (for Knights of Columbus and other war activities) is one, shall conduct a merger drive for $170,500,000 during the week of November 11th.

As a result of the President's proclamation, the heads of the seven organizations affiliated with the campaign have formed a general committee of thirty-five members in which the National Catholic War Council is represented by Mr. James A. Flaherty, Mr. William J. Mulligan, Mr. William P. Larkin, Mr. John G. Agar and Hon. Victor J. Dowling. Your representatives, together with the representatives of the other six organizations, have unanimously elected Dr. John R. Mott director general of the campaign and appointed an Executive Committee of Seven (in which the National Catholic War Council has one member) to function with him. The deliberations and actions of the General Committee of Thirty-five and Dr. Mott's Executive Committee

of Seven are all of them subject to review by a special Committee of Eleven representing the Commission on Training Camp Activities, of which Mr. Raymond B. Fosdick is chairman, and in which Mr. James J. Phelan, of Boston, and Mr. John G. Agar, of New York, represent the National Catholic War Council.

You will observe, therefore, that at every step the government has exercised the greatest possible wisdom and care in providing adequate representation and power for each of the national agencies engaged in this recreational and welfare work.

The National Catholic War Council, by the direction of the government, must take charge of the raising of funds for our work in connection with all the other agencies. This work of ours, of course, includes all the work of the Knights of Columbus, whose representatives are on all National committees and also all other Catholic war work. The National Catholic War Council has established national headquarters for this campaign at 124 East 28th Street, New York.

The following is to be our program:

1. The National Campaign Committee of the National Catholic War Council is the same as the Executive Committee of the National Catholic War Council. This committee will be in constant session until the close of the campaign at 124 East 28th Street, New York, and will be presided over by the Right Reverend P. J. Muldoon, Chairman of the Administrative Committee of our Bishops.

This National Catholic Campaign Committee will be ready at all times to give you

all information necessary, and will be happy to consult with you on any subject concerning the campaign in your Diocese.

2. As the coöperation of the entire Catholic body must be secured for the success of this campaign, and, as this can be gotten only through the Bishop of every Diocese, the National Catholic War Council will therefore work with the Bishop and through the Bishop with the Diocese and the Parish. Thus we will call into service our entire Catholic resources. There will be no official financial quota for the Diocese or the Parish. That would be impossible in a combined drive. The financial quota will be announced for the city, county, and State by the General National Campaign Committee. Although there will be no official financial quota for Catholics, as such, there should be a personal quota of service of the men and the women of every parish.

We would ask you, therefore, to appoint immediately two official diocesan representatives, one clerical and the other lay, who will be the Diocesan Campaign Committee. They should be, if possible, residents of your See city, in order to have at all times your advice and keep you in constant touch with what is going on. As you will realize, the two that you will appoint should be able to give much time to the work that will be required of them, and as the time is short we will expect ready answers to our inquiries, and also expect that they will be ready at all times to communicate with the Parishes of your Diocese.

You have perhaps already sent two names

to represent your Diocese on the National Catholic War Council. There is no objection to the same two representatives acting on this Campaign Committee, if they are young and active and can give the time that will be required to this campaign. If they are not of this type, please make a new selection so that we will have no difficulty in dealing with them.

We expect to issue instructions and directions in line with the rulings of the Supreme National Committee of this campaign, and we will communicate all these to your official representatives, who in turn and under your authority, should send the information to the parish committees.

We realize that in many dioceses these two cannot cover the ground, but they can enlarge the Diocesan Campaign Committee to meet the needs of the Diocese. We here in New York will be dealing with only two, and therefore our work will be facilitated.

We now ask you most earnestly to appoint at once two official Diocesan representatives, one clerical and one lay. *Please wire their names and addresses to us at our expense.* We must for real work have these names as soon as possible.

The Parish

3. We most earnestly ask you, as an absolute necessity for success in our part of this campaign, to send an official pronouncement on the coming campaign—the share Catholics have in it, the necessity of supporting the work of the Knights of Columbus and all other Catholic war activities—to every one

of your pastors. Instruct them to read your pronouncement from the pulpit, so that all the Catholic people may know that we are engaged in this campaign. Emphasize the importance of the campaign, and in this same letter please direct each pastor to form at once the *Parochial Campaign Committee* of men and women of his parish. This Parochial Campaign Committee of men and women, as soon as formed, should work, for the present, along the following lines:

(*a*) Inform the local committee of the United War Work Campaign that the Parochial Committee has been formed and is ready to serve. Request instructions from the local campaign chairman as to the particular kind of coöperation desired.

(*b*) Prepare lists of men and women in the Parish capable of serving in the following capacities, and present these lists to the Local Campaign Committee:

1. On the General Campaign Committee.
2. As team captains of either men's or women's teams.
3. As team workers.
4. On such special committees as Publicity, Boy's Work, Industrial Solicitation, Agricultural Solicitation, etc., as your local campaign chairman may indicate.
5. Speakers—men and women who are capable of presenting forcibly the claims of this campaign from the platform.

N. B.—It is not the intention or desire to

have Catholic teams, as such. All Catholic workers are to merge with the local campaign workers of the other agencies.

Publicity

4. We beg of you to use at once, and as often as possible, the local secular press, making known Catholic coöperation and enthusiasm in this drive. This may be done by letter or short article on the great importance of the campaign. Kindly instruct your official diocesan organ and other Catholic journals of your diocese to write strong editorials on the coming campaign and to feature in a prominent way all the announcements sent out from the United War Work Campaign.

We ask your coöperation in all these plans; our responsibility is great, but without your generous and full help we can do but little. The time is extremely short, and we are somewhat at a disadvantage on account of the time allowed us to work up our organization.

Most respectfully,

Yours in Christ,

The Administrative Committee.

P. J. Muldoon, *Chairman*,
Bishop of Rockford.
J. Schrembs, Bishop of Toledo.
P. J. Hayes, Bishop of Tagaste.
W. T. Russell, Bishop of Charleston.

The venerable and mighty leader of the Catholic forces, Cardinal Gibbons, strengthened the hands of the Bishops of the Administrative Committee by sending the following letter to all the members of the Hierarchy:

My Dear Bishop:

I am writing you this letter, as chairman of the National Catholic War Council, on a matter of urgent and grave importance.

All the Bishops of the country will soon be called upon to carry through one of the most serious and arduous public undertakings in all our history. As you learned from the daily press, President Wilson has recommended one common drive for funds for all the organizations which are officially recognized in welfare war work.

While the decision of the President gives us an equal opportunity of obtaining our due share of the requisite funds, it also imposes upon us, in strict duty, the obligation of doing our full share of the work and of contributing our full share of the money in the common drive. The President, in recognizing the National Catholic War Council, recognizes the Hierarchy. The honor of the whole Hierarchy is pledged to this undertaking.

The work of planning the campaign and of directing the organization of the Catholic forces will be in the hands of the four Bishops of the Administrative Committee. The Chairman of this Committee, Bishop Muldoon, will devote his entire time to this work from now until the conclusion of the drive. The other Bishops of the Committee will likewise give the whole or a very great part of their time to this work. The Church, indeed, is most fortunate in this juncture, when such an important work is to be done and the eyes of the nation are upon us, in having the unlimited services of such able and devoted Bishops.

Their plans will be most carefully drawn, with the best advice of the men most experienced and most able in these matters. Our whole success, evidently, will depend upon the fidelity, the zeal, and the generosity with which these plans are carried out. No parish, no Catholic society can be spared in this work; all must do their share if the Church is to do her duty.

We, Archbishops and Bishops, in forming this War Council, have pledged ourselves to give our best support to the Bishops of the Administrative Committee. They received the strongest assurances of this from the Board of Archbishops. They are doing our work, the work of the American Hierarchy, and they deserve the best we can give them. Their success, which means the accomplishment of this great undertaking for the good of our soldiers and the honorable record of the Church in the war, depends upon us, for our people will follow their leadership. There is, therefore, no doubt of the outcome. With the whole-hearted and thorough coöperation of a united Hierarchy, and the blessing of God, success is assured.

I remain, Right Reverend dear Bishop,
Faithfully yours in Christ,
(Signed) James Cardinal Gibbons.

The plan proposed by the Administrative Committee was explained more thoroughly in a score of different and effective ways—newspaper advertisements and articles, posters, booklets, a vast correspondence, circulars to all the Catholic societies of men and women,

enlisting their hard-working and most practical organizations—and especially in a series of conferences held in the fourteen Archdiocesan cities. To these conferences the clergy and the representatives of Catholic organizations were called to meet representatives of the other welfare bodies with whom the Catholics were to unite from that time forward for the common cause. It was the privilege of the writer to take a part in the campaign in the San Francisco Archdiocese. Not from documentary or second-hand testimony alone, therefore, although this is overwhelmingly convincing as to the point to be made, but from personal, daily participation in the great work, the chronicler can declare that all doubts as to whether the Catholics, coming late upon the scene of the drive (though the lateness was no fault of theirs), would be able to do their fair share of the work, were soon swept away. They quickly demonstrated beyond any doubt or peradventure of a doubt the immense value of the traditional Catholic diocesan parish system of organization. Catholic teams were marshalled with promptness, and accomplished the most practical service in organizing, in campaigning, and, when the time came, in collecting—and especially in contributing. The pastors of the country led their people in what was not only a tremendous demonstration of patriotism, and of unity as American citizens, but also of the united and practical nature of their Faith.

From an address made by Bishop Muldoon at the Archdiocesan conference in New York

are taken the following passages, which express the spirit of the message which was delivered at all the conferences:

"I am here for the same reason that you are here. I have been drafted as you are. A little over a month ago when it was announced there was to be a combined drive of the seven agencies, and I was hurried on to New York, I can assure you that I had a very bad day or two. We were without offices, without programme, and without definite plans, and the only thing I heard was: 'Please gear-in'—whatever that meant!

"It was necessary, therefore, to institute a plan that would enable us to tie up with those organizations that had already started a chariot for success. I am glad here to say to you that if we are not entirely up and on the wagon that was then going, that we are very, very nearly so, and I wish to say to you, as representatives of the clergy here today, my only feeling was that I could not adequately represent you when this tremendous task was put up to the Church. I felt that the Church would be greatly judged by what the Church could do. It was said by the organizations combined in the four-handed merger: 'We feel that your entrance in this is too late. You will not be able to get your people out.' We met that assertion with the statement that it was possible. Out of the one hundred and three Bishops in the country, one hundred and one have already notified us of their intention to enter the campaign. My only surprise has been the alertness with which the Bishops of the country have taken up

this work. I did not know of any work like unto it which had been proposed to the Bishops. I did not know that they could give such enthusiasm as they are now giving to this work, which is both religious and patriotic. The two Cardinals of this country, now alive, said to me at the funeral of the late Cardinal Farley: 'You tell us what to do and we will do anything you say.' The same disposition has been displayed throughout the country, and consequently we are feeling happier today. There are fourteen meetings, such as this, going on all over the country. We are all uniting in one body for one object alone—the welfare of the American soldier and sailor.

"Some people have said the Church has stepped in and tried to rob the Knights of Columbus of their glory. The Church, instead of absorbing them, has embraced them and held them up to the world as her adopted children. The Catholic Church, by adopting the Knights of Columbus as her agent, has broadened the service of the Knights of Columbus. She stands behind them with all her power, and gives them the blessing of the beloved one. The Knights of Columbus are doing the major portion of their work in the camps and cantonments for the soldiers at home and abroad.

"The Special Committee on War Activities of the National Catholic War Council are rendering remarkable service. If you have a ruling from the government in regard to the draft of chaplains, this committee obtained it for you.

"As Mr. Rockefeller said here, a few minutes ago: 'Our biggest task is not by any means

the war question. As soon as the peace terms are signed, then our real difficulties will begin and our real work will be before us.' We will then have to call upon every priest to reëstablish and rehabilitate those who are returning from abroad. This is work that you have not done before. This is a work which the Special Committee on War Activities is giving attention to at the present time.

"The money that has to be collected, and of which we are to receive a portion, is going to all of this work. If peace is signed within a month we will have to turn the trend of this stream of gold to social service.

"I have not received in the New York office one single criticism from any Bishop or priest in the United States. I have not had any word of friction with any of the other campaign managers. When Mr. Mott was selected Director-General he said: 'From this hour I am no longer a Young Men's Christian Association man. I have taken off the habit. I have become Campaign Manager for the United Drive.' He took down every sign in his office which might indicate that it was the headquarters of the Young Men's Christian Association. Everything there now indicates that he is a representative of the United War Work Campaign. Despite his former convictions in regard to a double drive, as soon as the government said, 'It must be,' he was big enough to say: 'Since the government wants it, I have put aside my own convictions and from now on am Director of the United War Work Campaign.'

How the Drive Was Won

"This gigantic welfare-and-unity drive was launched at a time when the final battles of the Great War were being fought on the Western Front. General Foch had started his final offensive, checking Ludendorf's supreme effort of July, and opening the second battle of the Marne, which was destined to decide the contest. 'The chief factor in General Foch's decision to inaugurate a counter-offensive at once,' writes Carlton J. H. Hayes in his *Brief History of the Great War*, 'was the unexpectedly prompt arrival and efficient training of American troops. . . . Moreover, Europe was astonished by the speed and safety with which American troops were transported across the Atlantic. During the seven months of 1917 from June to December, the number of American soldiers arriving in France averaged twenty-seven thousand a month; from January to March, 1918, the average was sixty thousand; and as soon as Germany put forth her supreme effort the United States performed almost a miracle in rushing men to the defense of the Allies—one hundred and seventeen thousand came in April, two hundred and forty-four thousand in May, and two hundred and seventy-six thousand in June. By July, 1918, more than a million American troops were in France. No less astonishing than the speedy arrival of the Americans was the quickness with which they proved themselves real warriors.

"Training begun in the United States was completed in Europe; and in April, 1918, the First Division had manned a sector of the

front northwest of Montdidier. On May 28 this division had signalized the first American military success in the Great War by capturing the village of Cantigny; and in June the Second Division by their effective work in the Belleau Woods and near Château-Thierry had aided materially in checking the Teutonic drive from the Aisne to the Oise. Even these successes, however, did not fully convince the Allied generals that the bulk of the American troops were yet fit for major operations, and it was not until the sureme effort of the Germans on the Marne in July, when the French were in dire need or reënforcements and when General Pershing insisted that his soldiers could and must be used, that General Foch, relying upon the Americans as well as upon French and British, ordered the counter-offensive.

"On July 18, Franco-American troops, under the command of Generals Mangin and Dégoutte, attacked on a twenty-eight-mile front, from a point west of Soissons to Château-Thierry on the Marne. The assault was made without artillery preparation, the advancing infantry being protected by large numbers of tanks and a creeping barrage. It took the Germans by surprise, and, as a result of it, General Mangin's forces between the Aisne and the Ourcq advanced five miles and reached the heights south of Soissons, while General Dégoutte's army, between the Ourcq and the Marne, captured Torcy and threatened Château-Thierry.

"Château-Thierry was evacuated on July 21, and on the same day Franco-American

troops crossed the Marne and advanced three or four miles toward the Ourcq. The Germans were in retreat, but they were fighting stubbornly as they went. On July 28 the Allies crossed the Ourcq and took Fere-en-Tardenois. Most bitterly did the Prussian Guards contest further advance north of the Ourcq; Sergy and Seringes changed hands several times before remaining in the possession of the victorious Americans. On August 3 the French reëntered Soissons in triumph, and on the next day the Allies recovered more than fifty villages, including Fismes. The Germans were now completely behind the Aisne-Vesle line. Their supreme effort had been a gigantic failure. In two weeks the Allies had recovered the districts of Valois and Tardenois and taken more than 40,000 prisoners. On August 6, 1918, General Foch was named a Marshal of France, 'in order to consecrate for the future,' said Premier Clemenceau, 'the authority of the great soldier who is called to lead the armies of the Entente to final victory.'

"The Second Battle of the Marne, like the first, was a great Allied victory. In both combats the Germans had made desperate attempts to overwhelm and crush the French armies and to occupy Paris; in both they had been decisively beaten. But to the Teutons the second battle, in 1918, was far more disastrous than the first battle, in 1914. In September, 1914, the Allies were so exhausted that they could not press their advantage; the Germans could intrench themselves on the heights of the Aisne and hold their lines

intact in France and Belgium while they proceeded to punish Russia. And the Allies, short of men and short of munitions, had to resign themselves unwillingly to a four-years' vigil along a far-flung battle front. Now, however, in August, 1918, the Germans had shot their last bolt. They had suffered terrible losses; they had no more reënforcements to bring on from Russia or any other place; they were at last, thanks to their foolhardiness in bringing the United States into the war, outnumbered and outmaneuvered.

". . . The Second Battle of the Marne was the beginning of the end. They that had taken the sword were about to perish by the sword."

The Success of the Drive at Home

While these events were moving to their tremendous climax on the stricken fields of France, the drive for funds at home was proceeding amidst difficulties truly titanic in their power of opposition.

On September 4, immediately after the issuance of President Wilson's letter to Mr. Raymond B. Fosdick, chairman of the Army and Navy Commission on Training Camp Activities, requesting that the welfare agencies coöperating under the commission should combine their appeal for funds in a single campaign, representatives of the seven cooperating organizations met for the purpose of obtaining "a memorandum of agreement," which covered, in substance, all the general points necessary to create, designate and finance the new united drive. It also re-

affirmed the original dating of the joint campaign for the week beginning November 11.

Memorandum of Agreement Between the Coöperating Organizations

It is agreed by the National War Work Council of the Young Men's Christian Associations, the War Work Council of the National Board of the Young Women's Christian Associations, the National Catholic War Council (Knights of Columbus) the Jewish Welfare Board, the War Camp Community Service, the American Library Association and the Salvation Army:

1. That there shall be a joint campaign for funds during the week beginning November 11, 1918.

2. That by joint campaign we mean, so far as it can be brought about, a campaign undertaken through the agency of consolidated committees rather than seven separate campaigns in the same week.

3. That each society will adopt a joint pledge card.

4. That the committee organization now installed throughout the country for the collection of funds be disturbed as little as possible, and that the policy of addition rather than elimination be advised.

5. That in so far as the campaign has a name it shall be called the "United War Work Campaign" followed by the names of the seven organizations participating.

6. That Mr. Cleveland H. Dodge be the national treasurer and that the moneys collected in the States be paid to him for proper distribution among the societies.

7. That all funds collected be distributed on a pro rata basis among the seven societies participating in the campaign; that is, the funds received shall be divided among the participating organizations in such proportion as the total budget of each organization bears to the sum total of the combined budgets. The budget estimates and percentages are as follows:

National War Work Council of the Young Men's Christian Associations	$100,000,000	58.65%
War Work Council of the National Board of the Young Women's Christian Associations	15,000,000	8.80%
National Catholic War Council (Knights of Columbus)	30,000,000	17.60%
Jewish Welfare Board	3,500,000	2.05%
War Camp Community Service	15,000,000	8.80%
American Library Association	3,500,000	2.05%
Salvation Army	3,500,000	2.05%
	$170,500,000	100%

8. That specified or restricted subscriptions shall not be asked for, but if given shall be credited to the particular association, such amount to be a part of the total and not an addition to it.

9. That the advertising which each organization has planned for itself proceed as planned, but that some advertising be advised in the name of the United War Work Campaign.

10. That the expenses incurred in joint work in connection with the drive be paid on a pro rata basis.

11. That Mr. George W. Perkins and Dr. John R. Mott for the Young Men's Christian Association; Mrs. Henry P. Davison for the Young Women's Christian Association; Mr. John G. Agar and Mr. James J. Phelan for the National Catholic War Council (Knights of Columbus); Mr. Mortimer L. Schiff for the Jewish Welfare Board; Honorable Myron T. Herrick for the War Camp Community Service; Mr. Frank A. Vanderlip for the American Library Association; Mr. George Gordon Battle for the Salvation Army; and Mr. John D. Rockefeller, Jr., Chairman of the Great Union Drive for NewYork City, and Mr. Cleveland H. Dodge as Treasurer *ex officio*, act together under the chairmanship of Mr. Raymond B. Fosdick of the Commission on Training Camp Activities of the War Department, or

their alternates, in settling any questions between the seven organizations participating in this agreement or in handling any arrangements which have to be dealt with jointly, and, at the invitation of the Secretary of War, to discuss and adjust matters relating to the work of the several organizations which might involve duplication in the expenditure of money and effort at home and abroad.

Committee of Eleven

The officials who signed this agreement were subsequently referred to as the Committee of Eleven. This committee directed that five members should be chosen by each of the seven coöperating organizations to meet for the purpose of devising ways and means for the conduct of the campaign, which committee became known as the General Committee of the United War Work Campaign. Catholic representation on the General Committee was appointed by the Executive Committee of the National Catholic War Council and was comprised of the following: Mr. James A. Flaherty, Mr. William J. Mulligan, Mr. William P. Larkin, Mr. John G. Agar, and Hon. Victor J. Dowling. Mr. Harvey J. Hill, who had been engaged as counselor to the National Catholic War Council, because of his national experience in conducting financial campaigns, was *ex officio* a member of this General Committee. Dr. John R. Mott of the Young Men's Christian Association was elected Director General of the United War Work Campaign, Mr. John G. Agar, representing the National Catholic War Council, moving Dr. Mott's election to that office, and Mr. Mortimer L. Schiff, representing the Jewish Welfare Board, seconding the nomination.

The operations of the General Committee, which sat almost daily over a period of weeks, were marked from the first by a spirit of unity and concord. It was recognized that the brief period of time available for perfecting the enormous campaign organization required to collect so large a sum as $170,500,000 would necessitate the holding of forty-eight State conferences on the dates and in the cities determined upon by the Young Men's Christian Association prior to the decision for a merger campaign. As several of these conferences were held only two days following the first meeting of the General Committee, the prompt action of the Hierarchy and the Catholic organizations of men and women in supplying Catholic speakers and delegations is notably worthy of mention. Catholic interests were represented in every one of the forty-eight conferences held between September 9 and September 28. The cordiality with which Catholic speakers and delegations were received at these conferences will doubtless be remembered as one of the outstanding features of the whole campaign.

The period of the Fourth Liberty Loan involved a serious handicap to the State and local workers; public speaking and large gatherings of any sort were abandoned for the time and it was literally not until September 30 that intensive efforts at field organization were possible. Thus there was compressed into a period of five weeks a huge financial endeavor and experiment in inter-organizational operation such as had never before been attempted in history. The handi-

cap was as serious as it appeared obvious and the determined will of Catholic interests to mobilize their utmost support for the drive was therefore founded upon *necessity* as well as upon a mixed sense of duty and pride and the desire for self-expression in terms of war service.

Catholic Participation

The difficulties in the way of full Catholic participation were greater than those which confronted practically every one of the other bodies coöperating in the campaign. There had been no advance preparation whatever for the drive. The Catholics were without headquarters, instruments and personnel. The other organizations, particularly the Y. M. C. A., had considerable organization held over from previous campaigns. Their plans for this campaign had progressed over a period of several months. While the dating of the campaign had not been ordered entirely with a view to their convenience, it nevertheless was fortunately more convenient to them than to the Church. Their printed matter had been designed, written, and was on the presses. Organizing personnel had been practically absorbed and the pace set by the calendar was such as to almost dishearten the organizations which came into the merger arrangement so late. The most serious difficulty of all lay in the fact that the united campaign organization had been set up by military divisions, States, intrastate districts and counties (geographical), while Catholic organization for the "gear-in" was by fourteen

provinces, one hundred and two dioceses, and approximately ten thousand parishes, the geographical boundaries of which did not coincide with the United organization.

How to use the effective ecclesiastical machinery of the Church to coöperate with a machine erected upon a wholly different basis became the first concern of the Catholic Church. The demands for "appointment of Catholic representatives" to various geographical boards and supervisory bodies, taken over by the United organization from what had previously been only the Young Men's Christian organization, were practically instant. With nothing like "divisions, States or intrastate districts" of its own from which to select representation, the Council was, nevertheless, asked, and necessarily had to be asked, to "name its men on all of these bodies."

Furthermore, in the matter of publicity instruments of all sorts—pamphlets, posters, "news articles" and "editorial matter"—the Council was compelled to assume the task of delivering in quantity for use in the field hundreds of different pieces of matter, some of which ran to editions of 10,000,000 or more. All of this came at a time when the National Catholic War Council had not yet so much as an office in the city.

The Young Men's Christian Association extended special courtesy to the National Catholic War Council by offering office space at 124 West 28th Street, New York City, where Bishop Muldoon and his staff took up their quarters on September 10. Officials were engaged for the business headquarters and

other representatives were engaged to act as field organizers. Catholic representatives were appointed to serve on the publicity staff at the United headquarters and other appointments were made to represent Catholic interests on the speakers' bureau, the students' division, and other divisions of the campaign at the same headquarters. Also, in consultation with the Hierarchy, Catholic representatives were appointed to sit with these executive committees representing the departmental division at Boston, New York, Chicago, Atlanta, Dallas and San Francisco. State Deputies or representatives of State Deputies of the Knights of Columbus were named to serve on the State executive committees of the united campaign. On September 16 a letter was addressed by Bishop Muldoon to the officers of societies of Catholic men and women in the United States outlining the method of their coöperation. A week later another letter was addressed by Bishop Muldoon to the Archbishops and Bishops suggesting the appointment of diocesan aides and committees for mobilizing the Catholic population in their jurisdiction in support of the united endeavor. A manual of suggested procedure by dioceses and parishes was prepared and distributed. Collateral with these measures ten million posters and window cards; ten million pamphlets and numerous other supplies were designed and printed.

In the midst of all these preparations came the frightful scourge of influenza, which from one end of the country to the other swept away its victims by thousands and incapaci-

tated millions of others and upset or disarranged all plans for meetings and rallies. The influenza made heavy inroads upon those to whom Bishop Muldoon and the War Council had looked, and still were obliged to look, for special support, namely, the priests of the country, a large number of whom died in the epidemic, while hundreds of others became invalids as a result of it.

How the Work Was Done

Nevertheless, fourteen provincial conferences were determined upon in consultation with the Hierarchy by Bishop Muldoon and his headquarters' staff. These conferences were dated between October 7 and October 17 to be held in Denver, Boston, New York, Dubuque, Philadelphia, Portland, Baltimore, Cincinnati, San Francisco, New Orleans, Chicago, St. Paul, St. Louis and Milwaukee. At these conferences to which the Archbishops and Bishops invited their diocesan aides and the heads of their several diocesan committees, the plan of Catholic participation was explained. Six of these conferences were cancelled because of the influenza epidemic, but not less than fifty diocesan conferences were held, in addition to eight provincial conferences. While the attendance upon all of these gatherings was unfavorably affected by the epidemic, the results obtained through them were nevertheless such that by November 4 all but two dioceses reported coöperating campaign organizations.

The extent to which the several dioceses organized was naturally dependent upon local

conditions. The health situation does not appear to have handicapped the dioceses and parishes as much as might be supposed. The more important factor seems to have been the attitude of the local United campaign officers toward Catholic participation. Where this was favorable, as for the most part it was, the Council's efforts were well justified by the results obtained. It is not yet possible, and it may never be possible to ascertain exactly the number of Catholic workers recruited, but we know that in certain sections, notably in Southern New England, in New York, in Western Pennsylvania, in Chicago, Louisville, New Orleans, Baltimore and San Francisco, Catholic workers comprised considerably more than a third of the total number of persons engaged, and that, not counting older boys and girls in the "Victory" divisions, the Council enlisted not less than 1,000 diocesan committeemen, through whose efforts, supported by their Bishops, parish committees were formed in a large percentage of the 10,000 parishes touched by the drive.

Harvey J. Hill estimated in his report of the campaign that, not counting such Catholics as would have served in a straight Y. M. C. A. campaign (and there are many who did so serve in previous campaigns), at least 500,000 adult workers were delivered to the United organization as the direct result of diocesan and parish activity. A number of big city chairmanships and several State chairmanships were held by Catholic adherents, and our reports show that fully half of the three thousand county organizations ef-

fected under United auspices were supported in their efforts by Catholic representatives specifically appointed by diocesan committees to so coöperate. United officers in charge of the Students, Victory Boys and Victory Girls divisions are particularly appreciative of Catholic support.

Mr. Arthur N. Cotton, director of Victory Boys and Victory Girls divisions, expressed belief during the period of the campaign that when the pledges from these two sources were analyzed they will be easily fifty per cent Catholic. He assigned a number of reasons for this, chief among them the fact that this was practically the first time that children of the Church were made a part of a general national war-welfare movement and that they were readily accessible to the pastors and parish committees upon Victory Boys and Victory Girls, and were very responsive to their appeals.

"With reports from one hundred out of a total of one hundred and two dioceses, covering the country," wrote Mr. Hill to Bishop Muldoon, "with, on the average, not less than five diocesan committees appointed for the purpose of developing parish support along specific lines suggested by the United War Work leaders, and with the knowledge that fully half of the parishes did, under the leadership of their pastors and lay committeemen, list names and submit the same to local committees for solicitation to the fund, and thereafter joined heartily, as plain American citizens and not as Catholics, in the work of solicitation, I think you have cause to take

pride in the promptness and fulness of Catholic participation.

"As to the sum of money contributed by Catholics, there can unfortunately never be a definite statement. However, the weight of Catholic support is clearly evidenced in the United reports from such cities as Boston, Baltimore, Chicago, and New Orleans, in all of which the measure of support accorded to the United Campaign can only be accounted for on the ground of community solidarity such as certainly could not have been experienced with either Y. M.-Y. W. C. A. merger or the four-fold merger later proposed and supplanted by the United Drive."

At the very climax of all the preparations for the drive there came, it will be remembered, the Armistice—the frenzy of the peace celebrations, when for a brief day or two it seemed that the whole, crushing, horrible weight of woe and dread and hatred, and also of the soul-racking tension of effort and the exhausting outflow of emotions of the past four years had been utterly and finally swept away. This was but a great illusion, as even then the wiser ones were aware; for there were coming the terrible problems of the post-war period, problems that soon were to crowd upon us more and more insistently than ever; but for a few, feverish days that illusion flushed the nation from shore to shore.

The war was over!

Yet, even so, the great United War Work Drive "went over the top"—a fact that proves that even then, deep in the consciousness of the people there was firmly fixed the idea

which their leaders had so widely emphasized, the idea, namely, that even the ending of the war by no means ended the need for welfare work, and that the problems of reconstruction would require even more attention, and means, than the problems of war.

This idea had, as we have seen, been voiced by the Catholic leader of the drive, Bishop Muldoon. Upon him had rested more than upon any other Catholic the responsibility for the success of Catholic participation. Called upon suddenly to assume his immense duty; obliged almost overnight to devise ways and means of bringing about the instant coördination of all Catholic agencies, and then to "gear-in" these Catholic agencies and forces with the organizations of the other welfare bodies, Bishop Muldoon accomplished his task in a manner that made it not only immediately successful—but which was so truly Catholic, and so broadly and effectively patriotic, that it also established a sure foundation for the mighty work that was to follow; a work that was not merely to do the thing for which it was directly designed, namely, to lead and coördinate all Catholic activities for war service, but which also was to lead the way to the permanent formation of the national organization of the Hierarchy, the National Catholic Welfare Council, for national service in the time of peace.

And this result is a sure sign of the greatness of any work; that is to say, that it produces fruits beyond the first intention of its doers.

CHAPTER XI

WAR WORK IN OUR PARISHES

THE need for unified Catholic action on a national scale had been—as we have shown in our previous pages—not only recognized but dealt with in the formation of the National Catholic War Council. We have traced the broad outlines of the immense labor of effecting its organization. We shall soon reach the story of what the organized effort accomplished and also the permanent results of its work. Meanwhile, it will be helpful to make at least a brief survey of the vast field of Catholic war activities outside the circle of leadership—the battlefield, so to speak, where the troops were mustered that carried on the great campaign plans directed by the Hierarchy, the general officers, through its headquarter's staff, the Committee on Special War Activities. In making this survey we come at once to a consideration of the immemorial foundation of all Catholic civilization, namely, the parish.

In its official handbook, the National Catholic War Council clearly set down its recognition of the fact that the parish is the fundamental, indispensable unit of all organized Catholic social activity.

"It will be seen that this national organization seeks to bring into coördinated service all the resources of the Church in the United States," says the handbook. "For its full completion we must reach every individual

Catholic. To achieve that it is not sufficient to have a National Catholic War Council. . . . The entire flock must actually support their shepherd, the parishes must zealously coöperate under the leadership of their Bishop.

The Parish the Central Point

"The parish is the supreme testing place for the length and breadth and depth of Catholic patriotism. It is from the parish that the War Council must expect its most thorough coöperation. Apart from the patriotic motive which must inspire these parochial units, there is another reason that should appeal very strongly to the pastor and people: The world will never be the same after this great war, for there is something more than political ideas at stake. This war is a war of Christian morality against pagan materialism, and there is a greater crisis to come in the moral world after the war is over than in the political or economic world. The world is fighting its way back to Christianity and to Christian moral principles and unless a strong public opinion in recognition of the sacrifices of the Catholic Church of the United States has been created, discrimination, lack of confidence and probably open opposition will later result. It is needless to emphasize that in the perfection of Catholic organization the parochial unit is the heart of all Catholic endeavor. To an already over-burdened clergy the National Catholic War Council must look for inspiration, for response, and for patriotic self-sacrifice.

"Governmental agencies are making a distinction between strictly denominational work

and coöperative work. The strictly denominational work of the Catholic Church during the present war is hardly more than a strengthening and vitalizing of the agencies already in existence. Among these, may be mentioned the St. Vincent de Paul's Society, the Holy Name Society and the Sodalities of the Blessed Virgin. These three bodies will be kindled with new zeal in their religious life, since it is taking on a new aspect through the inspiration of patriotic effort. These societies will become stronger, their membership will become greater; their individual and coöperative work more intense and more constant. In this strictly Catholic work, the activities of these different societies have the inherent capacity for growth, and they can do very much without in any way infringing upon the work of the Committee for Men's Activities. In this strictly Catholic parochial war work, the pastor is not only the leader and guide, but it is from him that the inspiration for all such activity must come.

Religion in the War

"The spiritual side of the war, that side which has been so eloquently represented in the letters of our Holy Father, Benedict XV., and in his prayers for peace, can here find a proper field. The religious side of the war should be brought home constantly to the men who are members of the Holy Name Society and their meetings should be made as far as possible to center around the great ideal of prayer for the boys who are at the front, and especially for peace. The sodalities should be

made to understand the preëminent place the devotion to the Mother of God has had in the great crises of the past. They need only be told of that crisis which came in the third quarter of the sixteenth century, when civilization met a great enemy in the Turk, and how at the battle of Lepanto it was the prayers of Catholic Europe to the Blessed Mother which brought the world victory from its foes. They need only be told of the place the Rosary has held all through the centuries in winning victory after victory for the Catholic nations of the past. The members of the St. Vincent de Paul Society need only to open those pages of the history of France which tell of the awful chaos of the French Revolution to find inspiration and stimulus for the new activities that can justly be attempted by them. The parish itself as a body can be made into a community of prayer for guidance for the President and the members of his cabinet, for the members of Congress, for the leaders of the army and navy, and for all those who are guiding the United States on to victory.

"To suggest methods of war activities for all parishes of the United States would be to go into a lengthy detailed statement of what the country is asking of its citizens at the present time. The main, important thing to be said in this respect is that every parish must realize that the work they must do in the present war will undoubtedly be continued for many years. The parish must awake to the fact that it has a responsibility not only within its own boundary lines but to the

nation at large and to the Church at large. The formation of a national body such as the National Catholic War Council does not relieve the parish of its responsibilities, nor does it lessen its programme of intelligent coöperation with the governmental agencies of war service."

The Norm of Christian Society

The Parish! The Parish and its Responsibilities!

What do the words mean?

Well, they mean so much and they mean such fundamental things, that some attempt, however inadequate, must be made at least to suggest their unique and absolutely essential place in Catholic war work.

Every Catholic priest—even the most adventurous explorer-missionary who ever thrust his canoe into the unknown tributaries of the Mississippi or trod barefooted the primeval solitudes of the Arizona desert, was in the old days and is today a natural (or, if you like, a supernatural) social service organizer—he is an organizer of human society, he is an apostle of civilization as well as of the Gospel, an agent of Law and Order; and the Parish is the thing he always has in mind as the norm of unified and orderly human existence.

First the mission—then, as soon as possible, and as the realization of the purpose of the mission, the Parish; a permanent group of Christian people, under the spiritual authority of their Parish Priest, or Pastor; the Parish uniting with other Parishes to form the Diocese, under the Bishop; the Bishops and their

Dioceses, under the Supreme Pastor and Bishop, the Pope, who is the direct representative of Jesus Christ, forming the Universal Church.

So it has been through the centuries of the Christian Era; so it is today, and so it will be until the end of time.

The Parish!

Imagine it—imagine it before and during the outbreak of the War of Wars.

Before the dawn of every day, its life awakes. Its Center is the Parish Church, and the ineffable and awful yet sweetly familiar Center of the Church is the Tabernacle, on the altar before which burns forever the sacred lamp; in which dwells, among His children—their food, their life, their light—Jesus Christ, true Man and true God.

The Church door opens, lights appear. The windows faintly show a dimly colored radiance. Through the dusky or quite dark streets come those who wake early to greet and to meet their Lord. Humble workers, mostly; usually mothers; but there are sweet maidens, and clean young men (the Vocations these—the priests to be, the holy nuns to be); and others, too, for whom the ways of the official religious life are closed, but who follow Christ in their hard, laborious, and burdened lives.

Now, too, from a building near the church, there comes a silent procession of strangely garbed women. There is only a clicking of rosary beads to mark their passage. These are the Sisters—from the school; from the school where God is taught as well as worldly knowledge.

All take their places. A boy appears, ushering the vested priest, within the sacred enclosure, before the altar where two candles burn, and the book lies open.

The Great Business of God

"*Introibo ad altare Dei*," says the Priest. "I will go unto the altar of God!"

Yes, that is the great business of the day, of every day, in this Parish, in every Parish; every Mission; wherever there are Catholics. The Mass; it is the Mass that matters. God descending unto man that man may rise unto God; this is the Mass; and the bell gives warning that the awful and ineffable yet sweetly familiar moment is come when Eternity touches time, and the Son becomes flesh, and gives Himself to be the food of flesh, and the children of God kneel before their Father—to receive their daily Bread. Mass follows Mass; the day grows stronger; the workers go forth to their tasks; the Sisters and the children to their schools. And work begins in the hospitals and asylums and convents (in all the chapels of which the Mass, of course, has been said); the institutions of sacred charity of which the Parish has one, probably, or which other nearby parishes contain, at least in the sense that physically they are in the same region—and spiritually are engaged in the same great business of God. The Pastor and his assistants turn also to their tasks; so different to the tasks of any other class of men in the world, because issuing from and guided by a concept of life that is radically

different to that of all others. And the difference is the same difference that exists between the Mass, which they alone perform, and all other actions possible to mankind. The difference is expressed in one word (if not explained!); the word Sacramental. For Catholics, the Mass is a thing ordained and authorized by God; the Eucharist, its Center, is a Sacrament—the highest and the central one of Seven; and the administration of the Seven Sacraments established by Jesus Christ is the peculiar and unique work of the Priest. And the Sacraments are inalienably and uniquely the possession and the mission of the Catholic Church.

The Parish Priest has many other tasks—he is teacher, and preacher, and guide, friend, consoler, and leader; he is philanthropist, and apologist, and inspirer; but so are other men, moved by other ideals and other motives; he is all that men may be, and does all that they may do, but beyond all their actions, and apart from all other things, he moves, set apart forever, in a region where none other may even enter; steward of the spiritual treasury of the Church of Christ, authorized and empowered Minister of Christ's Sacraments. His people are to him, first of all, immortal beings. They can *never* die. Each one is an individual; absolutely equal to all others in spiritual rights. Soon they must pass from him—some today, some tomorrow, some a little later, but all of them inevitably are going to pass from time and all earthly conditions into eternal life—a life in which their lot, whether of happiness or of misery, will be fixed absolutely by

their own will, freely choosing, here and now. And in order that they may make the supreme choice of this right, and abide by it unto eternal joy, the Sacraments were instituted, and the Church was formed, by God Himself, and the Priest appointed as their minister.

As human beings, as perishable and evanescent creatures of flesh and blood, as intellectual and civilized members of communities, and nations, of course, they all, both Priest and People, have the ordinary, temporal, secular works of men and women to do; but they know, and act upon the knowledge, that all these things derive their supreme importance from the fact that they are all, integrally and inseparably, part of the spiritual plan; as they are done in a good way, or a bad, or an indifferent, they tend to elevate or depress the human soul. They help or hinder the soul in its progress toward eternal life.

And so, in all the manifold and ceaseless activities of the Catholic Parish, and never more so than during the war, all works of Priest and People bear upon them this strange and wonderful Sacramental seal, transforming all human works into values of a divine and eternal character.

Therefore, when the great call came and every Parish in the land gave up its sons, there was not only the country that was to be served, but God as well—there was not only the country to be saved, but the souls also of those who went forth to be saved for all eternity—for these souls must the prayers pour forth, as well as the labor meant for their physical and mental recreation and welfare.

That was why the booklet of the Church of the Immaculate Conception (Mary Immaculate is Patroness of these United States, please remember!) in one of our cities, a booklet discribing the war work of that parish, carries as its foreword the famous "Fight and Pray" appeal of the Cardinals—an appeal that was the very charter of the war work of our Catholic Parishes.

The Fight and Pray Message

Let that message, which was issued by the Committee on Special War Activities of the National Catholic War Council, July 8, 1919, be recorded:

"From the moment when our country made its momentous decision to enter this tremendous conflict the whole Catholic population of America has enthusiastically and whole-heartedly accepted its full share of work and sacrifice and has unstintingly put forth all its resources to stand with all other Americans in the defense of our sacred principles of right and national duty.

"We need scarcely record this obvious fact. The whole world knows it and realizes its efficacy and importance. The Catholics of America are in the vanguard of the nation's service, on land and on sea, in the trenches and in the works. And until this fierce combat is finished and the cause for which we fight has triumphed, their efforts will increase.

"Our President has clearly stated the high principles upon which that sacred cause rests—they are as universal as they are unselfish. We battle for the welfare of men of every

nation, asking no special indemnities for our sacrifices other than those which all free men always seek. Surely this raises our aims and purposes up to the noblest standard of action, and sets the soul of the nation above the meanness and pettiness of selfish conquest or un-Christian hate.

"Just for this reason may we turn with fullest confidence to the God of justice and mercy, beseeching Him to accept our sacrifices, guide our rulers, and give success to our arms.

"From every corner of America arises the cry of souls to God. The nation is on its knees before the King of Kings. That is the surest sign that America will not fail but will lead the nations of the earth to victory over mere might. For God is our surest help as He must be our strongest hope. And the prayers of a nation fighting, not for gain but for good, will certainly be answered.

"If we fight like heroes and pray like saints soon will America overcome mere force by greater force, and conquer lust of power by the nobler power of sacrifice and faith.

"Animated by this undaunted spirit, let the whole nation turn to God in prayer while our army courageously confronts the foe in battle. While we utilize every possible source of material power so let us fortify it all by the greatest of all spiritual power—prayer. But recently our Holy Father set aside the feast of SS. Peter and Paul as a special day of prayer. Let us continue our obedience to his request and fervently offer our petitions to our Lord and Saviour, Jesus Christ, that all the

nations may see the way to mutual concord and understanding.

"Let us, moreover, each day, until the peace for which we fight crowns our efforts, say daily three times, morning at rising, at noon and in the evening the Angelus, for the guidance of our rulers, the success of our arms, the unity of the nations and the welfare of heroes.

"And may Almighty and Eternal God hearken to the prayers of a united nation and grant speedily that peace which surpasseth understanding."

There was need for prayer. For let it be remembered that all our parishes—more than ten thousand of them—through all their many millions of souls felt the war more immediately and practically than any other portion of the American people, for the simple reason that in the United States the Catholic Church contains large representations of all the nations who were in the war.

In the parish calendar booklet in which this message was quoted, there is the following passage: "A copy of this Calendar, devoted to the war work of our parish, will be forwarded to the National Catholic War Council in Washington where it will be kept as a permanent record of our many gallant young men who went forth gladly to make the supreme sacrifice for God and country. It should serve, too, for a perpetual remembrance of the good work which was accomplished by the women of this parish who contributed so largely toward the comfort of their soldier sons."

The story this booklet relates is one of many

similar records compiled in various monthly, quarterly, annual or special memorial publications, which have been gathered by the Committee on Historical Records of the National Catholic War Council.

Long before our own nation entered the conflict French Catholics, and Italian Catholics and German and Austrian and Hungarian and Slavish and Polish and Belgian and Canadian Catholics, even when they were American citizens, were leaving their Parishes for their various birth-lands, or the lands of their racial sympathies; and long before the Gold Stars began to emblazon the service flags of the Parishes the crape-hung altar and the catafalque with funeral candles were seen in many a French or German, Belgian or Italian American Parish Church. And those delicate and heart-rending problems of the war caused by the conflicting claims of various fatherlands and of the land of adoption, were nowhere felt more keenly, and nowhere more reasonably and truly met, than in such parishes.

How Our Duty Was Done

And this spirit of devotion to duty also explains why the book of the Immaculate Conception Parish prints the Letter of the Archbishops to our President, and his reply[1] and why it records so many of those things which nerved the Catholic American soul and gave it fresh force and courage as it confronted the great catastrophe.

[1] See page 3.

There is the picture of the leader of all American Catholics, Cardinal Gibbons. There is Cardinal Mercier, and the words of Ida M. Tarbell in the *Red Cross Magazine* current at the time the passage was quoted: "No figure emerges more clearly from the darkness that has enveloped the world in these so long three and one-half years than that of the great Belgian Cardinal, Desire Mercier, Archbishop of Malines. I have never talked with one of the Americans who, in the Belgian work, met the Cardinal who did not declare him a great man, a very great man, and one called him 'the greatest man he had ever conceived.'"

There is Marshal Foch, in John McGroarty's famous phrase, the "Gray Man of Christ"; a fervent Catholic; he who before ordering the supreme advance in the supreme crisis of the war turned to the little children, through their parish priests, and begged for their prayers.

And, also, there is a gallery of portraits of Catholic laymen who in the high places of the State were doing their duty as American citizens to win the war—men like Rear Admiral Benson, and Schwab, the builder of ships, and Edward N. Hurley of the Shipping Board, and John D. Ryan, of the aircraft board, and Charles P. Neill, of the Training Camp Activities Committee of the War Department; a gallery of portraits that merely suggests, does not in any sense sum up, the immense range of the activities in which Catholic laymen, quite apart from religious channels or active military service, were helping their country.

Then there is the portrait of the assistant

parish priest who was in the army as a chaplain.

Following the priest, even as they followed him in life, and now in death, come the "Three Gold Stars" of the Parish: the names of the three boys who fell in France, and the forty who were wounded, or gassed; and the three hundred odd who went from that Parish to join the colors.

Then come the reports of the war work of the Red Cross Chapter of the Parish; and of its branch of the Chaplain's Aid; and of the various sodalities whose members aided all the Parish activities, in one way or another.

For example, more than five hundred women members of the Parish pledged themselves to help make the life of Catholic soldiers in the new National Army easier through the Catholic Women's War Relief. The following letter sent by them to the boys in the service explains their work:

"My dear Mr. . . . : We are all thinking of you and wishing that we could do something for you that would be for your comfort and cheer. The Parish has a well organized section of the Catholic Women's War Relief and is therefore able and willing to send you whatever you ask for that you would like to have from among the things that the enclosed letter to our workers tells you that we are storing up.

"The good Priest appointed by the Cardinal to direct the whole organization, informs us that we may help our own boys first, so write we to you, one of our own boys, to tell us what to send you that we may keep in touch with you and see that you get something or other

that you need, or wish for. Scratch off, then, a line on the enclosed self-directed and stamped stationery, and we will bring you as near to the 'Immaculate' as we can, by writing to you and by caring for your interests, in whatever way you tell us will be comforting and cheering to you.

"You do not have to ask for our prayers, because we know that you need them all the time, so we give them all the time. We are grateful for the sacrifice that you are making for us,—your Mothers, Sisters and Sweethearts, and we know that you will stand between us and harm, no matter what the harm that comes to you, so we want to do in a special manner what we can for you and for all our boys whose names appear on the "ROLL OF HONOR" within our Sanctuary gates.

"And if you have warmed up to some poor fellow who is pretty much alone, no matter where he comes from, or what his religion, ask for something for him, too. We will send him something for your sake.

"Begging God to bless you, His Holy Mother to protect you, and your Guardian Angel to defend you, we are,

> Your Mothers, Sisters and Sweethearts of The Catholic Women's War Relief of the Immaculate Conception Church."

Then some copies of patriotic pronouncements of the Bishop, for Liberty Bond drives, and for Thanksgiving Day pronouncements, similar to hundreds of others of a like high

import emanating from the American Bishops everywhere throughout our country.

There are letters from government officials thanking the Parish Priest for valuable aid and suggestions concerning the draft regulations; and programmes of patriotic rallies, and brief biographies of the officers from the Parish who won distinction in France.

And as it was in the Parish of the Immaculate Conception, so, in greater or in lesser degree, it was in the more than ten thousand Parishes of the country, the united activities of which were linked up and directed by the Hierarchy through the committee on Special War Activities.

It was this parish plan of organization which made Catholic participation in the United War Work Drive of the welfare bodies in 1918 the notably successful thing it was. It was the parish which from first to last was the keystone in the arch of Catholic war work.

CHAPTER XII

OUR CHAPLAINS AT HOME AND ABROAD

THE Direction of the Catholic chaplains in the Army and Navy of the United States was entrusted by the Pope to Right Reverend Patrick J. Hayes, D.D., who was the Auxiliary Bishop of New York at the time of the appointment, and is now the Archbishop of that city. Bishop Hayes had been a member of the Administrative Committee of the National Catholic War Council, and continued to serve in that capacity until he became Archbishop in 1919.

As we have stated before, in this book—and the statement is simply a matter of course; for it is the sentiment of all Catholics everywhere—the question of the Catholic chaplain in war time is the center of the whole terrible problem of war, so far as Catholics are concerned. What has been said on this point in an earlier chapter may well be briefly repeated here, as an introduction to those letters, or extracts from letters, written by chaplains themselves, which will tell the story of their work better than any words of any author's devising. "Great as was the recognized importance of recreational work in the huge camps that sprang up throughout the land and overseas; unquestionable as was the need for safeguarding the physical health and mental stability of the soldiers and sailors, still more was it essential, much more was it a matter of

paramount importance, a pressing duty upon the leaders of the Catholic body to safeguard the immortal souls of the gallant youth who went forth to give their lives for their country. Catholic chaplains for the army and navy, Catholic chaplains in sufficient numbers and adequately equipped to carry on their sacred work—this was the crux of the Catholic problem; this work above all other types of work was the first and foremost."

There were only a few chaplains in the American army at the outbreak of the war, twenty-four in all, of whom eight were Catholics; and in the navy there were only four or five. In the whole of the National Guard organizations of the United States there were only nine Catholic priests, and these had no official standing. When we entered the war the first and foremost of the problems which the Hierarchy had to solve was that of securing a sufficient number of chaplains. Just previous to the opening of the war, the Army regulations provided for one chaplain to every regiment. The first step in the reorganization of the Army for actual warfare was to increase the strength of every regiment by three; but the Army Reorganization Bill did not provide for a like increase in chaplains; consequently, there would have been, if the law remained as it stood, only one chaplain to every thirty-six hundred men. The question of an adequate supply of chaplains was placed before the government from the very beginning by the National Catholic War Council and eventually, through the presentation of the matter to the Secretary of War by the

Committee of Six, the Chaplains Bill was passed by Congress, giving three chaplains to every regiment.

The government was so well aware of the importance of the chaplains that they met the fullest wishes of the religious authorities of all denominations in adopting a policy of non-interference under the draft law with students in seminaries, a wise provision which looked to the future and which if the war had been of long continuance would have conduced to maintain a full supply of priests. Men of every creed, especially practical commanding officers in the army and navy, admitted the value, even in a military sense, of the presence of the chaplains with the forces. To have the companionship and inspiration of the clergy, to whom all his life he had looked for guidance and friendship; to be in constant touch with the Sacraments, the source of inspiration and strength in the paths of duty, to know that if death should come to him he would have near him the help most needed—all this, to the Catholic soldier, made for better morale, and the best army is that which in the morale is highest. And in an army and a navy like those of the United States, where Catholics formed such a notably large proportion, the benefit of strengthening all the elements of morale were obvious. President Wilson, and Secretary of War Baker, and Secretary of the Navy Daniels, fully recognized the expediency of increasing the number of chaplains, and conserving the sources of their supply, and General Pershing

embodied in one of his reports an urgent call for more chaplains for his army.

Nevertheless, while this was true according to the letter, according to the spirit it was not wholly the case. In other words, there were officials high in the government service, and officers high in the military ranks, to whom the *Sacramental* meaning of the chaplain was a closed book—at least until that book was opened even for them by the actual vision of the Sacramental ministry manifesting its divine character on the field of battle. To such men, until they learned better, the chaplain was a moral, or an intellectual "uplifter"; or he was simply a high-grade entertainer, useful for enheartening and even befriending the men; but his religious value, in the Catholic sense of what religion means, was most difficult for them to grasp; it was at its highest, too often, a merely natural conception of the chaplain; and it was precisely with men of this type, to whom fell very often the duty of making supremely important official decisions, that the force of thoroughly well organized representation of the Catholic point of view was most necessary, and most effectual.

Chaplain Bishop Appointed

With the vast increase in the number of Catholic chaplains in both branches of the service, chaplains who came from all the dioceses of the country, complex problems of ecclesiastical jurisdiction immediately arose, and the only simple and efficient way out of these difficulties was taken in November, 1917, when

Bishop Hayes was appointed Chaplain Bishop by the Pope, and placed in supreme spiritual authority over all the Catholic chaplains in the army and navy of the United States.

Once the chaplains had been surrendered by their own diocesan authorities they came under the immediate spiritual jurisdiction of the Chaplain Bishop. The Chaplain Bishop was offered military rank by the United States government but declined it, knowing he could do more good by not sacrificing his own liberty. He assumed active control early in January, 1918, and at once named five Vicar Generals whose work was the same, ecclesiastically, so far as the chaplains in their districts were concerned as that of a Bishop in a diocese. Very Reverend Monsignor James N. Connolly was named Vicar General in charge of overseas activities; Very Reverend Monsignor William M. Foley, Great Lakes Vicariate; Very Reverend Leslie J. Kavanaugh, Gulf Vicariate; Very Reverend Joseph M. Gleason, Pacific Vicariate and Very Reverend George J. Waring, Atlantic Vicariate. Reverend Joseph P. Dineen was Secretary to Bishop Hayes.

In Washington, the Reverend Lewis J. O'Hern, C.S.P., was acting as the representative of the Hierarchy in dealing with the government in the appointment of Catholic chaplains, succeeding to the late Reverend Alexander P. Doyle, C.S.P., who had been appointed to that post in 1905. Father O'Hern had filled the post most meritoriously until the outbreak of the Great War, when he became executive secretary, with his office in Washington, to

the Bishop Ordinary of the army and navy. In New York, previous to this, the Very Reverend Monsignor M. J. Lavelle had rendered valuable service by obtaining volunteer chaplains for service overseas.

And with this appointment of a Bishop Ordinary to all Catholic chaplains, deriving spiritual authority directly from the Holy Father, all the parts and divisions of the whole, vast, complicated business of supplying spiritual ministry to the hundreds of thousands of Catholics, coming from all portions of the United States, from a hundred dioceses, fell into order and achieved true Catholic unity: unity of purpose, unity of authority, unity of method. Swiftly and vigorously, the great task that so suddenly was thrust upon Bishop Hayes—the task that was the certain and central test of all that the Catholic Faith meant not only to those who professed it, but also to their country and its institutions—was undertaken. The establishing of the Vicariates; the personal visits made by the Bishop to the camps; the individual attention given to the thousands of separate problems; the tremendous mass and weight of the business details of the work—all this was only a part of the real work; the real work which was that of making all things subserve and minister to God, and the souls of his children; the task of spiritualizing every step and function of the matter. And it was this great task, this true *opus Dei*, that was the burden of the young Bishop of the Camp—*Ordinarius Castrensis*—a task which was accomplished to the enduring glory of the Catholic Church.

Instructions to Chaplains

In his circular letter addressed to the Catholic chaplains of the army and navy in April, 1918, Bishop Hayes authoritatively laid down the principles which governed this supreme department of Catholic war activity, and brought out in high relief the spiritual opportunities open to the priests who flocked to the colors under the Sign of the Cross. "In the first place," he wrote, "let me beg of you to bear in mind that both of us, Bishop and Priest, are an integral and necessary part of wartime jurisdiction—it would hardly do to call it a diocese—with the flock ever on the brink of eternity scattered over land and sea, amid the perils of the battle front, perils of the fortressed clouds, and perils of the garrisoned deep. Hardly ever before in the history of the Church, have shepherds been called to follow and care for the fold of Christ under more dangerous and heroic circumstances. . . .

"A war chaplain must be a man of marked spiritual life both for the efficiency of his ministry and for the safety of his own soul. If the course of modern warfare demands military leaders to be almost supermen from the viewpoint of genius, endurance and courage, surely priests who serve among such men as ministers of Christ and guides of souls should be of a very superior type with regard to strength and spirituality of character. The Chaplain Corps should be so impressively and supernaturally clean-cut in its alignment before the public eye that no place be given in its body, for a moment, to a weakling, moral or spiritual.

"The fair repute of the Church and the good of religion are in the keeping of the chaplain as a very precious and sacred trust. The Church in army and navy has really but one way of expressing her life, her doctrine, her practice; and that is through the chaplain, who, without the impressive symbolism of temple, altar, chant and liturgy, is, in a sense, the solitary symbol of the Church in camp and on battleship. Let not then a priest of the Most High, a minister of Christ, a dispenser of the mysteries of God, be a sign contradicting himself and a stumbling block in the way of eternal salvation unto the brethren in arms.

"This message I send you may have a note of solemn admonition that hardly seems called for, when one considers our chaplains either collectively or individually. I must confess, and gladly do so, to the gratifying sense of my highest appreciation of the personnel of the Chaplain Corps. Our candidates for chaplains have impressed most favorably the representatives of the Federal authorities. I myself am convinced that the Hierarchy and the superiors of religious orders have been choosing among their very best priests to serve as chaplains at this critical hour of our national history.

"It is this very blessed and assuring beginning that urges me, with all the appealing power of my soul, to beg our chaplains not to waste or miss their wonderful opportunity for the Church in this terrible adventure of the world's greatest war.

"Our chaplains are receiving their commissions under most encouraging auspices.

The Federal Government sincerely desires the Catholic priest in the service. Army and navy officers, with rare exceptions, irrespective of their religious belief, plead for and welcome the Catholic chaplain. The enlisted men are trooping with intense faith to the Tribunal of Penance and to the Altar of the Lord. Almost everywhere and nearly by everybody the highest possible value has been set upon the ministry of the Catholic chaplain. . . ."

Although to the Chaplain Bishop and his Vicar Generals, and to the officers of the National Catholic War Council, nothing was more obvious than the great and constantly increasing need for more chaplains, this was a condition which for some time did not become realized in many quarters. But when the Apostolic Delegate, Archbishop John Bonzano, appealed directly to the Bishops, there was a general awakening, and there followed prompt action to meet the needs of the fighting men for spiritual guidance and consolation. From that time onward there was a constant stream of priests from every diocese in the country pressing forward for service. At the time of the Armistice there were one thousand and twenty-six chaplains in active service, with four hundred and ninety-nine others whose applications had been officially approved; one thousand five hundred and twenty-five in all. They came from every State in the Union; they went wherever the American flag was carried; serving not only with the ships that carried our men through the submarine infested waters and on the firing line in France, but

also they were with our men in Alaska, the Philippines, China, the Hawaiian Islands, and Siberia. Of these chaplains, many were killed on the battlefield, or died as the result of disease or exposure contracted in the service, or have succumbed since the Armistice as the result of injuries received at the front. The United States government has officially honored a large number of the chaplains, and the Allied governments have also officially recognized their bravery and their devotion to their sacred duties.

Governmental Coöperation

The Chaplain Bishop himself testifies to the satisfying fact that his relations with our government were most cordial, and that the official authorities helped in every way possible to facilitate his work. Especially was this true at the time of the influenza epidemic, when every request made to the authorities concerning the prompt transfer of chaplains from the posts they then occupied to places where they could more actively assist the victims of that terrible scourge was instantly complied with. On the same authority it may be said that the Chaplain Bishop and his chaplains on the whole had very pleasing relations with the non-Catholic chaplains and the authorities of other denominations; indeed, as a rule, the priests in the service have little but words of praise for the coöperation extended them by non-Catholic chaplains.

As to the relations between the men and their chaplain, the thousands of letters received by the Chaplain Bishop from the priests

in the service supply the best and most satisfactory evidence, and from these letters we take, a little further on, many extracts. To sum up, in advance, it may justly be said that the documentary evidence, and the living voice of the army and navy, concur in supporting this statement, namely, that the greatest personal friend the boys had in the camp was the chaplain, and the appreciation of his service was felt keenly and expressed warmly by non-Catholics as well as by the Catholics. In Camp Sevier, in South Carolina, for example, there were only six hundred Catholics among the thirty-two thousand men of the division quartered at that point. The Chaplain Bishop found that no less than five Catholic chaplains had been appointed to this division, and he went in person to the camp to arrange for the transfer of at least three to other camps where they were needed. He discovered, however, that the men were so warmly attached to these Catholic chaplains and their value to the division was so appreciated by the officers, that the General in command insisted upon retaining the Catholic chaplains with his division when it went overseas.

The Victory of the Church

The writer of this book put the following question to Monsignor Dineen, the Archbishop's private secretary. "What does Archbishop Hayes consider the effect of the war to have been, from a religious point of view, upon the men who saw service?"

"The Archbishop feels that the effect has

been most salutary," was the answer. "The war brought about a great reawakening of religion, among Protestants as well as Catholics, and great credit must be given to the extraordinary work of the chaplains.

"We can't begin to tell all we owe to the Knights of Columbus in bringing about this happy result," continued the Chaplain Bishop's Secretary, "and to the Chaplains' Aid Association must also be given great credit. But it must be stated that so far as our Catholic soldiers were concerned, they brought to the service a splendid measure of practical, solid piety that was the admiration and consolation of the chaplains. In most of the camps, in the Knights of Columbus huts, there gradually developed a little room or chapel where the Blessed Sacrament was reserved, and it was most edifying to note the large number of men who made visits to Our Lord in the Sacrament. The same story can be told concerning their attendance at missions and retreats, particularly in Lent and Holy Week. On Saturday night when entertainments would be going on in the huts, lines of men would form for confession, and in that line, with their Rosary beads or books, they would prepare themselves for the Sacrament of Penance with unaffected indifference to the show going on, while their comrades, non-Catholics, as well as Catholics, paid full respect to them."

The *New York Times* published the following statement:

"Archbishop Hayes is by no means a pessimist in the view he takes of the Church and

what it accomplished during the war. While others are lamenting that the war was a demonstration of the diminishing power of the Church, he argues that the Church was found on the battlefields, in the trenches, on the high seas, and when the emergency came, it even went down with the ship. But the spirit was caught up by other soldiers of the Church and carried on to victory.

"'The Church,' says Archbishop Hayes, 'has measured up to all that God intended her to do during the war and she has not been found wanting.'"

Testimony From the Chaplains

The influence which Catholic chaplains exerted is reflected in this extract from the *New York Sun*, August 6, 1919:

"Through the length and breadth of the United States there are going today hundreds, yes, thousands, of American soldier boys who during the last year and a half have come in contact with one of the best loved men in the American navy, one who has probably touched more intimately than any one in the navy the lives of thousands of America's fighting sons. That man is Chaplain Eugene Edward McDonald, senior chaplain of the U. S. S. *Leviathan*.

"With a record of fifteen years as chaplain on board some of America's largest fighting ships, among them the *Iowa*, the *Ohio*, the *North Dakota*, the cruiser *New York*, Chaplain McDonald was particularly well fitted for the place to which the navy assigned him on the converted German *Vaterland* when that

ship began to carry its stream of American troops to France in December, 1917. In the twenty-five trips that Chaplain McDonald has made aboard the *Leviathan*, in company with nearly three hundred thousand American soldiers, his devotion to duty has been a by-word among the boys.

The "Sunset Prayer"

"The thousands of American soldiers who are returning have among their mental pictures of the chaplain one which stands out clearer than the rest. It is that of a bare-headed clergyman standing upon the bridge of the great ship at sundown each evening with the troops on decks at attention. And many times while deadly U-boats lay in wait for the ship which they sought above all others to destroy, Chaplain McDonald recited a 'sunset prayer' a part of which says: 'Visit, we beseech Thee, O Lord, our distant homes and families; may Thine angels guard them with Thy peace and benediction. Bless this ship, we beseech Thee, and drive far from it all the snares of the enemy; guide it upon a tranquil course into the wished-for haven; guard our captain, his officers and crew, and the soldiers, troops and passengers committed to their care.'

"Chaplain McDonald's close and intimate contact for many years with men of all religious faiths has brought out a characteristic which the American soldiers have recognized as 'living religion.' He has not carried on his work along one line, but his welfare work and his endeavors with the release board

have supplemented his aims to serve, as he has whole-heartedly, Catholic, non-Catholic and non-believer."

The Living Religion of Catholics

"Living religion" is a happy phrase, and when applied to Catholicism it is one possessing a scientific exactitude. Our chaplains and our Catholic fighting men; our Catholic nuns and nurses; and the hundreds of thousands of Catholic women, mothers, wives, sweethearts and sisters, who took such a practical part through their parish sodalities, and through the nation-wide chapters of the Chaplains' Aid Association, in the work of our priests; all indeed lived their religion—forcefully and truly.

But—again let it be said—the best testimony to this living religion is to be found in the letters from the front, from which we take the passages that follow, adding only this remark, namely, that the passages given were selected not with any intention of singling out individuals, but simply and solely because they illustrated important aspects of the work of our priests and of the faith of our men. Many of the priests, like the men they served, were far better at doing things than at describing those things.

From a chaplain in an embarkation camp: "I was assigned to the 49th Infantry at Camp Merritt, the embarkation camp at the Port of New York, when that camp was in the beginning of erection. At the start I had to say Mass in a tent. There were no facilities

for gathering the men together and I had to go from barrack to barrack announcing that I was a Catholic priest, come to hear the confessions of the Catholics; I would take a corner while some zealous soldier or sergeant would line the crowd up; the non-Catholics would continue their recreation while I sat on a bed and heard confessions; the soldiers would kneel awaiting their turn and after confession kneel again to say their penance. I would arrange a satisfactory hour for Mass and Communion and send them away at peace with God. Later on when the camp was finished, I had the Knights of Columbus Hall. Confessions were heard every night in the week and at any time during the day when requested. Communion was frequently given at midnight, and at any hour before dawn, whenever it was most convenient to get the men. Mass was also said at any of these times.

"I was fortunate in being in a position where I received advance notice of the date and hour of departure of the troops and thus was able to line them up. On one occasion, at eleven a. m., I made arrangements to have the Catholic half of the regiment come at two-thirty for confessions. I was single-handed at the time and the matter of getting one thousand six hundred confessions heard in a few hours stumped me; I was able, however, to gather a score of the neighboring clergy within a few hours, and cleaned up the crowd in the afternoon. The camp was some sixteen miles from the docks and boats and the usual procedure was to get the troops out from the camp and

aboard the transport under cover of darkness. The time the troops remained in camp varied; some had a few weeks, others only a day or so; I was able most of the time to arrange things systematically so that the hurried procedure was unusual; but Mass and Communion at midnight or in the wee small hours of the morning was not unusual.

"I was constantly swamped by letters from mothers and wives and sisters and sweethearts to be sure and see that their loved ones received the Sacraments before departure. In most cases it was unnecessary, as the boys were earnest. I shall never forget the wonderful faith and fervor displayed by the soldiers. It was a terrific pace to keep up the Confession work together with the unusual hours of Mass and Communion, but it was worth it all. Many who had failed to practice their religion for years were brought back; I do not recall the number of baptisms or marriages I had, but they were many; many had been thinking of becoming Catholics for a long time and just needed such an incentive; instruction was necessarily brief and confined to essentials; I always put such cases in the hands of some Catholic boy in the same squad with instructions to have a cathechism chapter every day until the catechism was finished and to get in touch with a Catholic priest at the first opportunity. Such instructors were real missionaries; other converts were under instruction in other camps and finished the work. One case in particular I recall of a man belonging to the camouflage company of an engineering outfit; they were all artists in

some degree but ranked as privates; one such came to see me; he had been a curate in a High Episcopal church in a large city but had become convinced years before of the bankruptcy of the Anglican Church and gave up the ministry and the church; family reasons delayed his reception into the Catholic Church, but he came over on the eve of his departure; he knew as much theology as a priest and received conditional Baptism with the greatest fervor.

"It is rather a significant item to record that of all the thousands who passed through the hands of the priest that only one case came to me to be convinced of his duty of serving the flag; he was not a slacker but he did not quite see why he should have to give up his life of safety and pleasure. Aboard ship, crossing the ocean, the most striking feature was the Mass said on deck in the danger zone with everybody, even the altar boys, wearing life-preservers. In France my work at first was in the Depot Division area of Le Mans; my regiment was quartered in four or five small villages; luckily the cures of all these parishes were at home and I arranged Mass by them for the soldiers in towns where I could not officiate. Of course I made constant and regular rounds for Confessions. The little Confession Card of Father Duffy was distributed by the Bishop of Le Mans to all his clergy and they, too, were thus enabled to hear Confessions of the Americans. For a short time before the signing of the Armistice I was assigned to a combat division which was in line north of Verdun and east of the Meuse.

I spent a great deal of time burying the dead of my regiment; this was often my work for days and days, from early dawn until dark; sometimes the enemy shelling made the work impossible; it was tragic to see these boys lying on the ground, some torn to pieces; most of them were too young to have a vote but old enough to be asked to make the supreme sacrifice; and it was pathetic in searching for their valuables and personal belongings to come across the letters from home which each one cherished and always carried with him. I still have before my mind the picture of a great big shell hole, turned into a grave, the bodies of these boys wrapped in shelter halves or blankets and laid in rows, sometimes two, four, ten, fourteen or more laid away in the one shell hole, the covering of the bodies with earth, the marking of each grave and the last *Requiem æternam.*

"One feature of this life at the front was the splendid interpretation given by these boys to the meaning of charity. They were always willing to share anything they had, shelter, food, clothes, water; it was heroic charity to give part of your grub or water when the chances were against your getting any for days perhaps, but they did it. It was the best lesson I ever had in charity. . . .

"I always made it a practice to visit the hospital wherever I passed and to announce myself as a priest; I found it a valuable practice; even in the summer of 1918, the hospitals were not well covered by Catholic priests and I often came across serious cases in danger of death who were just longing for the last Sac-

raments. I started the practice at Brest; at Le Mans, although I was seven miles from the hospital, I was the nearest priest till I won my fight to have a Catholic priest nearby. On the way to join my regiment at the front, while waiting for the troop train to take me the last stretch of the journey by rail, I was walking around town when a member of the military police on duty near the station told me a Catholic priest was wanted in the French hospital for an American soldier who was dying. I managed to get to him and several others.

"I do not think that you can stress too much the hospital work done by the Catholic chaplains, whether at home or abroad; at Camp Merritt, we had a large hospital and even with all my other work, every morning was devoted to the hospital, making the rounds of the serious cases. And I feel that the greatest success came to priests from the work in the hospitals with the sick and dying."—(Rev. John J. Mitty.)

Christmas at Camp Meade

"The memory of Christmas, 1918, will long abide with the Catholic chaplains of Camp Meade. If ever there were any doubt that the faith of our Catholic men in arms was strong, that doubt was dispelled during the memorable days of the recent Christmas season. Some few days before the holy festival, we consulted Major General Carter on the matter of offering a midnight mass in the Main Knights of Columbus Building, and, without asking explanations, he at once

granted permission and stated further that the division adjutant would be instructed to have the ceremony announced to all companies in the division. Bishop Hayes had also put his stamp of approval on the service. The authorities in camp headquarters (from which emanate all regulations affecting units not in the division) also coöperated with us to the extent of sending the announcement to all commands, to be read at retreat to all companies on Christmas Eve. Every man in camp, therefore, was informed that confessions would be heard from six o'clock until midnight, and that Holy Communion could be received at the midnight mass.

"Shortly before Christmas, three of our priests had received their honorable discharge from the service and two others were bedridden with heavy colds. We were, therefore, but five priests to meet the demands of the men. A message had been sent to Woodstock College for help from the Jesuits; but we were days late, as there was not one priest available. The fact, however, that fifty per cent of the men were absent on leave and the added fact that the night was very stormy led us to believe that we might be able to cope with the situation.

"Confessions started at six o'clock and continued without respite until the sermon of the midnight mass. At nine o'clock there were fully a thousand men waiting to be heard, and the solemn demeanor and patience of these men as they waited, to a man, until the midnight hour, was something that will never be forgotten by the priests of the camp. Of

course, there were hundreds who were not heard; but an announcement was made that confessions would be heard and communion would be distributed after mass. At midnight the large auditorium was filled to overflowing. So congested were the aisles that it was impossible to distribute Holy Communion during the mass. After mass, therefore, communion was given to a thousand men and then confessions were heard and communion given to another hundred who would not leave for their barracks until the New Born Christ-Child was cradled in their soul.

"The celebrant of the mass was Reverend James F. McKeever, Chaplain of the First Training Battalion, 154th Depot Brigade. The sermon was preached by the Reverend Daniel F. Desmond, Chaplain of the 63rd Infantry. The special choir which sang Christmas hymns during mass was directed by the Reverend John Bonner, D.D., Chaplain of the 11th Division, Military Police. The Reverend Leo J. Donnermeyer of the 72nd Infantry acted as master of ceremonies. Credit is due to Father Dunn of the 11th Division, Sanitary Train, who, assisted by Mr. Bernard Flynn, Secretary in Chief of the Knights of Columbus, prepared the altar and sanctuary with fitting decorations. The Reverend James M. Delaney, Chaplain, Oversees Convalescent Detachment, and the Reverend Edward Glennon of the 211th Engineers were also numbered in the chaplain personnel of the camp; but were too ill even to be present on this inspiring occasion.

"The servers of the midnight mass were

Private Barry of the Quartermaster Department and Private Lajoie of the Cooks and Bakers School. Lieutenant Clement Slattery, of the 2nd Training Battalion, was in charge of the men, and directed the communicants as they approached and retired from the sanctuary at the distribution of Holy Communion.

"His Eminence, Cardinal Gibbons, has always had a warm place in his heart for the men at Camp Meade. On November 10th, he had come to camp, exposing his venerable form to the penetrating winds of that day to be present at the memorial field mass offered in memory of the influenza victims of Camp Meade. On Christmas Eve, a greeting was forwarded to the priests of camp by his Eminence to be read at the midnight mass and all the masses throughout the camp on Christmas Day. The greeting read as follows: 'Who is it that gladdens today the hearts of young and old, of rich and poor and of pilgrim and that knits again the bonds of family love? All are warmed by the rays that emanate from the Babe of Bethlehem. May He bless you and make you regard one another as brothers recognizing Christ as your Elder Brother.'"—(Rev. Daniel F. Desmond.)

The Boys in France

"I have been from the very start with the second battalion of the 101st Infantry; I also take care of the third battalion, because their chaplain is Protestant. So, every chance I have, I say mass for them and hear their confessions; also the supply company of our regiment is under my care with the machine gunners of my battalion.

"Since we left Neufchateau I have been working very hard doing my best for my dear beloved boys. The long walks undertaken to reach them; the long "seances" in the confessional; the early Masses to avoid the aeroplane bombardment, all this has been well rewarded by the vivid faith, piety and the good behaviour of these boys, my boys. They receive frequently; on Sunday it is beautiful to see them at Mass praying with devotion and receiving by hundreds.

"My dear Monsignor, for the last three months I have been living, eating, sleeping with them; with them in the firing line and with them in the rear; and these boys, every one of them, both Catholic and Protestant, respect me and are ready to do anything for me. They all appreciate very much what I am doing for them and I can assure you, although I am very tired, I have many consolations in my work and I feel I can never do enough for my boys.

"However, dear Monsignor, there are two things with these boys, not all of them, but a certain number of them—they drink too much when they have a chance to secure liquor, and they curse also very much; but I must add that even on that line there is a very great improvement, for I never cease to warn them in my sermons and privately. . . .

"I am still in the line and although in this open warfare it is not so easy as in an organized sector to hold service, I never failed yet, except during the offensive at Chateau Thierry, to say mass on Sunday for my boys, with them assisting at it.

"Now as regards confession it is even harder. However, every Sunday I have always from 30 to 60 that receive.

"Before an attack, I always give them all a general absolution and during an offensive I stay at the first aid station where I give absolution and Extreme Unction to those dangerously wounded, and then when the battle is over we go over the ground and bury the dead, reciting the rubrical prayers of the Church over their graves.

"The boys at the front are very good; their main fault being cursing. In the rear, a certain number, too great to my mind, indulge themselves in drinking liquors. When given a leave, most of them behaved very well. . . .

"As regards the observance of the Lord's day, they are all most faithful, and the same must be said regarding their going to confession and receiving communion. In a word, I am very pleased with them."—(Reverend Osias Boucher.)

"Coblenz-Neuendorf,
Rhine Province, Feb. 17, 1919.

"The German pastors have all been very helpful and prompt in aiding me to minister to our boys—only one of them having inspected my 'Faculties' before making arrangements. The others seemed eager and zealous to allow us the free use of their churches; as one of them good-naturedly remarked when I presented my 'Faculties': 'Satis est—Est tempus belli, et silent leges.'

"We have an organist and choir of our own at Neuendorf—with prospects of a similar

arrangement at Rubenach, where three companies are located. The ubiquitous Catholic non-commissioned officers have been especially anxious to promote any work of this kind and I find them invaluable to me all along the line."—(Reverend John E. Casey.)

"Brest, France,
December 27,1918.

"While trying to do what we can for the bodily comfort of the men we are not neglecting their spiritual well-being. Owing to the presence of a number of priests in camp we have been able to have a large number of masses and all well attended. On Christmas we had in this building nine masses. Five priests heard confessions all Tuesday afternoon and evening until midnight. At three a. m., men who were going out on detail and who could not be present at mass began to arrive for communion, simply dropping out of line as they passed the building, receiving communion and then hurrying away again. This kept up until six o'clock, when we had the first mass. At the earlier masses it seemed as if the entire congregation without exception received Holy Communion. Besides all the priests reported record-breaking crowds."—(Reverend Paul Bethel.)

"St. Jean de Monts, France,
A. E. F., Nov. 4, 1918.

"I have been stationed long enough at my present post to give you a brief account of the work here. I am serving three camps; two of them are a mile apart and the other is about ten miles distant. Before my arrival

no chaplain had been stationed here and only once did a Catholic chaplain visit the camp. Many of the soldiers had not seen a priest for seven months. I arrived at the camp on a Friday and immediately posted notices that confessions would be heard Saturday evening. That night men stood in line for four hours waiting their turn. I had the same experience in each of the other camps. I am saying mass every Sunday in the Y. M.C. A. hut. What our boys desire above all things is an opportunity to go to the sacraments.

"I have been treated everywhere with the utmost courtesy by the military authorities, who have shown themselves not only willing but eager to afford the boys every facility to practice their religion. Whenever possible the military routine is made to suit our convenience."—(Reverend William J. Bergin, C.S.V.)

"APO 716, Brest, France,
February 28, 1919.

". . . For the month of February I wish to report as follows:

Sunday masses in camp	40
Average attendance	700
Communions	3800
Confessions	4500
Daily masses	150
Average attendance	100

Religious articles distributed:

Testaments	500
Rosaries	2000
Scapulars	1000
Prayer Books	500

"There seems to be considerable discussion at this time in certain quarters concerning the necessity of special effort being made to maintain the morale of the men. I do not believe that this applies to the Catholic men in the army. My own observation and conversation with other chaplains lead me to believe that our men are continuing to conduct themselves in a way which has always caused them to be a credit to their country and their Church.

"From what we read in the papers here we judge that there has been a great deal of criticism of this camp and conditions here by the American press. These reports are very greatly exaggerated. While there are many things lacking which might add considerably to our comfort I can assure you that everything possible has been done as rapidly as possible to make the camp as comfortable as possible for troops as they pass through."—(Reverend Paul Bethel.)

"I must say I have every reason to be very grateful to Almighty God for the generous response of our Catholic soldiers. We have a K. of C. hut in our camp in which I have the pleasure every Sunday morning at six-thirty of giving Holy Communion to about one hundred and thirty young men.

"I would like to be able to tell their mothers that I feel like taking off my hat every time I see those boys. About sixty of them go to confession every week. These are the boys, of whom most especially proud—*fighting well* life's battle, that they may *serve well* God and country.

"I have been able, during the month, thanks to Monsignor Connelly of Paris, to say Mass for six more or less isolated groups in this section at which, in all, about two hundred and fifty received Holy Communion. In all of these places the same spirit prevailed —although neglected (the men were) holding on to their faith to the point of tenacity, with gladness at my coming, and humility in repenting their faults.

"The greatest consolation to the Catholic chaplain here is the respect that the Catholic soldier has for Holy Mass and the sacraments. Right here, in a strange land, away from home and country, is the acid test of the true Church and its influence upon the hearts of men. Thanks to that grand old Church and their Catholic mothers, Catholic boys here are coming up to that test. With all my heart, I can say that I would not part with the means that the confessional affords me of reaching and influencing my Catholic boys for the world and all it can offer me.

"My experience, needless to say, is the experience of every other Catholic chaplain across the waters. There is a regular army chaplain working with me in this camp. An average of about six hundred men attend his mass at eight every Sunday. Both of us say two masses each Sunday. We have many Catholics among the prisoners of war."— (Father John Brady.)

From Father Duffy, of the famous "Fighting Sixty-Ninth," the Irish regiment from New

York with which Joyce Kilmer fought and died, comes vivid words:[1]

"The village church was a ruin. Both sides had used it to fight from and both sides had helped to wreck it. The roof was gone and most of the side walls. The central tower over the entrance still stood, though the wooden beams above had burned, and the two big bells had dropped clean onto the floor. The curé used a meeting-room in the town hall for his services, but that would not do for my congregation. The church faced a long paved square, so I decided to set up my altar in the entrance and to have the men hear mass in the square. The church steps served excellently for communion. It is one of the things I wish I had a picture of—my first Easter service in France; the old ruined church for a background, the simple altar in the doorway, and in front that sea of devout young faces paying their homage to the Risen Saviour. My text lay around me—the desecrated temple, the soldier priest by my side, the uniforms we wore, the hope of triumph over evil that the Feast inspired, the motive that brought us here to put an end to this terrible business of destruction, and make peace prevail in the world. Here more than a thousand soldiers were present, and the great majority crowded forward at communion time to receive the Bread of Life. . . ."

And again:

"Two companies of our regiment jam a village church—aisles, sanctuary, sacristy,

[1]See "Father Duffy's Story."

porch. A battalion shows its good will by filling the churchyard, the windows being ornamented by rough martial visages which don't look exactly like those of the placid looking saints in the stained glass above—but I feel that the saints were once flesh-and-blood people themselves, and that they have an indulgent, perhaps even an admiring eye, on the good lads that are worshipping God as best they can.

"There is no doubt anyway about the opinion of the good priests who are carrying on the work of the dead and gone saints. They are full of enthusiasm about our fellows. What attracts them most is their religious practices. These men of yours, they tell me, are not making a show of religion; they are not offending others; they touch their hats to a church, or make the sign of the Cross, or go to mass just because they want to, with the same coolness that a man might show in taking coffee without milk or expressing a preference for a job in life. They run bases with scapulars flying, and it don't occur to them that they have scapulars on any more than they would be conscious of having a button of their best girl or President Wilson pinned to their shirts—they may have all three.

"Come to think of it, it is a tribute not only to our religious spirit, but to the American spirit as a whole. The other fellows don't think of it either—no more than I do that one of our chaplains who is closest to me in every thought and plan wears a Masonic ring. We never advert to it except when some French

people comment on our traveling together—and then it is a source of fun.

"I often drop in on soldiers of other outfits around their kitchens or in the trenches, or during a halt on the road, and hear confessions. Occasionally Catholic soldiers in country regiments, with small-town spirit of being loath to doing anything unusual while people are looking at them, hold back. Then my plan is to enlist the coöperation of the Protestant fellows, who are always glad to pick them out for me and put them in my clutches. They have a lot of sport about it, dragging them up to me as if they were prisoners, but it is a question of serious religion as soon as their confession begins, the main purpose of the preliminaries being simply to overcome a country boy's embarrassment. It proves, too, that the average American likes to see a man practice his religion, whatever it may be.

"With my own men there is never any difficulty of that kind. I never hear confessions in a church, but always in the public square of a village, with the bustle of army life and traffic going around me. There is always a line of fifty or sixty soldiers, continuously renewed throughout the afternoon, until I have perhaps as many as five hundred confessions in the battalion. The operation always arouses the curiosity of the French people. They see the line of soldiers with man after man stepping forward, doffing his cap with his left hand, and making a rapid sign of the Cross with his right, and standing for a brief period within compass of my right arm, and then stepping forward and standing in

the square in meditative posture while he says his penance. 'What are those soldiers doing?" I can see them whispering. 'They are making the sign of the Cross. Mon Dieu! they are confessing themselves.' Non-Catholics also frequently fall into line, not of course to make their confession but to get a private word of religious comfort and to share in the happiness they see in the faces of the others.

"Officers who are not Catholics are always anxious to provide opportunities for their men to go to confession; not only through anxiety to help them practice their religion, but also for its distinct military value. Captain Merle-Smith told me that when I was hearing confessions before we took over our first trenches he heard different of his men saying to his first sergeant, Eugene Gannon, 'You can put my name down for any kind of a job out there. I'm all cleaned up and I don't give a damn what happens now.'

"That is the only spirit to have going into battle—to be without any worries for body or soul. If battles are to be won, men have to be killed; and they must be ready, even willing, to be killed for the cause and the country they are fighting for. While we were still in Luneville the regiment attended mass in a body and I said to them, 'Much as I love you all I would rather that you and I myself, that all of us should sleep our last sleep under the soil of France than that the historic colors of this old regiment, the banner of our Republic, should be soiled by irresolution or disgraced by panic.'

"Almost every morning there are between

one hundred and one hundred and fifty of the boys at mass. To be with these boys, to work for them and to witness such wonderful examples of real, practical faith would bring joy to the heart of every priest, and to me it will be the sweetest experience of my life. Christmas Day was a happy one for every one in camp. I celebrated three masses, my choir sang at all the masses, and I think that every Catholic boy in camp received Holy Communion on that day. The previous day I arranged with two French priests who speak a little English to help me with the confessions. I began to hear immediately after breakfast and kept on the job until almost midnight, only stopping for my meals. I know the tired feeling that comes over one at home after five hours in the confessional, but now I know what it means to hear all day.

"Christmas afternoon we entertained 2,600 poor French children from the town of Saint Nazaire in our camp. I collected the sum of $950 from the enlisted men and officers to give the children some toys and candies. It was a gala day for all of us, for with this entertainment we brought joy into the hearts of these children and their parents, and that thought helped to turn what we all feared would be a gloomy Christmas into one of the happiest that I have ever experienced."—(Reverend Joseph A. Breslin.)

"We have been in the midst of strenuous activity for over a year; we have suffered considerably for the cause we love; but a spirit that is truly remarkable survives among our

gallant men. They are not saints; many of them have a number of rough edges, but they are men, God bless them, that labor and toil and suffer and fight with a spirit that simply astounds one who has the privilege of witnessing it. In our division we are given every facility to exercise our religious functions. Our commanding general is always interested and helpful in any movement for the betterment of his men."—(Reverend George S. L. Connor.)

"If I were to describe the most profitable lesson which I learned in these six months as hospital chaplain, I should find it difficult to furnish an adequate answer. Courage, I have seen in plenty under trying circumstances. Faith, I have found, too, faith that would touch the deepest chords of emotion. Indifference had its place as well—sometimes Catholic indifference, but not often. Contact with others not like-minded was my daily experience. Out of it all has come to me an intense realization of the necessity there is for us to be constantly alert and active."—(Reverend John B. Mullin.)

"The most exhilarating thing was the great lesson, the Catholicity of the Church.

"The Cathedral of Metz is unscathed. I went in and asked permission to say mass. Some of the priests were French and some German. There we were in the uniform of American soldiers, men who, had things gone differently, were ready to fight their way into this city and perhaps ruin the beautiful

church. Still there was not a question as to our being allowed to celebrate mass. With the greatest courtesy the time was set and the vestments and altar prepared. Without the slightest qualm I made a fervent memento for the Bishop in the Canon. All the morning the French soldier priests were coming into the sacristy, taking off their uniform coats and being directed to one or the other of the many altars by the sacristan. The Abbe was especially gracious and to add a touch to it all this happened on the Feast of St. Francis Xavier, who, in his zeal to promote the Catholicity of the Church, knew no national or territorial lines.

"My work with the soldiers goes on well and now the chief thing is to try and keep them attentive to their duties until they are all home in their parishes."—(Reverend John E. Killian.)

"All over France, west, center and north, wherever I've been, I've asked the Cures about our Catholic soldiers. 'Father,' they replied, 'your soldiers are admirable; without human respect, either at mass or confession; they are always serious with regard to religion.' Pretty good praises.

"Such a day of slaughter for the Germans, and wounds for us; and while the United States advances on the ground, high in the sky thirty aeroplanes swarm and spy, and notify the artillery and bomb the retreating Germans. When night falls I am in a wheatfield, with the dying and the dead, anointing, hearing confessions, baptizing. One Protestant

was from Mobile; I found him in a wheat-field through which we had advanced. He never was baptized. Readily he believed what I taught him in a few minutes, was baptized, and smiled his last that July day.

"It is on the battlefield, rather than in the rear areas that I feel I am doing a priest's work. I serve Catholics, Protestants, Americans, French, and Germans on the same battlefield. I know only three words in German: 'Priester,' 'Katholische,' 'Evangelische.' If the dying German opens his eyes in recognition when I say, pointing to beads and crucifix, 'Priester,' and shakes his head affirmatively when I point to him and ask him 'Katohlische,' then I strike my breast to indicate that he is to be sorry for his sins. Then when he assents by striking his breast and kissing my crucifix, I give him absolution and Extreme Unction. Every one around looks on wondering at me. The poor Protestant chaplains do not know what to do. They help as stretcher bearers, etc. But as for direct spiritual business, aupre des mourants, they are negative. Each time I can absolve a German, it makes me thank God that I am a priest."—(Reverend Terence King, S.J.)

An Act of Contrition

This is the story told by Captain Ren L. Holsclaw, of the Overseas 120th Field Artillery, concerning a Catholic chaplain attached to the same regiment as Captain Holsclaw. A fellow chaplain, who recorded Captain Holsclaw's story, introduced it as follows:—

"Father O'Connor is chaplain of the 120th

Field Artillery, of the 32nd Division. Six times in twenty-two days he was cited for bravery. He and his moth-eaten roan, the poorest horse in the regiment, are ubiquitous, and no man in the command has been scolded by his colonel as frequently as has Father O'Connor, for what appears to be 'ridiculous religious frenzy.' Where shells fell thickest, and wounded and dead comrades littered the ground, this priest was to be found ministering to the wounded and burying the dead. The whole front in his section was his parish, and he confined his kindness to no particular regiment or to no particular creed. Ever ready to dispense the mysteries of God, he was as ready to carry from line to line pounds of chocolate and cigarettes, and even had his canteen filled with light French wine to slake the thirst of the heroes who faced the enemy and death.

"It is a genuine delight to listen to Captain Holsclaw relate how just before the battle of Chamery, Father O'Connor asked to speak to the soldiers, and having obtained permission, told the story of the cure of the ten lepers with a view, very likely, of having the men make a perfect act of contrition, for he emphasized the prayer 'Jesus, Master, have mercy on us,' and assured the soldiers that in that dark hour the Lord was near at hand.

"One can imagine the Recording Angel registered many a prayer that might have been left unsaid, because Father O'Connor had a grasp of a situation that was electric. The spirit created is told in Captain Holsclaw's own words:

"'Since I returned from Europe, I am often asked if the actual fighting resulted in a greater tolerance, or entertainment of religious instruction by soldiers. In answer, I always reply that men are surely exhilarated by certain kinds of combat such as going over the "top" in the earlier periods of the war and charging machine-gun nests as at Chateau-Thierry in July of this year. At the same time soldiers are often very much depressed the few moments before a fight. The reaction following the excitement of hand-to-hand fighting also often results in acute melancholia. The presence of so many unburied dead seemingly produced a feeling of depression which the men obviously tried to hide by joking and the playing of tricks on each other. Some men are apparently unaffected by the fighting. They manifest little or no excitement and go about their work in a very business-like manner.

" 'These men are the nuclei around which the substantial morale of an organization is built. Some of these men are inclined toward religion and have been since childhood, but not all by any means. Most of them in fact, have had little or nothing to do with religion, but have received ability to resist depression through hard knocks which they have successfully overcome. The men most affected mentally are the nervous, high-strung, rather more sympathetic type and young. Unquestionably men suffering from depression and melancholia are the most ready to receive religious instructions as, too, the desire for spiritual comfort is more evident then. I guess

that at no other time is the opportunity presented in a like manner for chaplains to get at the hearts of men. Some chaplains seemed to have a natural born power to attract Catholic and Protestant alike by the telling of the rather more simple stories of the life of Jesus. They preached no fiery Hades but simply reached out and touched the soldiers' interest and heart by the telling of yarns in another than church style. Of course, also the location and attendant circumstances had lots to do with the influence carried by the story. It seemed to be that all the 'story tellers' were eloquent, though some more than others. But as they talked their faces really beamed, so earnest were they and so anxious to grasp the chance, and so eager to cheer the boy who might be face to face with the supreme sacrifice. I know of one chaplain, Bill O'Connor, priest, who thrilled every listening soldier with the story of Damon and Pythias wherein the one offered his life for his friend as they, too, had offered theirs to their country. Bill was priest and Father to the Catholics, but to us he was just Bill, the best of friends and an excellent soldier. His smile was as much in evidence as his presence, which was everywhere all the time. A little gray he was, but his face was boyish and the wrinkles at the corners of his eyes told how happy he was that he might be where he could do something to help anyone. Bill buried many a soldier he had never known, but just the same Bill made it a personal matter of no little moment. He would most unexpectedly appear, and as

surely pass you a bit of chocolate or a cigarette.

"Lieutenant O'Connor was an artillery chaplain of the 120th Field Artillery of the 32nd Division. With his regiment he was cited for gallantry and extraordinary conduct under fire. Individually he was cited for devotion to duty at the Battle of Fismes. His division was given the name of 'Les Terribles' in recognition of their fighting at Hill 230 and Ceirges. Bill was supposed to be always with his artillery, but I happen to know that he told Bible stories also to the infantry two miles in front of his regiment, 'cause I saw and heard him. I like to remember him at Chamery, Aisne Prov., south of Fismes, where the 4th Prussian and 7th Bavarian Guards held us five (5) days in August, '18. Hill 230 had been taken by assault, and Ceirges, after being occupied nine times, was held and the enemy had been forced beyond the town of Chamery, across the valley to the top of a hill on the other side, towards the Vesle River. The valley was afterward known as 'Death Valley.' As liaison officer, and accompanied by runners, I had joined a battalion of infantry with a detachment of machine-gunners. We were located on the summit of the hill overlooking Chamery. The crest of the hill was covered with trees and afforded a good retreat. The men were grouped under the trees waiting the time to go forward, pass through the town and assault the German position across the valley, when word was passed that a chaplain would like to talk a bit. Most of us wandered over. Knowing some of his characteristics,

I was not at all surprised to see Bill remove his tin hat and begin to talk. It was Sunday evening. What did puzzle me, however, was how he was ever going to make himself heard. On the left a little back, the 121st Regiment of heavies was pounding away, firing on bridges across the Vesle.

"Farther back some 'heavies' were blasting the sky, while the foe was ripping up Chamery. It was just before the general attack on Fismes and it sounded like all the noises of the world rolled to one place and let loose. The crashing was terrible and as the night drew near the sky was covered with what resembled sheet lightning from the flashes of the guns. I think Bill started to talk about seven o'clock. He didn't say much. Only told the story of Jesus going from some place and being stopped by lepers who seemed to know Him and prostrated themselves before Him, exclaiming as they did so, 'Jesus, Master, have mercy.' Bill then said, 'Men, the tragedy of the whole thing was that only one of the ten men cured came to Jesus and acknowledged and thanked Him, who was so soon to die on the Cross that all might be cleansed.' Then after he had repeated 'Jesus, Master, have mercy' till it echoed in every heart, Bill asked us to sing. He read over a few lines of 'Lead, Kindly Light.'

"By this time the darkness had so settled in that the flashes of the guns lighted up the sky at each burst and the little town of Chamery looked like the home of hundreds of glowworms flashing in the dark. So in this sort of a setting the battalion sang 'Lead, Kindly

Light' amid the encircling gloom—'Lead Thou me on.' When he had finished Bill asked every one to repeat to himself the words, 'Jesus, Master, have mercy.' Whether that story and song helped or not I cannot say, other than the battalion took the hill a half hour later in one assault, and occupied a position four kilometers (12,000 feet) forward before dawn of the next day. And, too, I nor any other present will ever forget the message nor the man that gave it."

A Letter From the Front

"My dear Friend: I am taking a few minutes of the time now at hand to write you a few of my observations here. In spite of the hardships which they are compelled to suffer, the men are game through and through, steadied always by a perfect realization of the importance and the sacredness of the duty they are called upon to perform.

"One could not ask for a more inspiring sight than to see these young lads assisting at Mass and approaching the sacraments before entering the battle line. The youngest of them has grown old; that is, old in his ideas, and settled in his ways. He never approaches the front without a perfect realization of the fact that it may be his last venture.

"I have never in all my experience met men who have prepared for death so diligently and so well as do these lads of the 27th Division. It does not break their nerve, it does not render them one whit the less brave; on the contrary, it strengthens them and fortifies them and sends them forth realizing that they are ready to meet all that may come their

way. The more I see them and the more I observe them, the more I am convinced that only those who are unprepared to meet their God are cowards in the battle line. We know no such thing, because our men are ever ready to answer the call of Him who holds sway over life and death. There is no shirking, there is no lagging, no hanging back. Once fortified with the sacraments they march forth with perfect resignation and with a peace which only the grace of God can give filling the hearts and souls.

"It certainly was a wonderful dispensation on the part of the Holy Father to allow us to say mass at any time of the day or night. So often men are called quickly forward that the movement orders are not executed until the afternoon of the night on which they are to go forward. If we did not have this dispensation from the Holy Father, and if men were not allowed to approach the sacraments without fasting, many would go forward with only the sacrament of penance; now, they go forward fully fortified in soul, and its reflection is found in their courage and bravery exhibited at all times.

"The new order from the War Department assigning three chaplains to each regiment is a sufficient proof that at last the army has awakened to the fact that a chaplain is no longer supernumerary, and that his work results in great good for the esprit de corps. They were slow in coming to this decision, but, thanks be to God, it has finally been arrived at.

"A peculiar thing happened on the eve of

the Feast of the Assumption. One of my boys from Brooklyn, Warren Cooper, by name, went to obtain the rations for the members of his squad. Whilst he was at the point where they were being distributed the enemy opened up a heavy fire. It brought disaster practically to the entire party. Young Cooper was severely wounded, so badly in fact that the doctors on examining him in a cursory fashion decided that it was almost useless to do more than bind him up and send him back. Two holes in the front of his blouse showed where two bullets had entered and the doctor declared that since no blood showed round about the holes it was very certain that he was bleeding internally from the effects thereof. I insisted, however, that his blouse and shirt be ripped off, and as we did this and laid bare his chest we found that the two bullets, which had gone through his blouse, had reached his scapular of the Blessed Virgin and deflected and were lying on the small piece of white cloth which bore the image of our Lady of Mt. Carmel. It was a miracle and nothing short of it, and the best of it all is that in spite of fourteen wounds and the loss of his left foot he is getting along splendidly and will soon be able to leave for the States.

"I had always insisted that every Catholic boy wear the scapulars. I shall need no argument for it in the future. Such instances as these are indeed very comfortable because it proves beyond a shadow of a doubt that our Blessed Lady is looking upon us with a kindly eye, and watching over us with great care and caution.

"The peace which marks the passing of our lads in the battlefield is something which shall remain with me as an inspiration throughout all my days. The least thing you do for them is so much appreciated. A comforting word, a prayer uttered in their ears, a blessing bestowed upon them, and they beam, fairly beam with the light of the grace of God. One knows that if they have been brave warriors here, they shall receive the crown of eternal victory in the great hereafter."—(Reverend Francis A. Kelly.)

The Soul of the Chaplain

The first of the American Catholic chaplains to die at the front was Father Edward A. Wallace, of the Brooklyn, New York, Diocese, who was stricken down with poison gas while attending the wounded on the battleground, and died of pneumonia at the base hospital a few weeks later, in the fall of 1918. The news of his death came only a few days before the signing of the Armistice, together with a letter which Father Wallace had sent to a priest at home, Reverend John F. Long, C.M., of St. John's College, with directions that it be delivered to his mother and sister in case of his death. This letter, in substance, was as follows:

"My thoughts and feelings are of you and that dearest spot on earth, called home. I have recommended myself to the Sacred Heart of Jesus, which has been my greatest comfort and consolation all through life. Next to God, I owe you, dearest mother and sister, all that I am. Your good and holy life

was a model which I strove to imitate. Your love and teachings led me to God's altar, and in my own way I have tried to follow your holy counsel. God has been exceedingly kind to me in giving me first such a mother and sister and choosing me to be one of His disciples. I have tried to fulfill my duties as a priest of God to the best of my abilities. Realizing my many shortcomings and defects, I humbly ask God's pardon if I have offended Him in any way. I have found a refuge of consolation in His divine Heart in life, and I have the same hope that he will grant me an eternal refuge in that Sacred Heart in Heaven.

"If God so wills, dearest mother and Mary, that I should be called home to Him do not grieve for me nor murmur against His Holy Will. Remember, He gave me to you and has an absolute right to call me when and where it may please Him. One could not fall in a more beautiful cause than to die for my God and country. As I write, I can hear and see the glare of the cannon. Yet, I have no fear since God is my protector. I have always remembered you, dearest mother and Mary, every day at the altar. The happiest hour of the day was at Holy Mass, and oh, what a comfort and consolation my priesthood has been! I can never sufficiently thank God for his kindness to me in giving me a vocation to the priesthood. He has blessed me with many kind friends, and I want to convey my sincerest thanks to them all. If I have ever grieved you, dearest mother and sister, I know you have long since forgiven me. The same forgiveness I hereby ask of any whom I may

have offended. Should I be called to God, I ask their prayers. I ask that you inform the priests to have three masses said for my soul.

"Dearest mother and sister, I have already told you of my love for my regiment and my work among my soldier boys. They have been a comfort and consolation to me. I can't tell you too much of what splendid fellows they are, and I know they will be a credit to their Church and country. These are my thoughts, dearest mother, and I have requested Father Long to deliver this note to you in case I am called Home. With fondest love and affection I recommend you, dearest mother and sister, to the Sacred Heart of Jesus.

"Lovingly, your son and brother,

FR. ED."

The Story of Father De Valles

"His Eminence, WILLIAM CARDINAL O'CONNELL, Archbishop of Boston.

"MY DEAR CARDINAL:

"It is with the proudest feeling as a layman in your diocese, for many years a communicant of St. Catherine's Parish, Spring Hill, Somerville, Mass., and for the last few years a member of Reverend Father Cumming's Church, that I have the honor of enclosing to you a decoration conferred on one of your clergy here in France and attached to this regiment by the brave General Passaga, who commands one of the French army corps.

"The recipient of this decoration, the Reverend John B. De Valles, came to this regiment in the latter part of November and by

his tremendous energy and hard work, tramping over hills in all kinds of weather night and day, was soon loved by all. On February 5th we moved into the trenches, and there again by his work and cheering disposition, living in the trenches day and night, administering the wounded and burying the dead, made every Catholic man proud of their new chaplain.

"The crucial test came to this regiment on April 8th, 9th, 10th, 11th and 12th, when the Germans made heavy attacks on our lines and we inflicted heavy losses and also suffered ourselves. This is where our good Father displayed his absolute fearlessness by going where death stalked and roaming around No Man's Land for fear some boy might die without the last rites of the Church. At the end of three days, when in my estimation he was physically exhausted, I pleaded with him to go and rest and I informed him that he was not ordered into the front lines and his place was at least at the dressing station and he answered, 'Captain, where my boys go, I am going, too.'

"You can never imagine the blush of pride that tingled through our bodies when, ten days later, the four thousand men of this regiment, standing on parade within the sound of the German guns, had its regimental colors decorated with Croix de Guerre. As the line was formed for the individual decorations, which were conferred by General Passaga in person, the first man in line was the Reverend John B. De Valles.

"I take the honor of sending this citation

to you for preservation, as the good Father is now in the trenches again and we ask God to spare him that he may receive this honored decoration when safe at home in the United States and with no fear of it falling into the hands of the enemy by carrying it around on his person in the trenches.

"Asking for your prayers that the Lord will look down upon us with favor, I remain,

Sincerely,

GEORGE S. PENNY,

Captain, 104th Inf. Comdg. Hdq. Co."

Excerpt from Letter of Reverend John B. De Valles, Chaplain 104th Infantry, A. E. F.:

"January 29, 1918.

"On the eve of going to the firing line I wish to acknowledge the receipt of the welcome letter which your Eminence sent me and my Catholic soldiers.

"The letter arrived here on the day of the general communion and very appropriately was your blessing spoken of to the men assembled in prayer like the knights of old on the vigil of battle.

"Sunday was our last in the village, so your Eminence has cause to feel proud of the example of faith given by the Catholic soldiers of the 104th United States Infantry from your diocese.

"Fortified with the Eucharist, they are going forth tomorrow—these brave two thousand four hundred Catholic boys—to do their duty as Catholic American soldiers of our army.

"Our colonel has told them they are going—

many of them—to certain death. Our Catholic men, however, know that when and where they die matters not—only how they die.

"It was indeed a grand sight to see them approach the rail to strengthen their souls for the test of their American Catholic manhood and patriotism.

"When they were told that the general had granted me permission to follow them into the firing line and that I would be in the trenches with the Sacred Eucharist and Holy Oils their joy became manifest and knew no bounds.

"The men deeply deplore the false and cruel report concerning their moral conduct over here in France. Hidden in these lonely hills, they are living closer to God than ever before. To see this regiment at the different village churches on Sundays and at the nightly rosary and benediction, would edify many of our people at home as our boys are edifying the native luke-warm Catholics of France."

A newspaper clipping, sent out by a news association in the spring of this year, 1920, concludes the story of Chaplain De Valles:

"New Bedford, Mass., May 13.—Reverend Father John B. De Valles, hero chaplain of the 104th Infantry, Twenty-sixth Division, died at St. Luke's Hospital here last evening while a messenger was on the way from Washington with a Distinguished Service Cross which had been awarded to the priest for gallantry in action.

"When Father De Valles was informed that the nation's testimonial to his heroism was

being hurried to him, he smiled happily. Half an hour later he was dead. The cause of his death was cancer of the stomach resulting from wounds received in action.

"Major General Edwards, who commanded the Twenty-sixth Division and recommended the decoration of the youthful chaplain of the 104th Infantry, said the latter's bravery was unsurpassed by that of any man fighting under the American colors in France."

How Two Priests Met Death

"On September 23rd I was ordered here on special duty as chief burial officer for the Fifth Corps. I have a detail of one hundred men and we go along the battlefield of the corps and bury all dead overlooked by the divisions in their advance. So far, we have been kept rather busy. The drive is still on.

"My work brought me in contact with a fine priest last week. His name is Father O'Flaherty and he was with the 28th Infantry, 1st Division. I knew him only a few hours, but in that short time I learned to love him. Let me tell you, Bishop, about our meeting and our parting. I met him in a village a few kilometers from the lines. He was hard at work laying away some lads who had fallen the day before, and as it was a big job and a little dangerous on account of frequent shells coming over I let him have a dozen of my men. We talked a few moments as the men worked, and then we both went to confession. Chance meetings of priest with priest are golden opportunities on the battlefield. Absolutions given and with a final 'God bless you,' we parted.

My work lay further on over the crest of the hill. About dusk I returned to get my men together for the night. One of my boys, a Protestant, broke into tears as he told me the story. While they were working a shell exploded and killed the good Father. I cannot help but think, Bishop, that God brought us together a few hours before. The next morning we buried him in the little cemetery he had laid out. Father King, S.J., and another priest, whose name I have forgotten, and I said the final words over his humble grave. Everybody spoke well of Father O'Flaherty; he was loved by all in the regiment from the colonel down. I have been through a lot, Bishop, since I said goodbye to you in New York but nothing has made a greater impression on me than my meeting and parting with Father O'Flaherty. Requiescat in pace. Remember him in your good prayers."—(Reverend William F. Davitt.)

But Father Davitt himself soon followed Father O'Flaherty to another meeting, as the following letter relates:

"To Bishop Hayes:

"You will doubtless be much grieved to learn of the death of Father Davitt, of the 125th Infantry, this division. On Nov. 11, at 9.30 a. m., just one hour and a half before hostilities ceased, he was struck through the heart by a fragment of an enemy shell, and died almost instantly. Father Dunnigan and I assisted at his funeral, which proved to be a remarkable testimonial of the regiment for the chaplain they loved. Father Davitt was

efficient, loyal, devoted, and absolutely fearless in the performance of his duties. He did much for God, much for His Church and may God give peace to his soul."—(Reverend George S. L. Connor.)

CHAPTER XIII

CHAPLAIN'S AID ASSOCIATION

As we have stated in a previous chapter, the National Catholic War Council at its formation took over the direction of the Chaplain's Aid Association, which had been organized in the first month of the war (April, 1917) by Father Burke, under the honorary presidency of his Eminence, the late Cardinal Farley, who did so much during those first critical months to bring about the national coördination of Catholic war activities, and the vice-presidency of the then Auxiliary Bishop of New York, now his Grace, Archbishop Hayes, whose war record, so early begun, has achieved a permanently glorious place in the annals of American history. On the death of Cardinal Farley, Archbishop Hayes became the honorary president of the New York Chapter.

The special object of the Chaplain's Aid Association was to meet the pressing and, as Father John Burke foresaw, ever-increasing needs of the Catholic chaplains in the army and navy, and to serve as a supply bureau whence they might draw everything necessary for their ministrations to the men in the service.

In no previous war had there been an organized, efficient national Catholic effort to sustain and assist the chaplains. Too often they had been thrown upon their own resources, and found their work limited to the radius of

their personal influence. The life of an army or navy chaplain had been a lonely one, cut off from close affiliation with the life of the Church, and with the sense of being cut off, too, from all those sources of help so necessary to successful ministration.

The Chaplain's Aid Association brought to the great crisis a new and untried organization which had to face the unparalleled demands of an army far greater than the country had ever seen or dreamed of seeing. It brought, however, to the Catholic public an appeal of irresistible strength, since it called upon their love of God and love of country alike. "*Pro Deo et Patria*" was its motto, and it seemed to touch everywhere the deepest chords in the Catholic heart. The response was spontaneous from all corners of the country. Generous funds, as well as altar linens, vestments and religious articles flowed in a constant stream to headquarters in New York.

"Looking back upon the marvelous spirit of coöperation which marked the work of the association," said one of the women workers who did so much to gain the great success won by the Chaplain's Aid Association and to whom we are indebted for the material used in this chapter, "one feels still the sense of the constant though unseen support of countless faithful souls, praying and achieving for the eternal values to be wrung from the agony of the great struggle."

Remarkable Growth of the Work

The growth of the association was remarkable. New York City established the first

Chapter, and because it was a shipping point and an important port of embarkation it became permanently the central distributing office. Other cities caught the spark, and Newark, Boston, Wheeling, Los Angeles, San Francisco, Trenton and Utica quickly followed with their Chapters. Chicago and St. Louis Chapters extended their work over several States; smaller Chapters organized by zealous pastors in numerous towns and cities achieved results out of all proportion to their size.

Soon after the first of our men had gone to the front the Bulletin of the association issued this appeal, which put in a few words the whole spirit and purpose of its work:

"It may not be stated just what divisions and regiments of the United States Army have already been sent to France. Sufficient is it to say that thousands of our soldiers are already on foreign soil, and their number is being augmented every week. To the Catholic or indeed any religious-minded man, who contemplates the situation even for a moment, it must appear rife with grave dangers as well as glorious possibilities. Our confidence in the ultimate victory of our cause; our zeal to answer so readily every appeal for the practical comfort of our troops, should not blind us for one moment to the spiritual duty that rests upon us. We must see to it at every and any cost that the Catholic soldiers overseas have, first of all, priests who will faithfully attend them and help them preserve their moral standards, and that those priests are furnished with everything they need for their priestly labors. The souls of those Catholic soldiers

are in our keeping. Every father and mother whose boy is abroad will confidently expect that priests are there to help, to guide, to console, to administer, if necessary, the last sacraments. Everything that is necessary and helpful to the priest we must give him. It is the work of the Chaplain's Aid Association not to send the priests, but to give the priests who are sent a complete mass outfit, also prayer books, rosaries, New Testaments, scapular medals—all that will be helpful in a spiritual way to the men under their care. And, therefore, because of its work, which reaches to all parts of the United States and extends to all our soldiers and sailors abroad, The Chaplain's Aid Association appeals to all the Catholics of America. We must not wait till the Macedonian cry is uttered, 'Come and help us.' We should be prepared; we should anticipate. We should be able to meet every need and answer every demand. Demands are coming in continually; they are now greater than we can answer. Help us, strengthen us that we may not only meet but anticipate them."

Within a few months there were fifty-five Chapters organized and working vigorously. Particularly zealous were the religious in convents. The call of country penetrated to the cloister, and busy hands fashioned innumerable scapulars and altar linens. Some there were who stood ready to supply every demand for altar vestments.

The Chaplain's Aid Association's most important work was the outfit supplied to chaplains, containing everything needful for the

celebration of mass, and which was the means of bringing the Holy Sacrifice to every corner of the world touched by soldiers; to camps, battleships, French forests, the very front line itself. These outfits saw service not only in France, Great Britain and America, but in far away Hawaii, Siberia, Japan and Porto Rico. More than 1,200 outfits were supplied free to chaplains, of which the greater number was distributed from the central office. The number of altar linens provided was about forty thousand, which gives some idea of the labor accomplished by the Chapters.

During the entire period of the war and after it the Association kept in touch, as far as possible, with every chaplain in the service. By letters and circulars it sought to make its field known and to induce the chaplain to depend upon its assistance. It coöperated in every way possible with the secretaries of the Knights of Columbus, the Y. M. C. A. and other war agencies, and through these channels learned the needs of the men and supplied them. It sought out and came in touch with every post and every place occupied by the fighting forces of the country.

Personal Service Rendered

The aim of the Association was to be all things to the chaplains; to give a personal and friendly touch to all its dealings with them; to treat each request individually. Red tape was eliminated; speed was the great essential in the routine; the Association must never fail the chaplain, whose successful work depended upon it. To further establish a point

of contact between the chaplains and the Association and its contributors, a monthly bulletin was published. This was useful in extending the work, in coördinating the efforts of the Chapters, and in keeping chaplains in distant places in touch with home and their workers.

The Association did a stupendous work in providing religious articles for the men in the service. It supplied small prayer-books from different publishers, and issued a special edition entitled Army and Navy Prayer Book, of which more than a million and a quarter were distributed in English, Spanish and Polish.

Of rosaries, scapulars and medals, more than half a million each were supplied; of catechisms, hymn-books, Sacred Heart badges and crucifixes, one hundred thousand each. A special Sacred Heart button originated by the Association was very popular and seventy-five thousand were used.

The immediate need of a New Testament was also recognized, and such a book, small enough to fit in the pocket and khaki-bound, was set up in type and published, with a preface by his Eminence, Cardinal Gibbons. Of these, over half a million were distributed.

Spiritual literature in vast quantities was provided; nearly a million pamphlets and tracts being supplied. None can measure the good accomplished by this reading matter casually handed out by chaplains or picked up from the tables of the K. of C. hut and the Visitors' House. The Association published such leaflets as the Chaplain's Catechism,

Confession in English and Italian, Confession in English and French, The Armed Guard, Catholic Loyalty, A Soldier Saint of Italy, A Saint for Soldiers, The Buccaneer of Christ. Among the more popular books have been The Faith of Our Fathers, Question Box, God and Myself, The Hand of God, The Imitation of Christ, Marriage and the Family, and Catholic Belief. The Honor Legion, an appeal to soldiers and sailors to lead an upright, clean life, received the official approval of the Committee on Training Camp Activities; many thousands were distributed by government authorities. At the request of the government, it was translated and published in Spanish.

A department of the Association was devoted to the furnishing of altar bread to the chaplains. These were sent weekly or bimonthly by parcel post. Wine was also provided for those who found it difficult to procure.

Providing for the Blessed Sacrament

Where Benediction of the Blessed Sacrament was possible the Association provided the necessary vestments and sacred vessels; and this was true of the greater number of K. of C. huts and army hospitals. About seventy-five such outfits were given. Altar furnishings, statuary, confessionals, Stations of the Cross, sanctuary lamps, all brought the atmosphere of God's holy religion to comfort the soldier in the bare, unhomelike surroundings of the training camp.

At Christmas time there were cribs to emphasize the joyful season; on Palm Sunday

there were palms; portable organs, music for masses and hymn-books encouraged ambitious choirs; puzzles, games, reading matter, canes, woolens, comfort kits, victrola and pianola records, and sick call outfits went to hospitals. This list is unending in its variety.

And the chaplains appreciated the work truly, as their letters eloquently attest. In an ever-increasing chorus they gave testimony that the Chaplain's Aid was their mainstay and their comfort; it upheld their hands; it enabled them to do better work among the men in the service. It sent the message and the emblem of the peace of Jesus Christ to millions of our men who went forth from their homes; its service helped them to remember always the Home to which all else leads.

Stories From the Front

From the letters which have been received by the Association we take the passages which are given below, and which will give the testimony of eye witnesses concerning the strange and at times terrible circumstances and scenes when the outfits supplied to the chaplains were being actually put to use.

"Just a few words in regard to some experiences here," a priest wrote from a southern training camp. "Over in the pine woods where mocking-birds sang undisturbed and rattlesnakes hid in thick palmetto roots a new camp for fifteen thousand men was recently opened. The whole construction was wonderful in its rapidity, still the first arrivals had to suffer many inconveniences. I found strong boys homesick and weeping like chil-

dren. How glad they seemed to shake the hand of a priest. I heard confessions everywhere—standing under cypress trees and sitting on cots and logs. One night I met a soldier coming in from the shower bath stripped to the waist. He recognized me as a priest and asked when he could go to confession. 'Right now,' I said. He was a little abashed at first, but I took him by the arm and led him aside; and there with his soap and towel in his hands, while hundreds of men were coming and going, he made his confession. When he had finished, he said: 'There is a boy in my tent who needs confession worse than I do, for he has not been for eight years.' Into the dark tent I crept following my guide. I sat on the cot and told the soldier to kneel down and go to confession. It took him some time to realize what I asked. Then down on his knees he went. With some help he got the courage to begin his story. When he had finished he grasped my hand and thanked me, and wondered how I could possibly have found him. 'No doubt, my boy, they are praying for you at home; and I came in answer to the prayers of those who love you,' I explained. He was crying audibly, and I felt the tears gather in my own eyes as I went out from the tent.

"Another day a soldier came and asked to be instructed, and wanted to know when he could begin. 'Right now,' said I. 'Come on to your tent.' Sitting by his side on his cot I began with the elements of our holy religion. As I talked I noticed another soldier in the tent staring at us. Then he raised himself up

on his arm and with features stern and rigid watched us for half an hour. Several times I was on the point of apologizing for intruding; but I went on with the instruction, lowering my voice so as to not disturb the man. Still he watched and listened so intently that I could not but notice him. When the instruction was finished I turned to this soldier to speak to him; but he had arisen and was by my side. 'May I speak to you a moment?' he asked timidly. 'Of course,' was the reply. 'I want to take instructions and be a Catholic.' He told me that for six years he had attended mass on Christmas night, for in the town where he lived there was always a midnight mass on Christmas. No one had brought any influence to bear upon him. I was the first priest to whom he had ever spoken. We began the instruction at once. He was an apt pupil; I hope to baptise him soon. His tent companion has already been received into the Church. Father T. . . and myself have had five baptisms this week."—(Father Spalding, S.J.)

And here is a letter from a soldier:

"I am writing this on the forward deck; a wave of the ocean slops up and sprinkles the paper, that's why it looks so rough. Yesterday was Sunday and the chaplain said mass on aft-deck at eleven o'clock. We were all grouped around him on the aft-deck, and he asked for four Catholic boys to come up and help him. I being near the ladder, naturally was on the job. It was a beautiful, warm, sun-lit morning; a gentle breeze, that is, gentle

after what we were used to, and a moderate sea running. The boat was pitching some, but not enough to be unpleasant. He had placed a table against a pile of boxes, and after he had arranged himself in his vestments—with some difficulty as the wind flapped them wildly—he showed us how he wanted us to help him. Two of us held the linen and the candles—in mica shades—one served and tended the book, while I lay up on the life-rafts at full length about four feet above the altar and, reaching down with one hand, I held the chalice to keep it from being upset by the roll of the vessel, and with the other I held the crucifix. I leave it to you to picture this wonderful ceremony. The Holy Sacrifice of the Mass was truly thrilling as it was thus offered up in the grandest cathedral ever reared to the honor and glory of God. The breath of heaven in the hum of the rigging was like a sublime organ voicing His praises and the chorus of the countless tongues of waves that rose and fell in gentle rhythmic harmony seemed to echo the beautiful comforting message: 'Behold I am with you all days even to the consummation of the world.'

"I never fully realized before what these words meant, but, believe me, now I know. Up on the raft lines on the booms and spars, on stairways, in lifeboats, in hoisting engines, everywhere that a man could find footing, there was nothing but a mass of khaki-clad figures, some with hats on, some smoking cigarettes, some telling their beads devoutly, others with their prayer-books, others just praying silently, devoutly, reverently. Down

the engine hatch, some grimy coal passers had a phonograph going with some one singing; 'Joan of Arc, They are Calling You.' This soon stopped, and by the time the last Gospel was reached even those not of our Faith were giving the services their undivided attention. Then the priest walked out on the bridge and preached on 'Over There'—where we were going, the cause that beckons us, what may happen to us and how we may come through it. That his weaving of all these things into a spiritual sense was very impressive you may easily imagine. When he finished speaking, he went again to the altar, and the mob of soldiers cheered and yelled and whistled and clapped their hands and cried aloud in a manner that left no doubt that he had struck a responsive chord in their hearts. I glanced up and saw a broad smile on his face at this, but he gave no other sign that he had noticed. On his chalice was engraved 'The Children of Manhattanville, 1917.' . . . I wish I knew something of them, for I would like to write and tell them of the glorious mass their gift made possible. We just had abandon-ship drill. We enter the danger zone tomorrow. There are lots of thrills but I had better not speak of them."

Chaplain's Aid Will Continue

Volumes more might be quoted from the tremendous mass of available data in the archives of the War Council, but these typical extracts must suffice.

The Chaplain's Aid labored not only for time but for eternity; not only for country, but

for a country that is enduring, where the love of God shall possess us and we be possessed one with another by it.

The work of the Association proves the necessity, no matter what the size of the army and navy may be, of maintaining some agency that will guarantee assistance to the chaplains. Its members would be false to this splendid war record, to the great work that God has permitted them to do in His name, if they now abandon it. Therefore, the Chaplain's Aid Association will continue, and looking to the zealous Catholic public for assistance, will go forward with faith in the future.

CHAPTER XIV

RECONSTRUCTION PROGRAMME

EVEN before the war had ended the Committee on Special War Activities of the National Catholic War Council had prepared for the post-war problems that were to throng upon the world with a force in some respects more critical and momentous than war itself. They were enabled to do this with assurance, and with practical results, because of the fixed and definite principles by means of which they studied the situation, and from which they drew forth measures to meet the menace of that situation.

Perhaps in no more practical way was the far-sightedness of the Committee on Special War Activities evidenced than by the creation, at an early date, of its sub-Committee on Reconstruction and After-War Activities. Right Reverend Monsignor M. J. Splaine, D.D., was appointed chairman, and Reverend Dr. John O'Grady was appointed secretary. The chaotic condition of the world following the war has given more than ample evidence of how necessary was such a step. This committee laid down this platform at its inception:

"If it is true that in time of peace we should prepare for war, it is equally certain that in time of war we should prepare for peace. Just as new and urgent problems arose upon the declaration of peace, so will there arise gigantic

problems of reconstruction and after-war activities which must not find us unprepared.

"As a special committee of the National Catholic War Council in charge of this work, it is necessary that we devote our time and study in anticipating what those problems will be and in preparing as far as possible to be ready to meet them with proper remedies and solutions. We are interested in this work as Catholics because we are convinced that there is a distinct Catholic viewpoint to the work of reconstruction and after-war activities which is necessary in order to give the proper guarantee of moral correctness and beneficial results to the country as a whole.

"It is now generally agreed that the colossal World War was brought about as the logical result of the practice of false philosophy and pernicious ethics. We must not go back to the old paths which lead to destruction, but we must endeavor as far as possible to base the principles that will hold the thought and action of the after-war era upon the commandments of Almighty God and the teachings of Jesus Christ. For this purpose, a committee on reconstruction has been formed to devote its time and attention to studying the various problems that it is felt will arise, to begin to prepare the public mind by writing and publishing the teachings of the Catholic Church in regard to the true social welfare of mankind. It is hoped that as our great armies will be demobilized and will be reabsorbed into the industrial life of the nation, they will be able to return to conditions that will have been purified and corrected, because

they will have been founded upon the eternal principles of religion and morality, which the Catholic Church has been commissioned by Almight God to teach to the world in all places and at all times unto its consummation."

A Remarkable Pronouncement

It should be remarked that upon this platform stood, not only the special committee appointed for that purpose, but also the entire organization of the National Catholic War Council. All the sub-committees of the Committee on Special Activities, in one way or another, contributed to the labor of dealing with the multiform and complex problems of reconstruction. We shall deal with at least some of the chief reconstruction activities in a later chapter, but first of all, let us consider the outstanding achievement of the War Council in this matter—an achievement of the most momentous consequence; one which was so bold, at first seeming, and so startling in its results upon public opinion as to alarm many ultra-conservatives both outside and within the Church. And yet the action referred to was perhaps the most thoroughly Catholic thing done by the Council. From the treasure house of the teachings of the Church was it drawn. And it was in the highest sense a work of spiritual charity though seemingly deriving its force principally from the teachings of justice.

For if the blood of the martyrs be the seed of the Church, true also it is that the ideas and ideals of the Church are the seed from which spring and grow the highest and best develop-

ments of human society. The separation of Church and State may be absolute as to the mechanics of their operations; so also as to the material fields of such operations; but the State, and the movements and processes of society in all their phases—economic, political, educational or artistic—can be dissevered from the influence of the Church's energizing spirit —which is the life of Christ—only at the cost of disease, decay and death. There is possible a concordat of God's Church with the institutions of man which is more natural, more healthful, and more productive of good results than any other treaty may be. There may be effected an alliance of ideals with social processes which may bind great societies together in an amity deeper than any political bonds can bring about. The teaching mission of the Church extends at once to every main branch and tiniest ramification of every man's dealings with his brother—of family with family; of group with group; of community with community; of nation with nation. For all human actions stem from spiritual and moral roots, and find issue in moral and spiritual consequences. There is a right way and a wrong way, and a way commingled of right and wrong, in all things. The Catholic Church is the final and permanent depository of the scales—it is the inimitable criterion—of right, and truth, and justice. And her mission is to teach.

Deriving from the immutable standards of spiritual and moral values committed by God to His Church, the traditional social principles and programmes of the Church have in all

ages been the norm of practical and worthy social systems. According to the measures of fulness and zeal with which any age or any society has accepted and lived up to these principles, the level of social happiness and justice of that age or that society has been high or low. And today, as in all other epochs, but now perhaps more than at any time since the dawn of Christianity, the world has need of the social principles laid down by the Church, and should study the social systems which have naturally developed from these principles, or which are suggested by the social workers, students, and writers who accept the Catholic principles, and work out methods and processes drawn from them.

It is not merely a case of "should"—for the world today in fact is turning to the practical study of the Church's social principles. Back of the remarkable growth and development of many suggested reforms, and of what at first appear to be radically novel movements and ideas in England, Ireland, Italy, Belgium, and France, there are Catholic roots and origins; there are Catholic programmes; or actual Catholic leadership and participation; or else the study, and at least the partial application, of Catholic principles on the part of social students and workers.

The Bishops' Programme

Nor does the United States fail to show the same thing. And it shows the same thing in a manner and a measure commensurate with the importance and the power of the Church in this New World—in the United States, the

nation which stands above the wreck of Europe, the one strong hope and light of its mourning nations.

The reception given by the public and the press to the pronouncement made on Abraham Lincoln's birthday, February 12, 1919, by the four Bishops of the Administrative Committee of the National Catholic War Council, entitled "Social Reconstruction; A General Review of the Problems and Survey of Remedies," proved that the publication of this pamphlet was a social event of primary importance for it put a platform of practicability beneath the manifold efforts being made on all sides to reconstruct our shaken social system.

New editions of this epochal document were rapidly called for. It was widely and vitally commented upon in the press. It was criticized with an approval that mounted to enthusiasm, and with a disfavor that descended to condemnation. This was so because it was alive. It was vigorously alive. It did not utter soporific generalities. It suggested practical and workable social remedies.

Nor was it an isolated or singular instance of the solicitude of the Church for the poor, the burdened, the toilers. It was a continuation, rather, of that same spirit which in many previous instances had proved that the Church would cry out for justice for the poor though all the forces of the world were opposed to her. And the great principles of social justice that have proved so fundamentally conducive to brotherly relations among men down through the ages, were once again appealed and practi-

cally applied to the social problems of our own war-shattered society in the reconstruction programme of the National Catholic War Council. As Hilaire Belloc has pointed out, modern society, especially that portion of it which is by far the most fundamentally powerful and certainly the most numerous, the working people, suffers from "Suppressed Catholicity." Many of the things which non-Catholic social reformers struggle for most convincedly, which oftentimes they have rediscovered for themselves by study and thought, are in essence Catholic, things which Catholic societies in happier if more primitive times actually put into practice. And this great Catholic tradition of just and equitable social relations, together with the Catholic philosophy which justifies and explains the tradition, belongs to American Catholics legitimately and irrefragably. And American Catholics, like all Catholics everywhere else, are under the compulsion of a duty to spread the hope and inspiration of that tradition and of that philosophy. We are the light that must enlighten the world; we are the champions of the undying Truth. And as a writer recently said in the *Catholic World*[1] we now have shaken off that silence as to our social philosophy which was in part at least one of the evil results of the negative attitude forced upon the Church by the temporary triumph of the Reformation, and "lately we have done a startlingly magnificent thing: we grew collectively angry and collectively inspired. We

[1] George N. Shuster, "Catholic Literature as a World-Force," *The Catholic World*, July 1920.

proclaimed the reconstruction programme and proved to the world that we had not forgotten our descent from Christian men. I think that the future historian of American Catholicism, looking back over decades of splendid effort, will mark this as a critical place in our story: for here we broke the fast of silence."

The full text of the programme should be attentively studied by all the readers of this book who as yet have not read the programme; but it is by repetition that we learn our lessons, and it will be time well spent to glance at least at the general content of this most memorable document, and to gain as well some knowledge of the extent and depth of the impression it has produced upon the public. No better summary of the general content of the programme appeared anywhere than the one written by Willaim J. M. A. Maloney, in "America." From that digest we take the following paragraphs:

A Digest of the Programme

In the opening pages of the document attention is called to various reconstructive schemes that have recently been made known in England and America. The first of these programmes is known as the "four pillars" of the British Labor Party, and was drawn up by the Fabian Socialist, Sidney Webb. While various details of this must meet with our hearty approval, its ultimate aims involve, as the Bishops foresee, "a rapid approach towards complete Socialism." The three programmes of American labor, next quoted, are

more moderate in their demands and find in many regards a sympathetic echo in our own social programme. American labor at times shows a more or less pronounced Socialistic inclination tending towards the common ownership of the means of production. In place of this the Catholic programme would substitute a distribution of ownership, as far as possible, among the workers themselves, in participation with the employers, or in privately-conducted coöperative ventures. Most interesting is the reference to the comprehensive statement issued by the British Quaker employers, which asserts the "right of labor" not merely to bargain collectively with the employer, but also to participate in the industrial part of the business management. Compared with this, the declaration of American employers, given out December 6 by the convention of the National Chamber of Commerce, is declared to be "extremely disappointing," since the latter document fails to endorse this most important specific method to bring about harmony between employers and employes: adequate representation of both contending parties, capital and labor.

After expressing their highest approval of the statement on social reconstruction, made during the preceding year by the Interdenominational Conference of Social Service Unions in Great Britain, in which English Catholics participated, the Bishops offer their own practical programme. It deals with the most urgent present needs, then proceeds to consider the general principles of industrial welfare, and finally suggests further develop-

ments that must still take place before we can possess the assurance of an industrial peace that is founded upon social justice and the contentment of the people.

The first problem of the day is obviously the industrial replacement of the discharged soldiers and sailors. The most important single measure for meeting this situation is the farming plan which is earnestly recommended by the Bishops. This would give to our men the opportunity of working at good wages upon some part "of the millions on millions of acres of arid, swamp, and cutover timber lands, in order to prepare them for cultivation." This task accomplished, the men should, as fast as possible, be assisted by the government to establish themselves upon the new farms, not singly but in colonies, either as owners or tenant farmers. In the meantime the reinstatement of the other men in urban industries is to be facilitated by the United States Employment Service. This, the Bishops hold, should be made a permanent institution, acting in harmony with State, municipal and private employment bureaus.

Connected with these problems is the readjustment of the status of the women workers, who in many instances have answered the call to fill the places of men. They should not be left in occupations harmful to health or morals and peculiarly unfit for them. If wages are adequate and placement is properly conducted, sufficient suitable employment should be found for them either in industry or in domestic occupations "which sorely need their presence." The proportion of women in the

industrial field is to be kept within the smallest possible limits, but when engaged in the same tasks as men the women should be given equal pay for work equal in both quantity and quality.

A strong endorsement is given to the purpose and principles of the National War Labor Board, and Congress is asked to pass an act assuring its permanency and endowing it with all the power for effective action which it can possess under the Federal Constitution.

Many and practical are the propositions made for the welfare of the workingman. He is supported in the contention that the present wages are, on the whole, not to be reduced even when the cost of living recedes from its present level. Should he thus receive more than the ethical minimum, he would still not be receiving more than his normal share in the wealth of the country. The fact is that before the outbreak of the war "a considerable majority of the wage-earners of the United States, both men and women, were not receiving living wages." The government is furthermore to be encouraged to follow the example and precedent set by it in the housing projects for war workers, particularly in providing the workers with better homes in the great cities where congestion and other forms of bad housing are a menace to health and morals. To contribute still farther to the laborer's welfare the reduction of the cost of living is to be effected partly by preventing the extortionate practices of monopolies, partly by government competition with the monopolies, when they cannot otherwise be effectively

restricted, and lastly by a system of coöperative stores. These latter are earnestly approved, both for their immediate advantages and also for the training in business efficiency which the workers will receive through their management. They have proved highly successful in England and Scotland, and will contribute largely in America to the general prosperity, besides promoting a new sense of social responsibility.

That the establishment of a legal minimum wage is approved by the Catholic Bishops need not be stated here. It is to be supplemented by various forms of social insurance until such time when it shall suffice not merely for the present but also for the future needs of the worker and his family. Until that time, it is also suggested, municipal clinics should be founded which shall offer their service gratis to all those who cannot pay for it. But more far-reaching than all these remedies is the advocacy of the participation of labor in industrial management to increase efficiency and productiveness as well as to improve the relations between workingmen and employers. On this important point the Bishops say:

Labor ought gradually to receive greater representation in what the English group of Quaker employers have called the "industrial" part of business management, "the control of processes and machinery; nature of produce; engagement and dismissal of employees; hours of work, rates of pay, bonuses, etc.; welfare work; shop discipline; relations with trade unions." The establishment of

shop committees, working wherever possible with the trade unions, is the method suggested by this group of employers for giving the employee the proper share of industrial management.

Finally vocational training is heartily approved, to be conducted, however, in such a manner that the workingman's child shall not be deprived of the elements of a cultural education and set in a subordinate class. Children should not be employed in industry, continuously, before sixteen, and as an effective means to this end it is proposed to tax child labor out of existence by supporting the amendment in the Federal Revenue Bill which would impose a tax of ten per cent on all goods made by children.

But the Catholic programme does not stay at these reforms. It insists upon the Catholic principle that "the majority must somehow become owners, at least in part, of the instruments of production." This, we are told, implies no less than the abolition, to a great extent, of the wage system itself—a consummation that can be prepared for by the gradual introduction of coöperative productive societies and copartnership arrangements. The first step to be taken must obviously be "the prevention of monopolistic control of commodities, adequate government regulation of such public-service monopolies as will remain under private operation, and heavy taxation of incomes, excess profits and inheritances." There is in all this, as can readily be seen, not the slightest tinge of a Socialistic tendency, since the entire purpose is to promote the

extension and not the abolition of private ownership. "The instruments of production would still be owned by individuals, not by the State."

The Effects of the Programme

The very wide and very favorable attention and notice which the programme received almost immediately after its appearance betokened its vital character. Probably no other document ever put out from a Catholic source in this country attracted nearly as much attention. The daily press gave it a very considerable amount of notice. No daily newspaper published it in full, or published any considerable part of it, but most of the important daily papers gave it a rather good summary—in fact, most of them printed the summary which was provided for them by the Catholic War Council. It may be useful to remark in passing that the success of the Catholic War Council in getting notices from the daily papers for this programme was due mainly to good press-agent work—a circumstance that holds a lesson for Catholics in many other departments of activity. Very often we do not get the notice that we ought to get simply because we do not go about it in the right way. We have not the expert known as the press agent, or we do not have him functioning in time to get the notice that we otherwise might have obtained. The Catholic papers all gave the programme a generous amount of space, some of them publishing it in full; the secular weeklies gave it a respectable amount of attention and space,

and some of them had articles on it by their special writers. The labor and the social press perhaps gave it greater publicity than any other single group of papers outside of the dailies.

It will be worth while considering some of the comments of different persons and publications on the programme, because of the light they throw upon the views held in various quarters concerning the social teaching of the Church as exhibited in the reconstruction programme. The first of these is the brief statement which Bishop Muldoon, the chairman of the Administrative Committee, published in *The Nation* in reference to a very fine article on the programme by Mr. Raymond Swing. This writer had expressed the opinion that the programme was "the product of astute calculation" on the part of the Bishops. In reply, Bishop Muldoon says:

"However much men may differ about certain minor details contained in the programme, it is based upon the immutable principles of justice and charity which the Church holds, has held, and will ever hold. The duty of the Universal Church is to instruct the citizens of each State in the application of these principles. And although at times the Church has found it difficult to make its voice heard above the clamor of materialism, yet she has ever been watchful for a suitable opportunity to impress her lessons of justice and charity upon all peoples, but especially upon captains of industry. That opportunity came at the close of the war. To us it appeared

that the world, and in particular the United States, was willing to listen to representatives of the Church, which throughout all the ages has striven not only to protect the workman but to further his progress in all ways consistent with Christian morality. In this you have the reason why the Bishops have brought forth once again the old, old principles of justice which the Church is bound to preserve and to teach as best she may."

This is a brief but sufficiently comprehensive statement of the relations between the main doctrines of this programme and the general social teaching of the Church. The Bishop repudiates the idea that there was any fine calculation back of the publication of the programme, and asserts that it was published mainly because the after-war period seemed to be a good time to reassert the old doctrine —not to produce something entirely new.

As representing the prevailing view of the Catholic papers, let us take a brief selection from the *Western Watchman:*

"Quite a stir was caused by the pamphlet on social reconstruction published by the Bishops of the Catholic War Council. We are glad that it is not being ignored, for without a doubt it is the most sensible declaration thus far issued. But it does try one's patience to read the comments of ignorant critics who affect surprise at what they deem a radical departure from the past on the part of the Church. There is nothing novel in this evidence of interest in the problems of living men, and the authors had but to adapt traditional principles to the actual situation to

formulate the programme contained in the meritorious pamphlet."

Then we have the statement of Mr. Frank P. Walsh, formerly joint-chairman with Mr. Taft of the War Labor Board. He speaks from the viewpoint of a man who has been a great champion of labor, and is regarded as perhaps more radical than most Catholics who have been interested in this question:

"Those who are pledged to the cause of organized labor and who are faithful also to the Church will be helped and inspired as churchmen no less than as workmen by this pronouncement on social reconstruction. None know better the weaknesses and dangers to which all humankind are subjected and the need of the restraints of conscience which religion can bring to bear. With a new enthusiasm we can go among our associates and say proudly, 'I am a Catholic.' Many thousands of workmen for whom the call of the Church was growing faint will be brought back to a firmer reliance and a deeper adherence. The workers are grateful for any sign that those in high places are heeding their call for justice, for opportunities to lead full and free lives, to develop the best that is in them. This pronouncement is a sign to the millions, a sign that will be eagerly hailed, that here is indeed the Living Church."

Here is a statement by Mr. John Fitzpatrick, a labor leader of Chicago, who last autumn was very much in the public eye as one of the organizers of the strike against the United States Steel Corporation:

"It would be useless and foolish to blink the

fact that many workers have been more or less estranged from the Church during recent years by reason of their preoccupation with the struggle for economic justice and industrial freedom. This struggle has grown so sharp that for many it has come to color all their views, and there have not been wanting plausible propagandists who have striven to show that the Church is on the side of special privilege in the battle between privilege and democracy. We who are both Catholics and members of organized labor have insisted that this was not so, and that the Church would triumphantly meet the new conditions in such a way as to prove that the spirit of Christian brotherhood is still a dominant and decisive force in the world. And today we are rewarded by a pronouncement that is undoubtedly the greatest ever put forth by any religious body on this subject."

Let us now cite two expressions from industrial experts, Mr. J. W. McConaughy, formerly assistant secretary of the National War Labor Board, and Mr. Raymond Swing. Mr. McConaughy says:

"In providing for an immediate and gradually increasing participation by labor in the management of industry, the reconstruction programme of the Catholic Bishops points to the only visible methods of saving our industrial civilization . . . . It is in its recognition of the importance of the participation of labor in industrial management that the programme reaches the foundation. Participation means education, and industry is

today threatened from two different quarters by its worst foe, ignorance."

In effect Mr. McConaughy declares that the Bishops' programme emphasizes the thing that is most necessary, most desirable, in our industrial system, namely, greater production through some arrangement, some organization, of the conflicting forces that will enable them to produce more. Instead of fighting each other for a division of the amount that they are producing now, which is quite inadequate, they ought to coöperate in such a way that both will have more without strife. While we believe in giving labor an opportunity to organize, to bargain collectively, to make bargains through their freely chosen representatives, and while we concede that they should have good wages and not excessively long hours, yet we must admit that these methods do not in themselves result in a notably greater production. It is still a part of the general philosophy of the trades unions, and a philosophy that is necessary to them, that they must be strong enough to get their share of the joint product. That is what the union is for. It is essentially a fighting organization, not a coöperating organization. It must protect the workingman in the division of the product, and of course, safeguard his health during the process; but, so far as the product is concerned, the labor union's main business is to enable the laborer to get a fair share. It has nothing to do directly with greater production. That is not any formal part of the labor union's programme or philosophy. And yet, we must have more pro-

duction if the world, or the greater part of the world, is going to realize what it thinks can be realized in the way of greater opportunities, can better conditions of living. So, that is the note which Mr. McConaughy emphasizes in the message just cited.

Another special writer who is an economic expert and industrial engineer, Mr. Raymond Swing, says:

"It is more than gratifying that one of the greatest envisagings of this situation should be within the institution which, rightly or wrongly, has been reputed to be most conservative. The Bishops have made an assertion no less striking than profound. They have seen to the ultimate economic goal—a society in which all property ownership is according to merit—and they have bravely proposed to proceed to it by immediate and consistent strides. They have made a contribution to both classes of the industrial state, to men many of whom they touch in a peculiarly intimate way. And the promise of the counsels of influential Catholics in these next months is one the country must accept with a very keen thankfulness."

A very brief paragraph from an article by a professor of political economy in the University of California, Mr. Solomon Blum:

"Here is a comprehensive plan to be considered. It is liberal, it represents the best thought of political economists, it shows the way to progress without violence."

An extract from an editorial note in the *New Republic:*

"One of the most important signs of the

times is the new interest exhibited by the churches in the industrial problem. The latest evidence of this tendency toward broader views is afforded by this report of the Administrative Committee of the National Catholic War Council."

The list of quoted statements may be closed by one or two taken from an article by William Hard in the *Metropolitan Magazine*, January, 1920:

"The four Bishops hold fast indeed to the institution of private property, and they castigate Socialism without compromise; but they, nevertheless, advance an economic programme which they themselves properly describe as 'involving to a great extent the abolition of the wage system.' The American Federation of Labor does not propose to abolish the wage system at all. It is content that wage-earners should remain wage-earners. The Roman Catholic Church in America, for reasons which flow from the foot of the Cross to this instant hour of the sins of the world, proposes to abolish the wage system 'to a great extent' and proposes to make wage-earners more than wage-earners. It proposes not merely to make capitalism good, but to make it less. . . .

"We do not see simply an economic programme by wise persons. We see the oldest and largest of churches brought by its human social situation to a new refreshment of its ancient gift of prophecy for the poor. What it may all mean in the end, who shall even try to say? Immediately I note that the four Bishops have answered the challenge of

Socialism with a programme not essentially unlike the programme with which Raymond Robins in these columns answered the challenge of Bolshevism. I note that they, like him, do not think that force is a final answer to Marx. And I note that the final answer which they propose is the hewing of a voluntary way through private property and through separate possessions for the ordered flowing of the spirit that has always flowed in Christianity toward mutual help—toward a merging of gifts and powers—the spirit that rose in St. John Chrysostom fifteen hundred years gone by and made him exclaim: 'Those chilling words "mine" and "thine"!'

"'Mine' and 'thine' may be taken to be necessary, and they may even be taken to be appointed; but they have been taken too far. They have chilled too much. The whole world turns back to the warmth of some little reasonable approach to 'ye are members one of another.'"

CHAPTER XV

OTHER RECONSTRUCTION ACTIVITIES

THERE were many other highly important problems dealt with by the Committee on Special War Activities through the agency of its Subcommittee on Reconstruction and After War Activities in addition to the fundamental problem of economic readjustment dealt with in the famous Bulletin Number One on "Social Reconstruction," described in Chapter XIV. A series of important pamphlets on other phases of reconstruction were prepared and issued from time to time, the subjects being dealt with not only theoretically but also in such a way as to suggest practical methods to aid in their solution. Among the most important of the pamphlets were the following: "*Land Colonization*": a general review of the problems and survey of the remedies; "*Unemployment*": a grave problem which was also dealt with by the establishment of employment bureaus for discharged soldiers and sailors from one end of the country to the other; "*For Soldiers and Sailors and Those Dependent Upon Them*": a general survey of the problems connected with the mobilization and demobilization of our troops, particularly as these problems concerned their families, including the questions of compensation for death or disability, compensation to dependents, insurance, allotments and allow-

ances, vocational training of disabled fighters and cognate subjects; "*Scouting Under Catholic Leadership*": a report upon the growth and significance of the Boy Scout movement in America with special reference to Catholic participation therein, and concrete suggestions for the organizing of Catholic troops—a subject which became one of the special works of the Committee on Men's Activities, and is dealt with in the chapter describing the work of that committee; "*Fundamentals of Citizenship*": a simply written handbook containing a description of the essentials of American Citizenship, with chapters describing the process of naturalization, the Declaration of Independence, and the Constitution of the United States, a pamphlet of especial value for immigrants and those engaged in teaching citizenship; "*Outlines of a Social Service Program for Catholic Agencies*": a pamphlet containing concrete advice and information concerning the elements and application of a social service program conducted through Catholic agencies, including such topics as education, parish organizations, Catholic men and women's clubs, community centers and similar subjects; "*A Program for Citizenship*": a briefer treatment of the subjects dealt with in "*Fundamentals of Citizenship*"; "*A Plan of Civics Education through Motion Pictures*": which contains the details of a plan inaugurated by the Committee on Special War Activities of the National Catholic War Council for the extension of civic education through the use of motion pictures; a plan that called for the inclusion not only of educational motion pic-

tures but pictures of historic general interest, the lesson of the pictures being supplemented by oral instruction and brief lessons in civics and history. This subject was designed to become one of the most important works inaugurated by the Committee on Special War Activities and will be dealt with more fully later on in these pages. "*Girls' Welfare*": was a concise examination of the many problems concerned with the welfare of girls and young women, treating of such subjects as Catholic coöperation with travelers aid associations, housing, both temporary and permanent, employment bureaus, cafeterias and rest rooms, recreational activities, clubs and education; "*Speakers' Outline of Talks on Citizenship*": a pamphlet intended as a guide for teachers in parochial schools and colleges, for educational directors and for community and welfare workers, the talks or instructions outlined being based upon the "*Fundamentals of Citizenship*" text book issued by the National Catholic War Council; "*Coöperation Among Farmers and Consumers*": a description of the experiments made and plans formed for the purpose of reducing the high cost of living by affecting the whole economic distribution of food products; "*Civics Catechism on the Rights and Duties of American Citizens*": a pamphlet which proved one of the most popular and useful of all the publications issued by the Committee on Special War Activities. The questions and answers were based upon the text of the Fundamentals of Citizenship. It found its way into use in many institutions under non-Catholic auspices, and was given

the hearty approval of a very large number of educational and welfare organizations.

In addition to these pamphlets, several of which reached editions of more than one hundred thousand each, the Committee on Special War Activities published a monthly illustrated publication of thirty-two pages, the *National Catholic War Council Bulletin*, which reached a circulation of sixty thousand copies. It issued a six-reel motion picture entitled, "American Catholics in War and Reconstruction," copies of which were distributed throughout the entire country and exhibited before audiences numbering in the aggregate many hundreds of thousands. It conducted a special advertising campaign in the secular and Catholic papers in connection with the reconstruction program. It gave, through workers directly connected with its various departments, or speakers inspired by its literature or directed by its program, thousands of lectures and addresses throughout the country—all these efforts being part of that work which to the government of the United States was second only to the paramount effort to win the war, namely, the welding together of the whole body of the people by means of a common consciousness of the duty of citizenship. The great struggle going on in the world not only on the fields of battle, but on every plane of human endeavor, was a struggle for the triumph of democracy. The following passages from the "Introduction" to "The Fundamentals of Citizenship" will show the view taken of this struggle by the Committee on Special War Activities of the National Cath-

olic War Council, and will explain why throughout all the branches of its far-reaching work there ran the influence of its devotion to God and to country. This pamphlet, as well as others listed above, was published under the imprint of the National Catholic Welfare Council, which after its formation in 1919 continued the reconstruction activities initiated by the War Council.

A Statement of Purpose

"Every nation in the world is yearning for democracy. But a democratic government is not secured simply by taking the name. As it is the most priceless heritage and the bestower of great blessings, democracy demands knowledge, a sense of responsibility; respect for human rights; personal interest in the affairs of government. It means a people willing to take upon themselves the burden as well as the privilege of government.

"As the history of the modern world unfolds, we Americans are becoming more conscious and appreciative of the inheritance our fathers left us. We see how well they built and with what care we must safeguard the building.

"Our country is the land of freedom and of opportunity. The knowledge of its Constitution is necessary for the American-born if he is to be a desirable citizen; and for the foreign-born if they too are to take up the task of faithful citizenship. The millions of foreign-born among us are anxious to be intelligent, worthy citizens. For the general work of reconstruction in citizenship for both the

native and the foreign-born this pamphlet is published.

"The success of a democracy depends on knowledge and moral character. If all the people are not acquainted with their civic and social responsibilities they cannot act intelligently on the common affairs. The right of suffrage means very little if the people do not have some knowledge of the issues passed on at the polls. The citizen who does not possess some knowledge of the working of our democratic institutions may easily become the prey of the demagogue or of persons who are anxious to advance their own interests at the expense of the people.

"The Catholic Church has always taught the fundamentals of citizenship. It has emphasized the social rights and responsibilities of citizens. On account of the great changes coming over the world today, it is necessary that the fundamentals of government be taught in a more formal way. There was no time when people needed solid instruction more than at present, if they are to be protected against extreme radicalism, and secure their just rights.

"There are three motives which influence people in the fulfillment of their civic duties, self-interest, fear of punishment and conscience or religion. In all teaching of civics it should be kept in mind that religion supplies the highest and the noblest motives for the discharge of civic obligations. Our democracy cannot long endure unless all the people are animated by motives of religion in their dealings with one another."

The Civics Catechism was an especially helpful instrument of this purpose. Dealing with the rights and duties of American citizens, it was circulated most extensively in English-Italian, English-Polish, and English-Slavic and other foreign languages. Its message was favorably described and commented upon in secular and Catholic newspapers and magazines throughout the country; and a large number of Catholic newspapers printed it in installments. A typical editorial comment is the following, from the *Post Intelligencer*, Seattle, Wash.:

"*Making Good Citizens*

"Through the secular press, the National Catholic Welfare Council is making known something of its organized effort to make good Americans of the aliens who come to this country and to facilitate their early adoption into the effective and conscientious citizenship of the nation.

"Pamphlets have been circulated by the Council in large numbers dealing with the fundamental principles of the republic and of citizenship, these in languages of the leading foreign groups with the English test in parallel columns. At community civic centers educational motion picture entertainments are given, with simple talks on citizenship and vocational opportunity. In another direction the Welfare Council is seeking to confer upon students a proper appreciation of their duties and privileges as coming citizens. In 20,000 Catholic educational institutions courses in patriotism and civics have been installed.

"It is reassuring to other religionists and provocative of public confidence to be assured that the Americanization work of the Welfare Council is free from denominationalism of any kind; that the Council is planning in the most constructive way that it can devise to make Americans, actual and potential, realize that good citizenship is a matter of great concern to them not only on election day, but on every other day. It is held, in a general way, that conscience or religion should form the foundation of our civic activities, and that in all teaching of civics the thought should be kept in mind that religious conscience, rather than self-interest or fear of punishment, supplies the noblest motives for the discharge of civic obligations.

"But beyond the immediate work of the Welfare Council is the assurance that the effective machinery of the Roman Catholic Church is exerting its great influence in these fretful days of reconstruction in the direction of better Americanism and better citizenship. The Church itself is international, but its hierarchy and its membership in America are American. This speaks in many ways, but in none more plainly and forcibly than in the work of the Catholic Welfare Council."

Motion Picture Activities

The Committee on Special War Activities assumed the leading part in a campaign waged by several of the chief religious organizations of the country to stop the public circulation of indecent motion pictures, which were commercialized and exploited for a time

with the implied though not explicit authority of the United States Public Health Service. After using its best endeavors to induce the government officials at Washington to prevent the unrestricted circulation of two especially odious films, entitled, "Fit to Win," and "Fit to Fight," the National Catholic War Council tested the efficiency of its organization by appealing for the support of the united Catholic societies of the country, both men and women, to aid it in its struggle.

The following letter was sent to fifteen thousand national societies of Catholic men and women, the result being that thousands of telegraphic and mail protests were dispatched to Washington:

"Notwithstanding all the efforts we have made to convince the United States Public Health Service of the great danger to public morals in the presentation of the film 'Fit to Win,' this suggestive and indecent picture is permitted to be commercialized and allowed to be shown under the subterfuge that it is exhibited for 'educational purposes.'

"'Fit to Win' or 'Fit to Fight' was written primarily for the men in the Army and was exhibited in camps under control of the Medical Corps. It was indecent and suggestive, and protests from men in the service were sent against it. Our attention was called to it, and we protested against its production. To overcome this protest a private production of this picture was shown and those responsible for it were present to explain the reason for its existence. In the subsequent discussion, argument offered by its sponsors

was broken down. While some changes were made, the picture was still exhibited. That was in the Army camps. It was promised that it would be confined to the camps. Now, however, it is given to the public. Men, women, boys and girls are free to see it.

"This film must be squelched Those in charge of its production have, by order of the courts, made some changes, but it is still too indecent for public exhibition. We are calling upon our Catholic men's and women's societies of the country to respond as a unit, and make their protests so vigorous that even the most callous will hear a voice that when it speaks will receive attention. Therefore, we appeal to you as a Catholic leader in your community, to telegraph immediately to Surgeon General, Washington, D. C., and also to the Department of Health of your State your protest against the production of this film. Get all the societies in your city interested in this fight and have them telegraph their protests. We are not alone in endeavoring to combat this evil; the Censorship Board of the National Films Corporation is opposed to it, the Boy Scouts flatly refused to sanction it, the police authorities are, here and there, beginning to intervene, but action must be nation-wide in order to be effective

"Immediate action is necessary. Do not delay a single day. Let the Catholic laity speak. Let it be prompt and vigorous and by its forcible expression demonstrate to those in charge that, although we are a patient people, we shall not tolerate any violation of the

standards for which Catholic manhood and womanhood stand."

The Catholic press was also requested by the Council to assist in the work.

The original name of the film objected to was "Fit to Fight." It was at first presented exclusively in the camps, and each presentation was accompanied by an instructive talk by a trained lecturer of the Social Hygiene Division of the C. T. C. A. The advisability of the presentation of the film under any circumstances in the army was a matter of debate, and it was modified several times through suggestions made by representatives of various welfare organizations. It was promised by the Army authorities that the film would never be put out commercially to the general public.

After the signing of the armistice the title of the article was changed, to "Fit to Win," and it was immediately commercialized by the American Social Hygiene Commission, which had coöperated with the Government in its original presentation, and sold by it to a producing company.

As a result of the action taken by the Committee on Special War Activities the Government finally withdrew its official endorsement of the film, and this action, together with the agitation against the films, brought their career to a close.

Our War Work Film

The work accomplished by the Committee on Special War Activities in the matter of the "Fit to Fight" and "Fit to Win" motion

picture fims, however, was only one portion of a very extensive participation in the development of a national Catholic motion picture policy. This policy was directed along two main channels. As was indicated in what we have said above concerning the films sponsored by the Public Health Department, one branch of this policy was directed toward protecting the public from immoral or degrading motion pictures. The other policy was constructive in its nature and had for its main purpose the coöperation on the part of Catholic organizations throughout the country, under the general direction and inspiration of the Committee on Special War Activities, in all reasonable, prudent, and practical measures for bringing about a betterment in the conditions governing the making and exhibition of motion pictures. We shall touch upon the work accomplished in pursuance of this general policy a little further on, after first giving a brief description of the motion picture which was created and exhibited by the Committee on Special War Activities of the National Catholic War Council, as a part of its general report to the American public of its work—the Catholic war work record which was set forth in the many reports submitted by all departments of the War Council to the government, in the information published in special bulletins or in the monthly official bulletin of the War Council, and in newspaper articles and advertisements, and in this book.

Recognizing that the motion picture offered an opportunity for reporting its activities in

a more graphic and popular fashion than any other medium, the Committee on Special War Activities appointed a subcommittee for the purpose of devising and superintending the production and exhibition of a visualized report. This committee was composed of Charles A. McMahon, chairman, formerly Secretary of the Board of Education, Buffalo, N. Y., and a collaborator with Dr. John A. Lapp, LL.D., in the citizenship work of the N. C. W. C.; Frederick A. Sweet, an experienced film editor and title writer; Mr. Robert G. Drady, formerly manager of a motion picture theatre and accustomed to handle the problems of motion picture distribution and exhibition, and the author of this book. This committee directed and supervised the production, titling, editing and circulation throughout the United States of a six-reel motion picture, entitled "American Catholics in War and Reconstruction." This pictorial review of the work accomplished under the leadership of the Committee on Special War Activities was given its first showing at the meeting of the Hierarchy at the Catholic University in September, 1919, which meeting resulted in the formation of the National Catholic Welfare Council. There was present at this special exhibition a large assemblage of the members of the Hierarchy, priests, seminarians, and prominent invited guests.

During the next year this motion picture, of which a number of copies was made, was exhibited in nearly one thousand halls, theatres and other places of exhibition, and was witnessed by approximately 850,000 persons.

From the Atlantic to the Pacific, from the Great Lakes to the Gulf of Mexico, this unique pictorial record of the war work of American Catholic citizens was received with the most gratifying attention and enthusiastic approval. In the summer of 1920 the film was taken into Alaska, where ten showings were given. Balboa, in the Canal Zone, now has a copy of the picture for exhibition to the people of Panama. Many requests were also received from foreign places, Hawaii, the Philippine Islands, Peru, England, Canada, British East Africa, and Dutch West Indies.

The film received the widest and most favorable publicity in hundreds of secular newspapers throughout the country. Letters of appreciation were received by the hundreds, their writers including many members of the Hierarchy, former Secretary of War Baker, and many other prominent Catholics and non-Catholics. The N. C. W. C. film was a pioneer in its field and was a source of inspiration to other Catholic organizations.

Motion Picture Reform

The committee appointed to produce the six-reel pictorial review was dissolved after the accomplishment of that task and all further activities in connection with the exploitation of the review and participation in other forms of motion picture work was placed in the hands of a special bureau at the head of which Mr. Charles A. McMahon was appointed as director. This bureau took an active part in furthering the civic education work of the National Catholic War Council,

and, later on, of the National Catholic Welfare Council. It accomplished especially gratifying work in the nation-wide campaign for the improvement of motion pictures in which many welfare organizations and practically all the churches of the country took part. It is not too much to say that the N. C. W. C. unmistakably gained the leadership of this country-wide movement in behalf of cleaner motion pictures. Newspapers, magazines and trade periodicals throughout the United States have shown their appreciation of the position taken by the N. C. W. C. in a very large number of editorials, news articles, and special statements. This came as a result of the circularization of newspapers and other periodicals with statements giving the position of the N. C. W. C. on the great question of better motion pictures.

The results of the N. C. W. C. motion picture campaign have been very satisfactory up to this time, although there is a very large amount of work still to be done before the claim can be made that any permanent or substantial improvement has been effected. But, at least, producers have been obliged to admit the evils of the film situation, and they have voluntarily asked for the coöperation of the N. C. W. C. in bringing about a betterment of the conditions. Catholic organizations throughout the country were led to take an active interest in the movement and are taking part in local manifestations of the general movement wherever these develop.

Motion Picture Citizenship Work

The Motion Picture Department also demonstrated the peculiar and indeed unique advantages of motion picture illustration and visualization by its collaboration in the citizenship, or "Americanization," work of the Committee on Special War Activities, and that conducted by Dr. John A. Lapp who as Educational Director of the War Council had charge of the Civic Education work of its Reconstruction Committee and who afterwards, as co-director of the Social Action Department supervised the Citizenship activities of the Welfare Council. It issued a special pamphlet containing a well worked out and practical plan, which was utilized successfully in many parts of the country, of a course on "Civic Education Through Motion Pictures." The stand taken in regard to this work was well expressed in the introduction to the "Circular of Information" which was issued by the Committee on Special War Activities to explain its campaign of motion picture civic education:

"*Object of the Campaign*—The National Catholic War Council feels it is important that all the people of the United States understand the basic principles of American democracy and the means which our form of government provides for the satisfaction of the needs of the people. The Council wishes to offer to all classes of people, and in a particular manner to native-born illiterates and to the immigrant classes of our population, the opportunity to acquire a more thorough knowledge of American institutions, a better understanding of the privileges and duties of American citizenship, and a deeper appreciation of the contributions of the various peoples who have helped to

develop American democracy. The Council is interested especially in emphasizing the lessons of American patriotism for the benefit of the foreigners within our shores; in pointing out to them and to others the opportunities for happy and useful employment in American industries; in inspiring them with the desire to become citizens; and in teaching them the lessons of sanitation, better housing, and better living.

"The Council is also interested in awakening our so-called 'average' American citizens to a more active performance of their civic duties and in assisting the millions of recently enfranchised women to obtain a more thorough understanding of the obligations of citizenship. For these and other reasons, the Reconstruction Committee of the National Catholic War Council, through John A. Lapp, LL.D., its Educational Director, initiated plans for a nation-wide campaign having the promotion of patriotism, good citizenship, and vocational advisement as its principal aims. This campaign is now being launched as one of the great reconstruction tasks of the Council."

N. C. W. C. Rehabilitation School

Perhaps no reconstruction problem was more difficult than the task of adequately dealing with wounded men, many of whom were rendered to a large degree helpless or apparently helpless. They seemed nothing other than utterly broken men, the human wastage of the war; but there were observers who took a more hopeful view. Among these helpful forces the Committee on Reconstruction may justly claim a place. Early in 1919 the Reconstruction Committee, through Rev. Dr. John O'Grady, suggested to Dr. Prosser, then Director of the Federal Board for Vocational Education, at Washington, that the Council would be willing to establish in coöperation with the Catholic Univer-

sity a special school for the proper training of illiterate wounded service men, and also devote time to what was termed "try-out" cases. Dr. Prosser heartily endorsed this movement, and the Rehabilitation School was started at the Catholic University under the auspices of the National Catholic War Council on May 1, 1919. Officially the school was known as the Receiving Station for the Fourth Vocational District, comprising the States of Virginia, West Virginia, Maryland and the District of Columbia.

When a disabled soldier, sailor or marine was discharged from service it was the duty of the Federal Board for Vocational Education to get in touch with him and inform him of the educational advantages offered by the Government. Often the soldier would be undecided as to what particular trade he wished to take up, or again the student would be so poorly educated that it would be necessary for him to pursue courses in elementary reading, writing and arithmetic before he would be properly fitted to follow a regular vocational training course such as machine-shop work, auto-mechanics, or similar trade instruction.

It was therefore the duty of the Receiving Station of the Vocational District to take these students for a short period and instruct them according to their needs. Then the students were sent to a school, such as the N. C. W. C. institution, which was the first and model one of its kind, where they could follow either a regular training course of some approved vocational type or a placement

training course. The first six months were devoted exclusively to "try-out" work. In October the Rehabilitation School system was entirely reorganized.

The instructors at the Rehabilitation School were selected in large part from the staff of the Catholic University of America, thereby permitting the school to give a high standard of instruction. The practical vocational courses were given by the instructors of the Engineering Department of the University, and the elementary education courses by instructors from the Letters and Science Departments. The equipment and facilities at first comprised the class rooms and shops of one of the Catholic University buildings, which the Rector, Rt. Rev. Thomas J. Shahan, D.D., was so kind as to loan to the National Catholic War Council for rehabilitation work. Four training courses were developed, viz., auto-mechanics, machine-shop work, electrical work and clerical work. Several hundred men registered and received instruction.

From the beginning, the greatest difficulty encountered was to secure a sufficient number of men to take the courses. This same obstacle was met with by the Federal Vocational Board. Out of several hundred men interviewed by a special representative of the Board, only a half dozen men declared their willingness to accept training. A reluctance on the part of the wounded to accept free instruction was noticeable.

The men who came to the Rehabilitation School soon set an example to others. After

the first few days, the natural shyness accompanying those who were sensitive because of their age, their disabilities or other handicaps, as in the case of men of advanced years attending primary grades, gradually vanished, and the wounded service men soon exhibited a willingness and anxiety to profit by the training given.

The Rehabilitation School is still pursuing its helpful work.

Work on the new Rehabilitation School was started in July, 1919, and in May, 1920, the new building was completed and formally opened. It is a substantial building, equipped with every convenience. The class-rooms are located so as to allow the students plenty of light while at their work. The dining room is a model of cleanliness. A delightful feature of the school is the large and spacious recreation room which is furnished with green wicker furniture and comfortable lounging chairs. There are four pool tables, a graphophone and other forms of amusement for the men to while away their recreation hours. In addition to the recreation room, the men have the use of the University's new gymnasium several hours each day.

More than a year ago the Committee on Special War Activities inaugurated a Civic Education course at the school, utilizing its own publications, the "Fundamentals of Citizenship" and "Civics Catechism" as textbooks and supplying the students the programme of educational motion pictures adopted by it in its citizenship campaign.

Work at Walter Reed Hospital

One of the most appreciated pieces of welfare work performed in behalf of the Government, the service men and their families was accomplished at the Walter Reed Army Post, Washington, D. C., through the agency of the Visitors' House, erected there by the Committee on Special War Activities.

When the transports began their homeward bound trips with men broken by the ravages of war, the great problem that presented itself was where to take them and how to build them up and refit them for the battle of life. Uncle Sam's hands were full and the country looked to a few organizations to assist in the great work of rehabilitation. Because of its success in other camps, the National Catholic War Council was given the opportunity by the War Department to erect a Visitors' House at Walter Reed General Hospital, the largest army hospital in the country.

As a result, one of the most imposing, complete and comfortable buildings provided by any organization for such a purpose during the war was erected at Walter Reed by the N. C. W. C. This house is now known as Service Club No. 1. The architecture is colonial, the same as all permanent buildings on the post, the outer structure red brick and sandstone, with large rooms, comfortably furnished, and with large front and back porches for the comfort of the soldiers, their friends and relatives.

The first floor is given up entirely for club purposes and is the scene of many smokers,

dances, tournaments, card parties, home evenings and friendly chats.

The cafeteria in the basement plays a large part in making the home atmosphere complete. With a bright, sunny room, that seats comfortably 123 at one time, and with home-made cakes and pies to relieve the monotony, there are from two to three hundred persons fed here daily. Banquets are held here when at different times members of Congress and the Senate, and often those higher up in the nation's affairs, come out to have a little chat with the boys who come from their own State or city. The meetings of the Veterans of Foreign Wars and of the American Legion were held there all last winter.

On the upper floor there are fifteen very cozy rooms to be used in emergency for the families and friends of the post's personnel, but preference is always given the family of the sick soldier. The families of very ill soldiers are housed and fed at a nominal cost, and often for nothing if their circumstances require it.

The reconstruction work being done by the army at these hospital bases is an inspiration. Employed for vocational work and physiotherapy are about 150 aides. These young women are of a superior kind, mostly college women. There are two classes—those who teach and those who heal with the latest appliances of science. There were no quarters on the post for these nurses and living conditions were poor until the National Catholic War Council supplied the want by procuring a most

attractive home on Georgia Avenue. Club rooms were fitted up and this little band of workers was taken under its protection. This home is known as the Reconstruction Aides' Club.

A letter that was received after the Surgeon-General of the Army had seen and heard of the Council's work speaks for itself:

"Your association is doing a splendid work for the soldiers at Walter Reed, which all of us appreciate very thoroughly.

"M. W. IRELAND,
"*Surgeon-General, U. S. Army.*"

Many men have the advantage of this Service Club, as the hospital has 11,000 patients, comprising all kinds of general medical and surgical cases. Approximately half are overseas men, some of whom are suffering from wounds, but in most instances from nerve injuries. There are also a few mental cases at the hospital.

Even before men are able to leave the wards they are guided and encouraged by reconstruction aides, whose duty is to get the men busy and working on something in order to take them out of themselves. The men are given basketry or wood carving to do, but as soon as possible this work is changed to typewriting, telegraphy, trade work or general education—something they can be interested in and which really fits them for life work. There are as many in the wards studying English as making baskets.

The hospital is equipped with splendid school facilities, affording an opportunity for

the study of many subjects in elementary or advanced work, besides many useful branches of vocational instruction. This department was formerly under the direct supervision of Major A. C. Monahan, at one time in charge of educational service work in the Division of Reconstruction of the Surgeon-General's Office and now Director of the Bureau of Education of the National Catholic Welfare Council.

The educational work is entirely optional with the men, but they are encouraged to undertake some line, partly because of the advantage it gives them in earning a living and partly because of the occupation for the men. Recovery is more quickly accomplished where the men are kept constructively occupied. In order that the men may have every opportunity to make proper selections of their courses, social service aides are always ready to discuss their problems with them and to advise them wherever necessary.

The schools of the hospitals are attended daily by about 400 men, who study from one to four or five hours a day. Many of the patients who have never had a definite line of work are taught trades, while many others take up supplementary educational work for further advancement in their particular lines. More men are interested in academic work than in anything else. A great many realize their lack of education and will study while away from their homes and friends when they would not do so at home because they feel that by so doing they acknowledge their lack of education. The Federal Board for Voca-

tional Education permits the soldiers to continue study under it after discharge from the Army, and many of the men find it advantageous to pursue their academic studies during the stay at the hospital and take trade work in the Federal vocational schools. The hospital authorities encourage this on account of the many trades which require a groundwork of good general education.

The Army hospitals are carrying out in service to the men the fundamental principle of our nation—democracy—democracy in the sense of an equal opportunity to become superior. The ex-service man knows from experience that special knowledge pays. He is filling up the schools of the country, so that long waiting lists confront the late comer.

Besides the schools maintained for educating and fitting these men for their life work, there is other work which they are given to do in order to exercise and restore the usefulness of disabled members. Instead of the old method of pedaling on a bicycle suspended in the air in order to exercise a stiff knee-joint, such a patient is now given work in the shops, such as wood-carving with a jigsaw. He is thereby enabled to occupy his hands and mind, thus lessening the sense of pain that accompanies the exercise and at the same time learning a useful line of work. In the same way men with injured hands are taught to weave rugs, do basketry, etc., and are thus brought to the point of being able to write and use their hands almost as well as before they were injured.

The spirit of optimism and cheerfulness prevailing among the wounded men is remarkable. That the N. C. W. C. has been instrumental in cultivating and spreading the spirit is admitted on all sides. As Service Club No. 1, the N. C. W. C. Visitors' House continues its mission of helpfulness and service to the broken heroes of the war.

General Hospital Work

In fifteen Catholic hospitals of the country the Committee on Special War Activities established and conducted out-patient clinics and medical social service bureaus for the free after-care of discharged service men and their families, acting in coöperation with the Federal Board for Vocational Education and the American Red Cross. One hundred and fifty-five thousand patients were admitted to the dispensaries of the institutions in which this work was carried on, three thousand and ninety-two being ex-service men, and the others being their dependents or members of their families. A very important part of this work was devoted to children. The following description of this work was made by Rev. John O'Grady, Ph.D., who was connected with it, in a paper read before the American Hospital Association, Cincinnati, Ohio, at its annual convention in 1919:

"The Catholic sisterhoods which have devoted themselves to hospital work in the United States, unlike their European branches, have for the most part felt that the care of the sick in the home was outside of their field.

Their work has been primarily institutional. In the European branches of the Sisters of Charity, for example, we find a number of Sisters who devote themselves exclusively to outside work. No provision for such home visitation is found in the constitution of the American branch of the same order.

"Before the war many of the Catholic sisterhoods in the United States were beginning to feel the need of medical social service. At that time at least eight Catholic hospitals were employing social workers in connection with their out-patient departments, and many others were securing the services of volunteers to follow up patients from the wards and dispensaries. The work of developing medical social service, however, in connection with Catholic hospitals was bound to progress very slowly without an active educational campaign conducted by persons who would have the confidence of the visitors.

"There has always been a considerable amount of out-patient work in connection with Catholic hospitals in the United States. So far as could be learned, about fifty of the largest Catholic hospitals in the United States had dispensaries in operation in November, 1918. The work in these dispensaries was, however, rather poorly organized. In some cases there was no hospital staff, and a corresponding dispensary staff was the exception.

"The foregoing is a brief description of medical social service and out-patient departments in Catholic hospitals in the United States in November, 1918. At that time the

National Catholic War Council, as a part of its reconstruction work, decided to inaugurate a movement for the development of out-patient departments and social service work in connection with Catholic hospitals in the United States.

"In inaugurating this movement the Council was actuated by two important considerations. In the first place it was anxious to see the Catholic hospital in a position where it might be of the greatest assistance to the soldier or his dependents in the way of medical care and advice. Under the Soldiers and Sailors Insurance Act our wounded men have a right to medical care at government expense. The Bureau of War Risk Insurance, which is charged with the administration of the act, has confided to the United States Public Health Service the problem of providing medical care for wounded soldiers who are compensation cases. The facilities of the Public Health Service and the Home Service Section of the Red Cross have not been equal to the task confided to their care. They need the coöperation of all agencies engaged in health work. The thousands of men whose compensation has not yet been settled need care and attention. Even after they have formally become charges of the Bureau of War Risk Insurance, many of the men prefer to go to their own physicians and to private institutions for medical care.

"The Catholic War Council endeavored to convince the heads of Catholic hospitals in the more important industrial centers that in order to discharge their duty toward the

soldiers and their dependents, they should establish out-patient and social service departments. The Council offered to send experts to the different hospitals in order to show the sisters and doctors how the work should be organized. It also volunteered to place one or more medical social service workers at the disposal of the hospital for a period necessary to insure the success of the work.

"The second important consideration influencing the War Council in this movement was the need of making Catholic hospitals more efficient as educational institutions in preventive medicine. The war has shown the American people, in fact it has shown all peoples, that they have been very negligent in matters of health. We have allowed our children to grow up with remedial defects which make their lives unhappy, undermine their vitaity and impair their economic usefulness. We have permitted them, without medical examination, to enter occupations to which they were not equal. As a result of our neglect of health education, large numbers are unacquainted with the elementary facts of hygiene. Very little has been done to put into practice our knowledge of the relation of employment, of proper selection of foodstuffs, of housing and living conditions to the problem of ill-health.

"The National Catholic War Council felt that the five hundred and fifty-seven Catholic hospitals in the United States might be made a powerful factor in the solution of the health problems arising out of the war. Their coöperation was particularly necessary in order to

enable Catholic child-caring institutions and parochial schools to make more adequate provision for the medical care of children. Medical examination of school children will scarcely attain its purpose if our hospitals are not equipped with out-patient departments whereby the physical defects brought to light by the medical examination may be remedied. Better results could be obtained in the medical care of children in institutions if organized clinics were available where they might be referred for medical care by institutional physicians."

The War Memorials Council

The Chairman of the Committee on Special War Activities of the National Catholic War Council, Father Burke, was appointed as the representative of the War Council by Secretary of War Baker, as a member of the War Memorials Council, an advisory commission to arrange for the proper care of the graves of American soldiers overseas. This War Memorials Council was formed after a survey had been made by the War Department, which made available information as to the many places in France, Belgium and England where American soldiers and sailors had been buried. The seven welfare organizations affiliated with the government during the war were all given representation on the War Memorials Council, together with other bodies such as the American Legion, the American Institute of Architects, American Forestry Association, the National Commission of Fine Arts, and representatives of the families of the fallen.

The first American soldier to fall in fighting overseas was a Catholic, Thomas F. Enright, of Pittsburgh, Pa. The Department of Historical Records of the National Catholic War Council has on file the names of more than seventeen thousand Catholic soldiers, sailors and marines who were killed or died under the colors. There are more than two thousand parishes still to be heard from at the date of the writing of this book. The total number of American dead is given by the War Department as 128,656.

At the first meeting of the Memorials Council, held in Washington on June 9th, Father Burke arranged with Secretary Baker and the Council for the blessing of the graves of all the Catholic dead, just as soon as the final ceremonies of interring the dead that are to remain in the cemeteries abroad have been accomplished. This arrangement was later confirmed by Secretary Weeks. Bodies will not be segregated, but each Catholic grave will be separately blessed, duly consecrated and the tombstones marked with a special sign that will distinguish it as the grave of a Catholic. Sub-committees of the War Memorials Council were appointed, as follows:

1. A committee on memorial and decorative art.

2. A committee to care for the graves of the soldiers and sailors buried in the United States.

3. A committee on hostess house service.

On the last named committee the N. C. W. C. will have a woman representative. The hostess house service will be maintained by

delegates from the different welfare organizations through visitors' houses to be erected and operated in each national cemetery. These delegates, among whom will be Catholic workers, will aid relatives and friends of the dead in locating the soldiers' graves and will render such other service as occasion demands.

The committee on memorial and decorative art will guide the government in selecting the design of headstones statues, mausoleums, etc.; in planning the landscape of the cemeterial projects, and in providing housing accommodations for relatives visiting the burial places, as well as permanent living facilities for the necessary personnel to be employed there. The government report which lays down the general policy of this work urges the observance of thoroughgoing uniformity in the decorations of individual graves, so as to obtain the equality to which the final sacrifice of the deceased has made them heirs. This plan will not interfere, however, with any proposals emanating from the various States, military organizations, veterans' societies, welfare agences, and so forth, who may wish to commemorate in a more personal way the valor, devotion and achievements of the individuals and organizations they espouse. In considering such plans, however, the advice and judgment of the War Memorials Committee will be invoked and followed. This will guarantee that the post-bellum statues and buildings, erected by Federal initiative or concurrence, will be free of inartistic types and unsuitable designs.

There remain upward of 500 locations where American dead are buried, and in order that the impressiveness of the cemeteries may be properly maintained and the problems of administration reduced to the minimum, the government deems it clearly advisable to reduce to the least possible number the places permanently held. It should be understood that it is the clearly set policy of the War Department to return to America all those bodies which the nearest of kin desire brought back. The government has likewise pledged itself to care fittingly and tenderly for those whose relatives desire them to rest in the fields of honor which will contain all bodies to be retained overseas. This action of the government is in keeping with the recommendation of the American Legion, that all bodies of the American dead be not returned from France except in cases where the parents or next of kin especially desire otherwise.

In his report to the War Department, Mr. Ralph Hayes, special investigator for the War Department in the matter of the American military dead overseas, recommended that Romagne, Belleau and Suresnes be chosen as the permanent fields of honor in France, and that the United States acquire perpetual rights to a large area (say 700x900 meters), about the Romagne cemetery. In his report Mr. Hayes related several instances as a result of his observation in France and elsewhere of the reverence and tenderness with which the graves of "Aux Soldats Americains" are cared for by the children and older people of France, and the report tells of the custom of the French

children of placing bunches of wild flowers upon the little mounds of the fallen heroes, and of elderly French women tenderly caring for the graves of the American dead, depositing their humble wreaths here and there throughout various neighborhoods where the graves are to be found. Mr. Hayes' report makes special reference to the experiences of an ex-private in the expeditionary forces visiting a French cemetery on All Souls' Day and to the spectacle noted by him of the friendly solicitude for the fallen sons of American mothers by Monsieur le Cure of St. George with his two young assistant priests marching in with cassock and surplice and cross and standing before the ranks of the graves reciting the Latin commemorative service for the dead. These instances refute the frequently heard statement that the inhabitants of France entertained no respect for the American dead and that they had only a commercial interest in the plans for honoring their graves.

Mr. Hayes' report concludes with the following paragraph:

"However serviceable the War Memorials Council may be practically, it is not less desirable sentimentally. No mean honor will come to citizens called to membership on this Council, for it is a proud distinction to have a part in the watch over those whose lives went out in the service of the Republic. In years to come pilgrims will not pass by those endless lines of markers without a resolve that the price they represent must not have been paid in vain. Given the reverential care

they deserve, those white rows of headstones will carry inspiration and resolution to all the generations which will visit the spots

> Where sleep the brave who sank to rest
> By all their country's wishes blest."

The Power of Prayer

It would be indeed a most incomplete record of the work of the Committee on Special War Activities of the National Catholic War Council which would omit the evidence that shows how, from first to last, the servants of the work were never unmindful of the fact that unless the Lord keep the house they labor in vain who would build it.

As we have seen, the Committee on Special War Activities called to its aid each and every organization within the Catholic Church. And a very special appeal was sent out to the religious communities, in the following terms:

"Our Lord has said that we should pray without ceasing. Those who, like ourselves, must spend most of their time in active attention to human affairs feel how little obedient we are to the command of our Lord. Even the oft-quoted saying of St. Benedict—'To work is to pray'—gives us neither the comfort nor the support that such work demands.

"Therefore do we seek the help of those who do pray faithfully. Without your prayers our work must needs fail. Your hands alone can sustain that work.

"As a part of the National Catholic War Council we, the Committee on Special Activities, ask your mindful prayers for the works committed to us; for those who direct and

then for those who serve; for the guidance and the loyalty that will perfect them as God wishes them perfected.

"The prayer of petition is made the more earnest when there is knowledge of its purpose. You will therefore permit us to summarize in a brief way the works we have in hand; and from time to time to send you the intentions for which we wish you to pray.

"We are administering various clubs for young men throughout the country. We urge and help Catholic societies of young men to take up and develop this work.

"We are conducting Visitors' Houses in the remaining camps that care for the returning soldiers. Catholic women are engaged by us for service in these houses. Pray that all may work with full Catholic spirit for the glory of God.

"A school that we have established for the training of young girls is a work that is most vital. To infuse into the modern world the spirit of Christ in the familiarly known field of social service requires Catholic apostles, Therefore pray for the faculty; pray for the students; pray for the success of its mission. We have Catholic women to the number of fifty-five working in France. They have done much spiritual good. Help them by your prayers that they may be comforted and strengthened in a foreign land and when their work is over safely return to their own.

"We have Community Houses throughout the country, where the foreigner is instructed; healthy recreation is given; girls protected and safeguarded. Pray for their success and for the Catholic workers therein.

"We must certainly labor to see that national legislation be not inimical to the Church; labor to protect Catholic interests; to stop attempts made that would injure Christian morals and lower the esteem of religion.

"We have the work of rebuilding or of reconstruction, as it is called. We can with our best efforts only touch the problem. But pray that our publication work be wisely directed; that it ever echo faithfully the mind of our Holy Church.

"For these works and for those engaged therein we earnestly beg your continued prayers. And those prayers will bring the blessings which none of our best efforts can secure."

CHAPTER XVI

MEN'S ACTIVITIES

THE National Catholic War Council put into the hands of the Committee on Special War Activities the immense work of directing and coördinating the activities of all the men's organizations, in so far as they could be utilized for serving the primary purpose of the Council, namely, the helping of the government to win the war—and, later, the helping of the government in the troublous and anxious days following the war—days which are still with us. The Committee on Special War Activities directed that a special subcommittee be formed and named the Committee on Men's Activities.

The first chairman of this committee was Mr. Charles I. Denechaud, of New Orleans, who served till his appointment as Overseas Commissioner, when he was succeeded by Mr. Michael J. Slattery, of Philadelphia, who previously had been the executive secretary of the committee.

The following clear statement of aims and methods was issued by the committee when it began its labors:

"At the outset of the war, one immediate duty presented itself: that of uniting the country into organizations for the purpose of rousing the spirit of the people in order that sick and wounded soldiers and families left destitute by absence or death of their wage-earners might not lack the care they needed.

It is not sufficient for every man, woman and child in the country to give individual support to these national activities, such as the Red Cross, etc., for men and women of particular callings in life, of particular creeds, or of particular capacity should unite in order that such coöperation be made more effective and lasting.

"The great patriotic societies of the country should be given this organized coöperation; everybody can increase his power of helping by joining with his neighbor for the common cause. We are living in an era of such organization. The world is carried along by it. As the parish is linked to the diocese by organization, so must the diocese be linked to the nation.

"The National Catholic War Council is the channel into which diocesan and parochial activities should flow. Every diocese has a host of agencies fully equipped to do all sorts of good work, and it is simply a question of harnessing these agencies under proper direction to obtain the desired results. Their effectiveness depends largely upon two things: First, the existence of a fairly definite, intelligent, and comprehensive programme, steadily pursued, and second, harmony in actual work as well as in the planning. National efficiency demands an immediate toning up of all the individual and institutional efficiency. It, too, must make sure that duplication of effort, waste and inefficiency are avoided. Prevention must be emphasized as the most efficient approach to war problems. Above all, there must be a plan for the mobilization of all our

diocesan resources to meet the intensified needs. The functions of the National Committee on Men's Activities are:

"1. To ascertain from all possible sources what the immediate needs are, what is being done to meet them, by whom and how; what needs to be done; whether there are existing institutions and agencies to do the work; if not, what can and should be done to supplement their efforts.

"2. To ascertain what welfare work is being done elsewhere, both in this country and abroad, under war conditions, by what methods and with what results.

"3. To record and classify all information obtained and place it at the disposal of those specially interested.

"4. To work for the unification and centralization of effort in meeting national and diocesan needs during war time.

"5. To be a clearing house for all diocesan activities and to correlate the agencies of the American Red Cross, the Council of National Defense, the Army and Navy Commission on Training Camp Activities, etc.

"6. To secure the enlistment of volunteers, and to place these volunteers where their service will be most needed to carry on the work.

"7. To act in an advisory capacity to help to a wise solution of emergency problems as they arise.

"8. To make an honest effort to coöperate in every way possible with other institutions and agencies at work solving war problems.

"9. To study and indicate the ways in

which this committee can be of help, and may aid requests to it for counsel and assistance wherever needed."

How the Work Was Done

The first step taken to work out the principles of this programme was to obtain a list of all the Catholic men's societies in the United States. This work encountered many difficulties at first, as a number of the national bodies, moved by a just pride in their own high standing were not willing to take any measure that might seem like a surrender of any part of their own independence. In time, however, the aims and purposes of the National Catholic War Council were made quite plain, and it was understood that the mission of the Council was one not of dominance and autocratic centralization but one simply of coördination and direction of such efforts of the societies as were national in their scope and were directly concerned with the main task of the Council, namely, to help the government win the war, and when the war was won to assist with all the resources of the Church in the work of reconstruction.

A complete list of the principal societies was in time obtained, among the national bodies which were listed being the following: American Federation of Catholic Societies, Catholic Order of Foresters, Catholic Mutual Benefit Association, Catholic Young Men's National Union, Young Men's Institute, Ancient Order of Hibernians, Catholic Total Abstinence Union, Knights of St. John, Knights of St. George, Roman Catholic Bohemian Alliance,

Roman Catholic Lithuanian Alliance, Catholic Knights of America, St. Vincent de Paul Society, Holy Name Union. In addition to these national bodies the committee also brought into affiliation a large number of diocesan organizations such as the Knights of Father Matthew, the Catholic Fraternity, the Knights of Wisconsin, the Knights of Ohio and a large number of individual societies not affiliated with any particular organization, making a total of nine thousand seven hundred and fourteen societies on the mailing list of the Men's Committee of the National Catholic War Council. This enabled the Council to effect a prompt and mighty response on the part of Catholic laymen to any plan of coöperation with the government which was approved of by authority, and it also enabled the Church to make an equally prompt and substantial manifestation of disapproval in a few instances where disapproval became a moral duty.

It must be remembered that the Council came into existence in an emergency, and before anything worth while could be accomplished the organization had to be built up and brought into good running condition. Even when the responsible representatives of the national bodies had pledged the support of their membership, there would be others in the ranks or occupying minor official positions who had still to be educated to the desired point of view, namely, that the National Catholic War Council fully recognized the economy of each separate organization and had no desire save to bring about a coalition of forces

working on one common plan in order to avoid duplication and overlapping of effort. The Council succeeded in accomplishing this great result, which was proved at a meeting held in Washington in December, 1918, at which meeting were present the heads of the national bodies for the purpose of discussing reconstruction work. For the first time in the history of Catholic organizations in our country every Catholic unit of national societies was represented.

Simultaneously with the work of listing the societies the committee carried on another important task, which was a survey of a large number of important dioceses, made for the purpose of obtaining at first hand a study of the conditions existing in the dioceses with reference to the plans formed by the War Council for unifying our Catholic efforts. Reverend Dr. William J. Kerby, Reverend Dr. Peter Guilday, and Mr. Michael J. Slattery carried on one series of surveys, while others were made by Right Reverend Monsignor Edward A. Kelly, Right Reverend Monsignor M. J. Splaine and Mr. Charles I. Denechaud. These surveys revealed conditions hereto unconsidered and led to the compilation of the official Handbook of the National Catholic War Council to serve as the authoritative voice of the Council and as a working guide for parish and diocesan coöperation with its work.

N. C. W. C. Service Clubs

The problem of giving to the enlisted men innocent and wholesome recreation during the

time they spent outside the camp was recognized as one of supreme importance. The government, especially the War and Navy Departments, and the Commission on Training Camp Activities were fully cognizant of the fact that the soldier or sailor when released temporarily, from duty, turned by a sort of instinct to the nearest city or town. Even if the nearest "town" should only be a cross-roads hamlet, there would the boys flock whenever they could. There, too, whether the town be a city of many millions or a village of only a few inhabitants, would all the forces of evil strive to enter and work their way with the lads whose mothers and sisters were praying for them at home. Many societies in a haphazard sort of way attempted to meet this problem from the beginning of the war and before long these efforts met with a large measure of success. It is with a just sense of pride that the National Catholic War Council is able to say that through its Committee on Men's Activities it was a pioneer in this most necessary war activity. The Catholic clubs affiliated with the Council were communicated with, and the opportunity presented to them to be of immediate fraternal service to the enlisted men was grasped at once and splendidly realized. The club houses of these nation-wide organizations were immediately thrown open to all enlisted men, without respect to their religious affiliations, with all the privileges of membership extended to them, and special entertainments being frequently provided. These clubs flourished in the following cities, some places having a

score of clubs offering hospitality to our fighters: Philadelphia, Brooklyn, Rochester, Jersey City, Wilmington, Pawtucket, Minneapolis, Cincinnati, San Francisco, Oakland, Memphis, Mobile, Pittsburgh, Buffalo, Syracuse, Trenton, Boston, Westerly, Conn., Detroit, Toledo, Los Angeles, San Diego, Louisville, New York, Albany, Newark, New Brunswick, Providence, Chicago, Cleveland, Baltimore, Sacramento, Altoona, Indianapolis.

In certain of the cities and towns of the country, especially in those near which camps had been established, the situation was so serious that it was found necessary to establish service clubs devoted exclusively to the men in uniform; places where they not only might find entertainment and social contact but where also they might obtain sleeping accommodations. Clubs of this type were opened by the National Catholic War Council in the following cities: New York, Richmond, Portsmouth, Lakehurst, Peekskill, Charleston, Hoboken, Philadelphia, Petersburg, Alexandria, Jacksonsville, Greenville, Salt Lake City, Spartanburg, Baltimore, Norfolk, Garden Lake, New Orleans, Columbia, Chicago.

These service clubs were operated under the local management of diocesan councils, and furnished one of the most congenial and welcomed opportunities for our Catholic laity, both men and women, to coöperate in the war services of the Church. The record of these clubs is one of unbroken success; for through these service clubs many hundreds of thousands of young men were helped and enheartened; through these clubs the living spirit of

true Christian love and brotherhood radiated and influenced innumerable souls for good.

After the armistice was signed the impression prevailed for a time that there would be no further need for the establishment of new service clubs. The impression soon disappeared, and it was found necessary not only to intensify the work in the clubs already established but to create new ones as rapidly as possible; for the men in the demobilization camps, deprived of the inspiration of the war spirit, chafing against the restraints of military discipline after the emergency had passed, and eager, with all the hot unreasoning eagerness of youth, to return to their homes, were much more difficult to handle and were more gravely susceptible to immoral influences than during the war itself. Many new service clubs, therefore, were opened and maintained during the demobilization period, and in addition to the recreational and housing facilities afforded to the men at these service clubs the Council also employed them in conjunction with the reconstruction activities which became the main business of all committees from this time onward. The service clubs became clearing houses where information and assistance could be obtained by the men concerning employment, war risk insurance, hospital aid, vocational training and other matters which now became of paramount importance instead of the grizzly lessons in the business of war which they had been absorbing in the training camps.

The Christmas holidays of 1918 gave the committee a special opportunity. A very large number of the men were unable to go to

their homes for Christmas and New Year's, and it was certain that a deadly and demoralizing spirit of depression would invade all these camps unless something exceptionally vigorous and far-reaching in its effects could be done to combat the leaden angels of homesickness and gloom. The Committee on Men's Activities, therefore, arranged with all its service clubs to put on special programmes for Christmas week; these programmes to include not only entertainments and smokers but also Christmas and New Year's dinners. More than 50,000 men were entertained in this fashion. A news agency dispatch, which appeared in a large number of newspapers at the time in question, may be quoted at this point:

To Make Christmas Merry

"New York, December 22.—Devoting $25,000 to the special holiday entertainment of fighters from the front, the National Catholic War Council today ordered every worker in its million dollar chain of visitors' houses, service clubs and entertainment halls, covering the debarkation cantonments, to make Christmas merry and New Year's happy for every lonely lad in uniform from beginning to end of this season. By opening three new service stations at demobilization hospital and debarkation centers, the army of agents of this organization are now ready to receive with warm welcome every mother's son, back from the battlefields, from one end of the Atlantic Coast to the other, as the new year begins. Following the cheer and comfort of

soldiers and sailors on their arrival at home ports, the National Catholic War Council is now planning an extensive, economic programme that will help to home, work and peace-time prosperity the men who have for weeks lined the water front of this harbor, are today being told where they can first welcome their returning men folks at the Admiral Benson Service Club, that has just been opened by the National Catholic War Council near the water front in Hoboken. For the home folks, who are flocking over to Camp Upton to greet their wounded and well boys from the trenches, a $100,000 visitors' house with homelike accommodations was thrown open last week. A service club, a visitors' house, and a moving picture theatre have just been established at Lakehurst, N. J., where convalescent soldiers are being taken from the transports.

"Beginning with a Yuletide welcome to the first fighters back from France and ending only with the return of the last men in uniform to reconstructed peace-time positions, the National Catholic War Council is pledged to help every man in the nation's service, its leaders declared today. Already scores of America's foremost economists are at work to shape for its committee on reconstruction a comprehensive scheme for putting the full force of the Catholics of this country behind the nation's efforts to solve all after-war problems. Before the new year is very old, the heads of the National Catholic War Council promise that they will offer the American people a plan for national reconstruction that will win the com-

mon support of every class and creed in this country."

And a newspaper in Portsmouth, Va., published a comment upon the post-war activities of our clubs which possesses more than ephemeral value:

"It may not be inappropriate to know that it was through the generosity of the National Catholic War Council and the Knights of Columbus that the wounded sailors and soldiers at Portsmouth Naval Hospital had a splendid fifty-foot pleasure yacht at their disposal during the whole of the past summer, on which they had numerous pleasant and salutary trips throughout the waters of Hampton Roads and vicinity.

"Were it not for the Catholic Club and similar establishments of the community, with an abiding interest in and solicitude for the boys of the army and navy, many of them, through the exigencies of their employment, would be denied the comforts of home during this season of cheer and good will to all."

Students Army Training Corps

Another highly important activity to which the Men's Committee directed its most energetic efforts, and with satisfactory results, was the promotion in our Catholic colleges of the Students Army Training Corps. A letter of information as to the working plan of the Students Army Training Corps was mailed to all Catholic institutions. An article was also prepared outlining the Students Army Training Corps plan and sent to every Catholic newspaper. In answer, telegrams came

pouring in requesting assistance in having properly qualified institutions recognized by the War Department as units of the Students Army Training Corps. Out of the total number on the list, forty-five were recognized as individual units; others were joined with nearby institutions, and the remainder being really of a high-school grade did not come under the provisions of the Students Army Training Corps plan. It is probable that not a single Catholic educational institution having the necessary qualifications failed to receive recognition as a unit of the Students Army Training Corps, and it must be placed to the credit of the National Catholic War Council that this result was achieved.

The Czecho-Slovak Mission

Substantial assistance was rendered through the Men's Activities Committee to the Czecho-Slovak Republic, the intermediary agency being the Bohemian Alliance of Catholics of the United States. Bohemia being a part of the new republic and its population being predominantly Catholic, it was decided to send representatives of the Council to that country in order to render assistance in the work of reconstruction. Later on other representatives were dispatched, and their joint efforts achieved many important and beneficial results. The change of the form of government from a monarchy to a republic found the people unprepared for a full appreciation of democratic principles and ideals as we know them in this country. The financial, political, social, religious and labor conditions are all

undergoing a change. There are various American agencies at work in Czechoslovakia, and the National Catholic War Council joined these organizations to do its share in the work of reconstruction. To a large extent, American interests are involved in the future of this new republic, and the peaceful and healthy national and political condition of Czechoslovakia will reflect the condition of the other nations of Europe, of which, geographically, it is the heart.

A large number of the Bohemian Catholics in the United States have built up a splendid organization of their own of which little was known before the war. The efforts of the National Catholic War Council to assist them and their brothers across the sea will be of enduring benefit in America, enabling a spirit of confidence to draw us closer together, a spirit which will be of the utmost value in extending the true principles of American citizenship among them.

The N. C. W. C. Everyman's Clubs

The establishment of fifteen "Everyman's Clubs" in many large centers of industrial disturbance during the critical period immediately following the war, when unemployment was such an acute problem, is another one of the accomplishments of this committee which was of a very substantial value. It is computed that more than a million men availed themselves of the privileges and opportunities afforded by these clubs, which were made centers for citizenship training and for information concerning service insurance and

other matters of vital interest to ex-service men, while many tens of thousands of men were placed at work through the agency of these clubs. The following brief article taken from the *Post Intelligencer*, Seattle, Wash., is typical of the large amount of newspaper comment which these clubs received, and it may be added that the files of the National Catholic War Council contain hundreds of letters from clergymen, city and State officials, labor leaders, and employers, highly commending the practical nature of the work.

"Whoever picked the name of 'Everyman's Club,'" said the writer in the *Post Intelligencer*, "could have done no better. For it is a heterogeneous crowd that can be daily seen in the clubroom at the corner of First Avenue and Cherry Street, where nationality, creed, color and other distinguishing marks blend into a noisy, good-natured throng.

"The club is the meeting place for men from the four corners of the globe, where blonde Scandinavians play checkers with dark-skinned Argentinians, where slant-eyed Asiatics listen to the lilting ragtimes tinkled off on a shop-worn piano at the hands of an Americanized Italian. Race meets race, logger meets business men; but not as separate types, they meet as men, simply and solely men.

"The club is conducted under the auspices of the National Catholic War Council, from funds left over from the war service funds, and is part of the reconstruction plans of that organization. It is but one of a chain of nearly twenty similar clubs west of the Missis-

sippi each bearing the same name, 'Everyman's Club.'

"In through its doors, to share the warmth and companionship of fellowmen, comes every type of male being known, and to the ears of its secretaries are told tales of tragedy, woe, occasionally interspersed with bits of the comedy of life.

"The big clubrooms are devoted to the social pleasures of the men, who are gathered in small groups, playing checkers or chess, reading the latest periodicals, newspapers or books, or writing letters, or listening to a musical brother extract melody from the club piano. A hubbub of low conversation comes floating through the smoky air, but it is one of contentment and of peace, the chatter of men discussing their personal affairs, and seeking solace from those afflicted with similar troubles.

"Everyman's Club is free from the religious contact that marks most places under the jurisdiction of a religious organization. And that is one of the facts that make it popular with the rank and file of men. Another is that they find a ready receptive listener, to whom they confidently take their troubles, and in return receive sound advice, and oftentimes the means whereby they can help themselves to a higher and better station in this mundane life.

"'The men are welcomed here on the basis that every one of them is a real man. They are met on common ground, and are given the benefits of the club without charge, although they are made to feel that this is not a chari-

table proposition,' said Mr. Slack in explaining the workings of Everyman's Club. 'We provide for their entertainment, such as having motion pictures twice a week, look after their educational needs, provide work free of charge through our free employment agency, teach the foreigners the intricacies of English, check their baggage, and a thousand and one other things.

" 'Everything that the men receive, they get without payment. We furnish paper and envelopes, and find that more than five hundred letters are written each day. Of the three thousand men who come here daily, we receive, deliver and forward mail for the most of them. In fact, there is no end to the number of things that the men ask us to do for them.' "

The Boy Scout Movement

There was one vital department of the work of this committee which not only achieved remarkable results immediately but which bids fair to develop into one of the most noteworthy and valuable social service activities in which Catholics are engaged, namely, the extension of the Boy Scout Movement under authoritative Catholic auspices throughout the entire country. Hardly had the work been launched when the National Catholic War Council received from Pope Benedict XV. the following message:

"The Holy Father has learned with much interest and pleasure that steps have been taken to promote the formation of distinctively Catholic units among the Boy Scouts of

the United States; that the movement has the approval and support of his Eminence, Cardinal Gibbons, and also of so many Archbishops and Bishops and that its chief aim is to build up the Boy Scouts spiritually and physically.

"Such a movement is deserving of the highest commendation. His Holiness therefore wishes it every success and gladly bestows the Apostolic Blessing on all those who further the Catholic extension of the Scout movement under the auspices of the ecclesiastical authorities."

From the Archbishops and Bishops of the country and from hundreds of priests the most effective assistance was received, and in a short time nearly a thousand Catholic Boy Scout troops had been formed with some five hundred other troops in process of formation. From a statement issued by Mr. Slattery at this time are taken the following paragraphs, which vividly explain the necessity for this work:

"There is much talk of reconstruction. The world seems charged with it. The great war has left many problems to be solved and these, for the sake of convenience, are called problems of reconstruction, and each day brings forth a new crop, all clamoring for solution. The average man is sometimes puzzled as to what it is all about, and his natural question is where will the work begin and what is to be the outcome. 'There must be a change in the social order,' declares one group. The slogan of another group is, 'The world must be made a better place to

live in, and every one who seeks must be given an equal chance at its opportunities.'

"Without trying to answer the complex array of problems, let us consider briefly one problem of interest to all of us, namely, the problem of our boys.

"An analysis of the toll of lives taken in this war, and a contemplation of the almost unbelievable figures recording the number of men disabled for life as a result of wounds received in battle, immediately brings the question: How can their places be filled? Material things, built by human hands, have been destroyed, but these can in time be rebuilt, because nature has bountifully supplied the materials—but what can replace human life? Scanning statistics a little closer, it is found that the whole brunt of the war has been sustained by the youth of the nations. When America entered the war she called out young men between the ages of 21 and 31. Later that margin was extended to include those ranging from 18 years and upward to 45. The first call brought five millions while the second totalled thirteen millions. Fortunately for us, the struggle was short; nevertheless its toll of human life discloses a ratio which startles us, even though we have grown accustomed to large numbers. The one big fact which stands out from the war is that this toll of lives gained its highest percentage from young manhood, and the nations engaged depended upon their younger men to save them.

"With such a lesson before us, does it not seem logical that among the things to be discussed in this readjustment period is the

betterment of the youth of this country, particularly those on the verge of young manhood, the boys between the ages of 12 and 18 years of age.

"What shall become of our boys? is a question that has been asked many times. In nearly every discussion of this question you will hear it said that the boys of today are the men of tomorrow and yet what is really being done to help mould them into the type of citizen our country stands so much in need today?

"It is a question that not only touches the home but is of vital interest to the Church and State as well. Every parent is anxious for the welfare of his offspring; every religious denomination endeavors to hold its young men, while the strength of a great nation lies, not in its material wealth, but rather in the stability of its young manhood.

"Any really vital discussion of reconstruction, then, must include many problems concerned with the welfare of boys.

"Normally, until a boy reaches his fourteenth year, his social needs of recreation, etc., are met and controlled by the home, the school, and the church (although far too many boys never know these factors). But from then on until he is 18—before he has developed full moral strength—he is permitted to seek and choose for himself. At about the age of 12 he begins to earn money; this is new to him; after a while he becomes independent. The recreational influence attracting him most when he first feels his independence will eventually win him, whether that influence be for

good or evil. Many attempts have been made to provide agencies that would look after him properly, but these have been spasmodic.

"Probably the most successful example of work accomplished along these lines is the Boy Scouts of America, which organization has on its rolls upward of 300,000 boys, and yet the movement is only in its infancy. The Boy Scout movement seems to bear the promise of continued success. It appeals to the boy. He is by instinct a lover of nature. The big outdoors attracts him. Broadly speaking, he likes to belong to a brotherhood that has the ability to do things at the right time. This sort of brotherhood under the direction or leadership of men with a right understanding of boys during their formative period develops sound bodies, helps to promote clean morals, and to develop self-reliance, and is without doubt a powerful force for good to be reckoned with in the development of any programme for the betterment of a community or of a nation.

"The National Catholic War Council in its endeavor to coördinate the many existing forces for good has not overlooked the boys in its programme of reconstruction. It has studied the plan of the Boy Scout Movement of America very closely and is prepared to further its work for Catholic boys in all the communities of this country. The mistaken impression has gone abroad that this is a Protestant movement; honest investigation, however, does not bear out this statement. We have found that the organization's relig-

ious policy is clearly defined. It states: 'The Boy Scouts of America maintain that no boy can grow into the best citizenship without recognizing his obligations to God. No matter what the boy may be—Catholic, Protestant, or Jew—this fundamental need of good citizenship should be kept before him. The Boy Scouts of America as an organized body recognized the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude towards religious training. Its policy is that the religious organization or institution with which the Boy Scout is connected shall give definite attention to his religious life."—(Fourth annual report, page 5.)

"Catholic societies have not been alive to the greatness of their opportunity in the development of Catholic Boy Scout troops. As a consequence, Catholic boys have joined the Boy Scout movement, and in many places these organizations met in Protestant churches. No really serious attempt has ever been made by any of our great National Catholic organizations of men to foster this movement for Catholic boys. We have simply permitted others to do it for us, while too many of us have contented ourselves by calling it a Protestant movement without taking the trouble to investigate whether the charge was true.

"The National Organization of Boy Scouts has played fair—they have taken the initiative and have created what is to be called a Catholic Bureau, and under this bureau all activities of the Catholic troops of boys will be directed.

"This bureau is composed of Most Reverend Patrick J. Hayes, Archbishop of New York; Most Reverend James A. Keane, D.D., Archbishop of Dubuque; Most Reverend Edward J. Hanna, D.D., Archbishop of San Francisco; Most Reverend Jeremiah J. Harty, D.D., of Omaha; Reverend Augustine F. Hickey, Diocesan Supervisor of Schools, Boston; Reverend Francis P. Duffy, of New York; Michael J. Slattery, of Philadelphia; John W. Welch, of Omaha; Condé B. Pallen, Editor *Catholic Encyclopedia*; A. Chalmers Charles, of New York, and Victor F. Ridder, Special Field Scout Commissioner.

"This bureau will function through the Committee on Men's Activities of the National Catholic War Council. The whole movement for Catholic Boy Scouts will be linked up with the National Boy Scout movement. In every community where a Catholic Boy Scout troop is organized it will be entitled to representation on the local community board. Each parish that organizes a troop shall appoint a troop committee, consisting of at least three men. These men will represent its authority. One of this number shall be selected to represent it on the community board, or local council, as it is called. The pastor of the church or one of his assistants can act as the Scoutmaster if he so elects. The whole troop is built around the pastor of the church.

"We must not permit our boys to become apathetic; if we do, the world will be deprived of its best. Put them into a vitalizing atmosphere, and fortify them with the necessary

knowledge that each individual is part and parcel of the world wherein he dwells; inculcate into his soul the truth that he was created for a purpose and he must successfully combat the evil currents which predominate in the highways of life, and you will then foster a splendid development of Catholic faith and of American manhood.

"The solution of every one of the world's great problems is in your hands and mine in the shaping of the characters of the present generation. The creation of this Catholic bureau for the handling of the Catholic Boy Scout movement furnishes us with a tremendously effective medium through which to aid in the development of that master creation, high principles, clean and clear thinking, independent manhood.

"Our National Catholic societies can aid materially in this work. These organizations can best stimulate interest by stretching out a paternal hand, aiding the activities of the Scout troops not by sympathy only but by supplying Scoutmasters; men to take an active part in troop athletics, hikes, etc. This is not the work of any single society, but the work of all. There will be plenty to go around. We must have a combination of forces and we must eliminate waste energy. There must be more than idle words of commendation; . . . there must be action. Emergency was our law during the war; action must now be our keynote to repair the ravages made by war. Unity must be compacted of principles. Unity of action is not born of desultory talk. It comes not haphazardly,

but in orderly fashion, by intelligent and persevering endeavors, and by submergence of selfishness with its train of cliques. The National Catholic War Council is the logical avenue through which to handle successfully this work; to weld all forces into a composite whole which will function to the mutual advantage of all its units."

National Council of Catholic Men

The successful issue of the pioneering work accomplished by the Committee on Men's Activities led to momentous and permanent results when the National Council of Catholic Men was formed as one of the two main divisions of the department of lay organizations of the National Catholic Welfare Council. This was brought about when the first annual convention of the National Council of Catholic Men was held in Washington on September 29, 1920.

CHAPTER XVII

CATHOLIC WOMEN AND THE WAR AT HOME

THAT the war could not be fought successfully without the help of the women of the country, was a cardinal point in the policy laid down by the National Catholic War Council. Indeed, it was almost heart-breakingly obvious that the woeful burden of the war rested more crushingly upon women than it did even upon the men who went to the front. The tears of women were mingled with the blood of men in that cup of awful sacrifices which was offered up in expiation for the sins of a world that had turned its face from God and His Christ. Mothers, wives, daughters, sweethearts, sisters, and the friends of the fighting men! . . . The very words, stripped of all adjectives, express by their own power the central heart-throbs of the universal agony of war. But the desolations and awful sorrows of that agony are sacred things: they belong to the secrets of God's dealings with the souls of His children; if we speak of the subject at all, it is simply to record the fact that deeper than the story which this book so inadequately sketches—the story of what our Catholic women and our Catholic men did to help their country win the war—there is another story more wonderful by far; a spiritual story belonging exclusively to the annals of the Kingdom of God.

It was in dealing with the war work of women that the Committee on Special War Activities most fully realized and acted upon the realization that its mission was not the *initiation* but the coördination of Catholic war work. We have made this statement before; but we repeat it because the point is fundamental to a correct understanding of the committee's purpose and of its accomplishment of that purpose consistently and without deviation; the work of the Committee on Special War Activities was one of unifying and directing, on behalf of the Hierarchy, forces already actively functioning, rather than the creation of anything specifically new. It is, nevertheless, a fact that things apparently new were originated by the committee—for example, the National Service School for the training of Catholic women in social service work; the initiation of war work abroad; the opening of visitors' houses in the camps in this country, and of community houses in industrial centers—but all these things were the concrete accomplishment of projects and ideas which Catholic women's organizations had been proposing or discussing for some time.

Therefore, the Committee on Special War Activities appointed one of its members, the Reverend William J. Kerby, Ph. D., to form and direct a subcommittee to be known as The Committee on Women's Activities. Dr. Kerby was assisted in this work for a short time by the Rev. John Smyth, C. S. P., who acted as Executive Secretary. The latter was succeeded by the Reverend John M. Cooper, Ph. D., S. T. D., whose loyal and devoted

service contributed largely to the success of this work. This committee was established for the purpose of assisting the Catholic women's organizations to utilize their efforts and energies in the most effective way.

At the outset of its work this committee declared that[1] "the war cannot be fought successfully without the help of the women of the country. There are innumerable tasks which women alone can perform. The opportunities which have arisen for the women in America are among the most wonderful in the history of the world.

"The women of the country are actual sharers in the war. . . . Women are taking in this great war a part which, for diversity of work and intensity of effort, is not in any way second to the part taken by the men. It was a foregone conclusion that our Catholic women would be as much interested and as eager to do their share of these various works as their sisters of other religious beliefs."

Before, however, the Committee on Women's Activities could be of any practical assistance to the women of the country, it was necessary to find out what precisely the Catholic women were doing in various types of war work. Most of them were acting through their clubs, sodalities, and societies, local or national. The first step in the carry-out of the committee's purpose was to get in touch with these different organizations of Catholic women. If the committee was to be helpful it must have definite information as to what Catholic resources in the way of

[1] From the Official Handbook.

women's societies were, what work they had already accomplished, and what plans for the future they had in mind.

This task—essentially a gigantic, national survey—was accomplished by the committee. A directory of Catholic women's societies was compiled. Four thousand, nine hundred and fifty-nine Catholic women's societies were listed and coördinated and brought into unified action.

Even the committee and the Council authorities were amazed by the revelations which this survey brought to them of the multiplicity and variety of Catholic organizations of laywomen. The same statement holds good as to the men's societies. And, as practically all of these organizations participated in war work of one kind or another, it may be justly said that the Catholic people, as individuals, and as a vast body of organized units, acted with splendid promptness and spontaneity in their response to the summons of the President and the call of the Hierarchy to obey that summons.

But these scattered units were working without a general plan, and with a great deal of overlapping and duplication of some activities, while other activities suddenly made necessary by the war were not being carried on at all. Moreover—and this is a point of capital importance—there was no body of Catholic women recognized by the government as competent to carry on war work in the camps, at home and abroad, as the Young Women's Christian Association was doing. Furthermore there was no Catholic organiza-

tion, national in scope, doing welfare work for women and girls in communities particularly affected by the war.

The Committee on Special War Activities took up the work of creating such a national Catholic organization competent to act for the whole body of Catholic women. Its method was to form an advisory committee of women and through this committee to bring into national service the different Catholic women's organizations of the country. The local organization was stimulated to conduct local girls' clubs and undertake locally every phase of women's work; local organizations were asked also to undertake national work. Catholic individuals were trained for special types of service, and the Committee on Special War Activities soon had at its command for national service the unified Catholic women and the coördinated Catholic women's organizations of the country.

The first endeavor of the Committee on Special War Activities in the direction of applying the great forces which it thus federated and directed was to secure recognition from the government of the right of Catholic women to do welfare work for the soldiers and sailors, and to be recognized officially in all women's work. This recognition was at first refused. The Council was told that all such work at home and abroad belonged to the Young Women's Christian Association. The matter was eventually brought direct to the Secretary of War and the request made that Catholic women should be recognized in national welfare work; that it was manifestly

unfair to give such work entirely into the hands of a professedly Evangelical Protestant Association. The Secretary of War entertained the request favorably. The Commission on Training Camp Activities recognized the national work of Catholic women, and directed that a joint committee, representing on the one side the Committee on Special War Activities of the National Catholic War Council, and the other the War Work Council of the Young Women's Christian Association, should be appointed by the respective organizations and that all work of visitors' and hostess houses should be submitted to said committee. The right to send women for welfare work overseas was at the same time given by the government to the National Catholic War Council, and having received such recognition the Committee on Special War Activities was always thereafter asked to appoint women representatives on all conferences that treated of women's work.

The Visitors' Houses

Even before the National Catholic War Council won official recognition from the government for women's work in the camps, it obtained the privilege to build two visitors' houses at embarkation points—at Camp Merritt, Hoboken, N. J., and Camp Mills, Mineola, N. Y. Through these camps passed a very large proportion of men from the various training camps of the country when they were sent to the fighting lines in France. They were, therefore, gathering points for men from all parts of the United States, and at these points

they had their last opportunity to receive visits from their relatives or friends. Great numbers of the parents, sisters, wives or sweethearts of the young men thronged to the embarkation camps.

As the Catholic women were doing elsewhere, so they did in New Jersey, where the special problems of Camp Merritt were vigorously met by the à Kempis Society, the members of which were determined to do all that was humanly possible to enable the soldiers and their families and friends to meet under suitable circumstances. For many, doubtless for thousands, these meetings would be the last on earth. Camp Merritt was in size a veritable city, the feverish and all-prevailing business of which was to assemble and ship abroad as rapidly as possible the fighting units of the army. It was in this camp and indeed in all the camps of the country that the value of Catholic welfare organization was particularly displayed.

The ladies of the à Kempis Society arranged with the National Catholic War Council to assist in the equipment and management of a building to be built by the Council. In this building it would be possible for a large number of soldiers and their friends to meet and to obtain refreshments which it would otherwise be impossible for visitors to procure. The relatives of all the soldiers were thus assured of being able to pay visits without being subjected to any sort of discomfort, inconvenience and fatigue.

A similar building, though a very much larger one, was put up at Camp Mills, Long

Island. At this point it was also necessary to provide sleeping accommodations for many of the visitors, for there was a scarcity of such accommodations in the neighborhood of the camp.

The need of a visitors' house at Camp Mills was particularly urgent, and the military officials gave every possible assistance to facilitate the work of construction. Camp Mills was what is known as a "tent camp," and visitors were not allowed to enter. Therefore the soldiers, of whom there were more than forty thousand in camp, were compelled to meet their relatives and friends either outside the camp or just at the entrance. For these reasons, the visitors, many of whom came from great distances, encountered many disheartening difficulties. With the opening of the visitors' house, these difficulties were overcome. The visitor went to the information desk, gave the name of the soldier he or she (usually she) desired to see and the soldier was then found and brought to the house.

There were twelve of these visitors' houses, in all, opened and conducted with the most valuable results by the National Catholic War Council, largely through the instrumentality or coöperation of organized Catholic women. When the war ceased the houses were turned over to the War Department, but in many instances the conduct of the houses continued under the direction of the personnel installed by the National Catholic War Council.

These visitors' houses varied greatly in size, and each was treated as an individual and separate establishment, with its own par-

ticular problems; yet in one fundamental point they were identical, namely, each was regarded and managed as a true home for those whom it served. Catholicity, through all the centuries since Joseph, Mary, and the Child dwelt together in the little house at Nazareth, has expressed itself, so far as the very great majority of Christians are concerned, through the home and as a home influence—the home being only second to the sanctuary. And women through all the centuries since Mary have been the makers and keepers of the home. So when the war came and wrenched millions of young men out of their homes, and millions of women also, obliged by the new condition to break their household bonds and go forth into new and dangerous ways, our Catholic women, in striving to alleviate hardships and to lessen the innumerable perils of such conditions, took the spirit of the Christian home with them into the camps and into the disturbed and distracted communities affected by the war. The word "home-like," or the phrase, "it's just like home," recur innumerably in the letters and other statements referring to the visitors' houses, service clubs and community houses conducted by Catholic women throughout the land. It was not simply a question of pleasant and tasteful buildings, decorations, furnishings; nor primarily due to efficiency and deftness of service, though these things played their full part. It was something deeper, something that came from the Catholic center, an emanation of the spirit; it was the permeating, radiating influence of true Catholic womanhood.

It is estimated that during the comparitively short period these houses were open approximately one million five hundred thousand guests were received within the home-like halls of the Catholic visitors' houses and that more than half a million meals were furnished to the men in the service. These figures, however, do not at all express the most valuable and permanent services rendered by Catholic women through the visitors' houses to the soldiers and sailors and their relatives in France. Better than any general statements, however, as testimony to the wonderful work of the visitors' house, are the following extracts from letters in the archives of the Council, together with a few quotations from reports and newspapers:

From *The Camp Knox News*, Camp Knox Louisville, Ky., a journal conducted by the soldiers themselves, we take the following:

"We'll All Go to the Visitors' House"

"Buddie, if you are lonely, or homesick, or sad, if things go wrong with you, and the sergeant bawls you out, and you feel like going over the proverbial 'hill' and jumping into all the lakes you come to, don't do it. Here is a decidedly superior plan: Take a tip from one who was just in your present predicament, only worse, until he discovered the original cause of optimism. A place where a smile is the pass-word and a grouch is the forbidden and unpardoned sin. Come along over to the visitors' house, for that's the place. You've already guessed it if you've ever been there before, and if you have not, you surely have

something coming to you, so come on over and soak up some sunshine, for there is an abundance of it of the very brightest brand, and no matter how dull you may feel, you will brighten up, for some one who reminds you of the 'Girl You Left Behind You' will meet you at the door, and right away you begin to feel as if you belong.

"Perhaps you want to write home to mother or that sweetheart back somewhere. You will find the peachiest writing tables with all the writing material you want, or if you want to read, there is a table piled high with all the newest magazines, and a whole gang of books from Henry to Oppenheim, and there's a grafanola with all the real snappy records that a soldier can enjoy, or if you don't like it in bottles, there is a Cabinet Grand with all the newest musical hits just off Broadway. Or if you just want to indulge in a luxurious loaf, the cheerful, cordial atmosphere of the visitors' house is conducive to the most soothing and restful attitudes a soldier could find."

And here is a letter from one of the workers in a visitors' house situated in one of the embarkation points:

"The second night we were established a midnight Mass was held for five hundred boys who were going overseas at three a. m. the next morning. I will never forget the solemnity of the occasion. Father McClosky had asked his superior officer if he might have Mass. The officer said, 'Oh, I guess you can wait until you get over. What's the hurry?' (How little they know.) He kept putting

Father off, when finally the colonel walked in and Father asked him if he might have Mass for the boys. The colonel said, 'Why certainly, only you can not go beyond the jurisdiction of the barracks.' That ordinarily would mean no Mass, as the Knights of Columbus building was some distance from the barracks. However, the good Father thought of the visitors' house, so he came running over to us to know if he might have it there. I said 'Certainly, Father.' So that night four or five hundred visited their God and one hundred and fifty partook of His Body and Blood before going overseas. In the morning they were gone and I said, 'Thank God for the visitors' house.'

"On Christmas Day we had long tables set with hostesses at the head of each table, just like a home table. One of the soldiers came in and after looking around a few minutes, said 'Gee! honest to God, but this is a home,' and that has been our watchword, to make it like home.

"With best wishes and thanking God for the National Catholic War Council, I am

Sincerely, R. M."

A Busy Month at Mills

The following extract from a visitors' house report gives a vivid picture of the activities common to all our houses:

"The camp is filling up again with overseas men, but they belong to organizations from the West and South and are here for only a brief period, and have not many friends in the vicinity. Though we have not as many

civilians coming to the house, we have the soldiers in great numbers. After weeks and months in France and the trials of the trip home on the crowded transports the comforts of our house call forth earnest words of appreciation from the men. They come in during the evening and give little impromptu entertainments, using the talent of the organization in recitation, songs, and piano solos, all of which afford them and us much pleasure."

A Few Letters of Appreciation

From the large volume of letters in the files of the Committee on Women's Activities, we take a few which show the high appreciation which the visitors' house work received:

Headquarters, Camp Stuart, Va.,
August 23, 1919.

National Catholic War Council,
Washington, D. C.

DEAR SIRS:

As the visitors' house at this camp is to be discontinued, due to the fact that the camp is soon to be abandoned, I wish to express, through you, my appreciation of the excellent work which has been accomplished.

It is with genuine regret that I witness the closing of this branch of your activities (though I realize that the necessity for it here no longer exists), which feeling is shared by all who have had the opportunity to enjoy its hospitality.

This house has been a source of great comfort and pleasure to all the garrison and too much cannot be said of its efficient manage-

ment. The ladies have been untiring in their efforts to make it attractive and home-like, have dispensed their hospitality with impartial hands to all comers, officers, enlisted men or civilians and the attendance which has filled the house to its capacity has testified to the success of their efforts.

I know that the visitors' house has added greatly to the comfort and contentment of the personnel of the camp and has been a strong influence for good and I hope to see its work in the army continued.

(Signed) E. L. GILMER,
Colonel, Coast Artillery Corps.

Headquarters,
Third Corps Artillery Park Detachment,
Camp Dix, N. J., June 14, 1919.

TO THE DIRECTORS,
Visitors' House:

I am writing to thank you for my command and myself for the courtesies and kindness of yourself and staff, and for the accommodations afforded us at your visitors' house.

I have never happened on a "war activity" of its kind that I have considered so appropriate, so "likeable," and so efficiently managed.

The reception given by yourself and staff at the visitors' house is an inspiration to any man coming back.

I thank you for All of Us.

Very sincerely yours,
FRANK E. LOWE,
Captain, Field Artillery,
U. S. Army, Commanding.

Headquarters
Camp Mills, L. I., N. Y.
September 16, 1919.

THE DIRECTOR,
Visitors' House,
Camp Mills, L. I., N. Y.

MY DEAR MRS. FLAVIN:

Upon the discontinuance of Camp Mills, I desire to express to you and your organization my full appreciation for the work accomplished during your sojourn at this camp.

The aid rendered has been the means of providing that which was so essential for the welfare of the transient organizations, and through you the time of the soldier was spent amid the most pleasant surroundings.

Too much cannot be said in praise of the work done by your organization.

Yours very truly,
ROBERT ALEXANDER,
Colonel, Infantry.

Office of the Provost Marshal,
Headquarters Port of Embarkation,
Newport News, Va.
September 7, 1919.

From: COLONEL CLIFFORD W. LEONARD,
Infantry—P. M.
To: The Directress-Visitors' House,
Camp Stuart, Va.
Subject: Letter of appreciation.

I desire to express to you and to the other ladies on duty at the visitors' house my official and personal appreciation of the good work that has been accomplished by your house at Camp Stuart.

You have maintained a place where a sincere welcome awaited all, regardless of rank or whether they had been overseas. I am sure that many a soldier will carry back to his own home pleasant recollections of his visit to your house; and even more than that, he will have found there an example of tasteful and harmonious decorations, cleanliness, good cooking and courtesy that will have an influence for the betterment of private homes throughout the country.

Your success (and success is but a synonym for good management) is deserving of the highest commendation.

Clifford W. Leonard.

August 7th, 1919.

Miss F. J. Bour,
Visitors' House,
Camp Meade, Md.

Dear Miss Bour:

I trust you will pardon this formal method of expressing to you my most sincere appreciation for all that you have done to make life livable and pleasant for the men of the overseas replacement depot while at Camp Meade.

May I repeat what I have said to you before, that I consider the influence of the visitors' house to have been not only of the finest, but highly educational for all who have availed themselves of it.

I sincerely believe that you and your assistants have contributed more perhaps than you realize to maintain the morale of this

depot and I trust you will know your attentions are thoroughly appreciated.

Very truly yours,
GEN. STEWART.

WAR DEPARTMENT
WASHINGTON
September 19, 1919.

MY DEAR BISHOP MULDOON:

Permit me to express my sincere appreciation to you and your colleagues in the National Catholic War Council for the splendid service you have rendered the United States Army and the women who have of necessity been thrown in contact with the soldiers. Your organization has rendered invaluable service through its constant endeavor to provide and care for the families of soldiers visiting within military reservations and in your service to women employed in industrial centers, etc.

The Catholic "visitors' house" was one of the great stimulants to contentment and happiness within our camps.

Please express to the members of your organization my appreciation and the thanks of the members of the military service.

In order that the example set by the various civilian agencies during the emergency may not be lost to the regular army, I have instructed my military associates to establish an organization within the General Staff to be charged with the development and supervision of matters pertaining to education, recreation and moral training of officers and men of the service. This organization will undertake the functions of the seven affiliated

welfare societies November 1, 1919, as far as they relate to the military establishment within the continental limits of the United States.

You are requested to continue your work with the troops in France, Germany, Siberia, the Panama Canal Zone, the Hawaiian Islands, the Philippine Islands, and Alaska for a further period of three or four months, or until such time as the army is in a position to undertake this responsibility.

The War Department in the future, as it has in the past, will feel free to call upon the National Catholic War Council for advice, counsel and active assistance whenever the need develops.

Cordially yours,
(Signed) Newton D. Baker,
Secretary of War.

The Community House

One of the most important and permanent contributions made by the National Catholic War Council to the reconstruction of our war-torn social conditions was effected through the agency of its community houses. This work was under the direction of the Women's Activities Committee and was carried on in twenty-eight community houses throughout the country. Its object primarily was to reach girls and women, and to extend its influence to the entire community.

Severe as was the shock of the war, even greater was the reaction following the sudden cessation of hostilities. Before the war ended the entire country was united in a single pur-

pose, fired with patriotic zeal and fervor, filled with a spirit of generosity and bigness that endured without murmur inconveniences, privations, and even hardships; now, the sudden taking away of the reason for all this, the incentive, the motive behind it, the no longer apparent necessity for its continuance, broke down, to a large extent, the spirit of coöperation that had spontaneously come into existence, and the individual immediately began to think about himself or herself. The atmosphere was filled with a spirit of restlessness, dissatisfaction, and even resentment and discouragement. It was but natural and inevitable, caused by the strain of the war and the sudden demoralization of certain industries, with a return, in many instances, to a pre-war compensation for labor but not a return to pre-war cost of living.

Could any one agency, even the government itself, meet such a situation? No. But the government asked all agencies to do their best, in the hope that the sum total would go far to ameliorate conditions. It was with this thought in mind that the Women's Activities Committee planned the work done through the community houses.

The committee found that between two and three million American women were engaged in war industries. This condition meant to a large proportion of these women: first, the severance of home ties, a radical change in living conditions, living among strangers, with the necessity of forming new acquaintances, friendships, and ties, and of seeking amusement where but little was planned, and that

little frequently of a demoralizing nature; second, an entire change, in many instances, in employment conditions and relations, which sometimes required adjustments which tested many to the breaking point. It meant even more than that—the entrance into the working world for the first time of thousands of middle-aged and elderly women who had heretofore led sheltered lives, and who, because of their natural timidity and lack of training and experience, were not prepared to compete with their younger sisters, and were at a loss where to turn for advice. Thousands of young women and immature girls who left their homes to take the place of husbands and brothers who were called to serve their country found themselves in unwholesome and congested living quarters. The supreme sacrifice of the husband or brother, or his permanent disability, as well as the new-found economic independence of the girl, also added materially to the permanent number of women workers. Other thousands found themselves thrown suddenly out of employment, often far from home and without funds or friends. The absence of the home influence, with its normal pleasures and old-time friends, brought on a loneliness that urged the girl to seek company and recreation in other channels, often dangerous.

The twenty-eight community houses, the channels through which the Women's Committee functioned in doing its part in the reconstruction work, succeeded in satisfying the needs of thousands of these girls and women through carefully supervised boarding

homes, caféterias, room-registries, employment bureaus, rest rooms, recreational and educational facilities. They did more than that—they worked for community betterment generally, and through classes, lectures, round-table studies, and special celebrations were successful in raising the standards of American citizenship and health among both our native and foreign-born population; and the standards of commercialized recreation and industrial conditions for women. Through the coöperation secured from boards of education, charitable and other organizations, it was able to furnish medical, legal, and travelers' aid when it was most needed.

In thus helping, through the community houses, to meet a national need brought on by the war, the National Catholic War Council endeavored to make the work more effective and far-reaching by enlisting the interest and active coöperation of the Catholic women of the country. The volunteer service cheerfully rendered to their country during the trying times of the war had taught them the value of united and concerted action, and they have found no greater power for good in a community than the permanent carrying on of this much-needed work for girls and women. This awakening of our Catholic womanhood has resulted in the organization of the National Council of Catholic Women as an expression of the unity of purpose and action of all national, state, and local Catholic women's organizations.

Here is a statement made by a Catholic woman prominently connected with the work

of one of the most successful of the service clubs:

"The spirit and atmosphere of the club is most patriotic and inspiring, and it is wonderful to see the Catholic women and girls ready and willing to make all sacrifices to help Uncle Sam's boys.

"Something has happened to women as well as to men that has lifted their always latent fineness into a sort of ardent prominence that refuses to be satisfied with an abrupt dismissal and a long and slumbering end.

"But they need not leave—there is plenty of work to keep them; that is one of the wonderful discoveries brought about by the war. There is still a great demand for just such earnest work as they have contributed for the past two years. Women who have glimpsed the tragedy of lives far removed from their own and who have learned to travel the bridge between the two, realize that the war has started work that it would be actually wrong to stop. Plans are being eagerly discussed for adapting war organizations to civil needs.

"It is remarkable just how easy in some cases this transition from war to civil activities can be.

"The value of the work done by the women through the social clubs is impossible to overestimate. They have done for strange and lonely men the many small intimate things that mean home. From sewing on buttons to Christmas shopping, from listening warmheartedly to tales of homesickness and unhappiness, to going down to the piers to wave

them their last good-byes, these splendid women have, as far as possible, provided the substitute for a family and have kept in the hearts and minds of our men an ideal of American womanhood worth fighting for, One of the heads of the club was talking one evening to a boy who had been coming to the club very regularly, and during their conversation she observed that she was glad to find how many of the boys thought of the club as a sort of second home. The boy looked at her a second, then said earnestly, 'Good God, don't you know this is the only home some of us ever had?'

"When these men and boys are no longer soldiers and sailors, they will be no less homeless, no less lonely. Many of them, settling in strange cities to work, will feel as heartsick as in the days when they put into port strangers for the first time in a big city. They will need a clean, decent place to go, where there are friendly, interested faces. That these men feel the need of such a place as the clubs have been has been proved by them a hundred times over. An unhappy boy, who had sat forlorn and unapproachable in a corner during a whole evening, was finally approached by one of the women. 'You don't seem very happy here, son,' she said. 'No, M'm,' he answered. And, after a bit, he poured out his whole pitiful story. 'How did you happen to come here?' the worker asked a little curiously. 'A fellow told me it was a white place,' he said simply. There are and will be hundreds of boys who want a 'white' place to go to—a place where they can be

decent and comfortable and understood. Many a man has taken the bad things because they were so much easier to get than the clean ones and because of a desperate loneliness and down-heartedness that no one cared enough about to help him to forget.

"The men, many of whom are civilians now, still come night after night to tell their interests and troubles to long-tried and interested ears. These men are scattering and will scatter their many different ways, but they want to preserve the club that has grown to mean so much to them. They want to feel that whenever they are in or near Baltimore they can come to a place where there is a woman's smile to greet them, where there are sure to be pals, and where the food and the beds are clean.

"During the winter we had, many nights, fifty and sixty boys sleeping with only blankets on the floor, much preferring that to walking the streets on cold wet nights when the service clubs were all crowded. It is the personal touch of home that boys love in our clubs, and their gratitude and appreciation more than repays us for the hard work."

The successful war work of Catholic laywomen led directly to a momentous result, namely, the organization as part of the N. C. Welfare Council of the National Council of Catholic Women, at a conference held in Washington in March, 1920.

CHAPTER XVIII

WAR WORK OF CATHOLIC WOMEN ABROAD

THE work done under the direction of the Committee on Special War Activities of the National Catholic War Council by our American Catholic laywomen in France, Belgium, Italy, and Poland, opened, in both the literal and figurative sense of the word, a new chapter in the records of organized Catholic social service.

It was obvious to Father John Burke and his co-workers of the Committee on Special Activities that there was an imperative need of the probation and careful training of Catholic women war workers, and the result of many months of intensive efforts was the establishment of the National Catholic Service School ("Clifton"), at Washington, D. C.

A large and beautiful house in the midst of forty acres of woodland and meadows was secured, a competent staff of teachers engaged, and in its first year the school turned out two hundred and fifty-two graduates, of whom two hundred and forty-two were placed in social service overseas or in this country—working in clubs and community houses established in France, Belgium, Italy, and in many cities in this country, as well as in the visitors' houses in the camps, and performing many important special missions such as relief work in Poland and elsewhere.

Catholic women were trained at Clifton for a large variety of tasks as social service workers. For foreign service they were especially educated as hospital visitors, canteen assistants and hostess house workers. The work in the domestic field of service embraced a broader scope, the graduates taking up tasks in hospital clinics, in the after-care of disabled soldiers, sailors and marines; the care of the families of service men in the larger cities; community and social center work in cities affected gravely by war conditions or that had large colonies from non-English speaking countries.

Necessarily, the soul of the work at Clifton was religion; the dynamic center of all its activities was Sacramental Life; the women who taught and the women who learned were truly consecrated. Every day began with Holy Mass and Communion; continually there were religious conferences and retreats; and running through all the varied instruction was the constant stress laid upon the spiritual qualities of respect for and obedience to lawful authority, and the necessity for the highest principles in personal conduct as a guide to the successful realization of all types of social service work. Clifton is a pioneer among training schools for social service workers in the fact that its students reside at the school, and in the further fact that all pupils are required to carry on active work and training in household labors, home economics and allied subjects. They learn not only from books but from doing the things described in books. In the selection of pupils

time handicapped and limited those who had the responsibility; no fixed scholastic requirements were asked, but through the mediums ready at hand and the information furnished, careful choice was made among those who offered themselves. In like manner, prevented as the directors were previously from having our representatives overseas who could report on actual conditions and needs, they nevertheless strove to fit the candidates for the special problems that overseas workers would have to meet and the temptations that have to be faced and conquered.

While those responsible for Clifton and its work, would declare that the results were not always up to the standard desired, it is only just to point out that the emergency attending the founding and first operations at Clifton made ideal results impossible; but there certainly can be no doubt that effective work was accomplished and permanent good results secured.

Based upon spiritual instruction, and aided by the spiritual atmosphere of Clifton, and by strict rules as to dress and deportment—indulgence in tobacco and drinking being absolutely prohibited—there proceeded many courses of intensive instruction. Students were taught the general principles of social service; aims and problems in reconstruction; practical interpretations of new social outlooks and views resulting from the war, in so far as they effected social service; the aims and organization of related governmental and social agencies; social legislation; special courses on family and child welfare; home

economics; public health; industrial welfare; hospital social service; care of dependents of soldiers and sailors; the problems connected with women in industry; the study of typical agencies for social work. Four members of the school faculty were in residence, and there were a constant stream of lectures, conferences and demonstrations given by faculty members of the Catholic University, members of Congress, representatives of the various government departments, and leaders in social service work representing many organizations.

Clifton has made itself a center for Catholic women anxious to contribute to social welfare in fields other than those of the religious sisterhoods or of purely personal endeavors. A recent pamphlet issued by the Catholic Service School of America, from Clifton, puts the ethos of the work in a few pertinent paragraphs, as follows:

"It is the purpose of the Catholic Service School of America to fit women who have had sufficient preliminary education or experience in the field of social work, for the more exacting tasks that now present themselves as direct or indirect results of the war. The school proposes to develop and foster a strong social sense, and one method employed at Clifton for bringing about this purpose is group activities. No woman who is unwilling to do her share of kitchen, dining room and other household duties should register at the Catholic Service School. Each student assumes a personal responsibility about her duties around the school whether it be the cleaning of a certain portion of the

house, assisting at the serving of meals or in cooking supper in the big, well-equipped kitchen. The Catholic Service School is anxious to have as registrants women who are interested in all the social problems of our complex modern civilization. As highly socialized individuals they must be ready to receive, think over and form judgment on all problems that may be presented at the school.

"There is a wide field today for Catholic social workers; the number of trained women in this work being insufficient to meet the demand. The influence for good of a Catholic social worker is almost limitless. Her strength and completeness of understanding are being more and more recognized by workers outside the Church. The course at Clifton offers many exceptional opportunities of service for our Catholic women in various branches of the work where specialized training is essential.

"Charitable work among the less fortunate, without necessary technique and practical training, too often does more harm than good through hit-or-miss giving, with no constructive future plans for the individual. There must be a seriousness of purpose in the work as such work means influence for good or evil, and as human beings are being dealt with, it is the duty of every worker to understand intelligently the problem which confronts her. Simply filling a gap for the moment without counting the cost of what may react in the future has weakened the case work of many well-meaning workers."

Parenthetically we may state that this emergency period has passed and borne fruit

in the permanent National Training School for Women, with its course of two years, and its full curriculum. The important feature of actual residence has been continued.

As we have already had occasion to relate, the government at the beginning of the war had made a grave mistake in placing the control of all officially recognized women's war relief work in the hands of the Young Women's Christian Association, which is exclusively a Protestant organization. It took months of persistent effort on the part of the Committee on Special War Activities to obtain for our Catholic women the right to conduct Visitors' Houses in the camps and to do overseas work. This seriously delayed the overseas work particularly; for in the case of the home camps it was possible to do a good deal even before official recognition was accorded. But the delay in the overseas work did not in any way minimize the result achieved abroad. There was as much, if not more, need for such services as the National Catholic War Council rendered in France, Belgium, Italy, and Poland after the armistice as during the fighting; for all the problems of reconstruction then came thronging to the fore.

From France and Belgium and Italy there came during this period appeals from Catholic sources which stirred the leaders of the Church in the United States profoundly, and inspired those in direct charge of the Council's work with determination to make their work effective.

And it was all done—the preparatory work at Clifton, and the work itself, abroad as at

home—in the Catholic spirit of consecration. A practical carrying out of Catholic principles was quickened by the spiritual retreats and conferences in which the overseas units from Clifton participated before sailing at the Manhattanville Convent of the Sacred Heart or the Cenacle of St. Regis, both in New York City. The New York *Catholic News* published at the time of the departure of the third unit a description of this particular event which in substance is applicable to all the units:

"After a short retreat at the Cenacle of St. Regis, One Hundred and Fortieth street and Riverside Drive, the third unit of Catholic women for overseas work sailed for France Friday morning, May 16, on the U. S. transport *Mongolia* for Brest. It is worthy of note to remark with what an atmosphere of religious blessing the unit sailed for France. On Thursday afternoon, May 15, the young women assembled in the parlors of the archiepiscopal residence and were received personally by His Grace Archbishop Hayes, who bestowed upon them his blessing and gave to each a medal blessed with his own hand. The beloved Archbishop was never more kindly or gracious than when he prayed God's blessing upon the group of Catholic women, trained under Catholic direction and sailing for Catholic France to do social and reconstruction work under Catholic auspices for our American girls with the American Expeditionary Forces and with French girls in the industrial centers and later in the devastated areas of France.

"The members of the unit felt that a very special privilege had been granted them by His Grace. They then returned to their retreat which was given by the Rev. John M. Cooper, D. D., secretary of the Committee on Women's Activities. The closing ceremony of departure in the little chapel of the Cenacle was most impressive and recalled all that has been read of the touching scenes so often witnessed at the Seminary of Foreign Missions in Paris on the departure of young priests for far-off mission scenes. Of this ceremony at St. Regis an eye witness writes:

" 'Five in each pew,' said the nun in a low voice as we entered the chapel. This meant that a crowd was expected, and very soon the pews were filled—all except a block up in front at the Sacred Heart side, which is also the side of Francis Regis, the saint who longed to go on the foreign mission, and whom God kept at home.

"Most of the assembled group were strangers, relatives and friends of members of the unit, and there were many to whom, judging from their whispered questions, a Cenacle chapel was an unfamiliar place. But the crowd was a reverent one, and we all sat quietly in the dimness, and in a kind of expectancy, until all the lights were turned on full, when the company of women in uniform filed in and took their places in front. Not only did their uniform set them apart from the rest of us—their faces were more serious, more purposeful; their very walk seemed different.

"There was first the blessing of the pins and medals by the priest (the Rev. John M. Cooper, D. D.); then, during Exposition of the Most Blessed Sacrament, the priest, standing just inside the altar railing, spoke directly to that attentive group in front. His message was not for the rest of us, it was only to the women in uniform that he spoke; his words were for them to carry away—the last words to be spoken by a priest before the overseas voyage.

The Act of Consecration

"After this short address they knelt, and recited in unison the solemn, beautiful Act of Consecration. What an atmosphere of consecration filled the chapel! What solemnity!

"'Thou, O Lord Jesus Christ, didst empty Thyself, becoming the servant of all. Faithful in love for us unto the end, the offering of Thyself is our salvation. All true and abiding life; all love and service are from Thee and of Thee. We can serve Thee, for Thou art the power of God, and the wisdom of God. All things are Thine: and of Thine Own have we given Thee.

"'Our humble, sincere consecration of ourselves to Thee is but an acknowledgment that Thou dost own us. Thine we are, for God has given us to Thee. God hast given us to Thee even as Man and in Thy humanity dost Thou own us completely. Thou art the power whereby our every human act will be directed rightly for men and for God. He that serves Christ, pleases God and is approved of men.

"'We consecrate to Thee our minds, our hearts, our bodies. May our energy, zeal and powers be animated, directed and inspired by love of Thee. In Thee may we always see and serve humankind, offering ourselves in that service as a clean oblation to Thee as Thou didst offer Thyself for us to our Father in Heaven. Accept, Lord Jesus, this consecration of myself: grant me the grace whereby through Thee I may always serve acceptably the living God.'

"Then, kneeling at the Communion rail, each worker was given the pin of the National Catholic War Council and the miraculous medal of Our Blessed Mother which had just been blessed. As she received it each made the pledge that follows:

" 'I consecrate myself to the service of Our Lord Jesus Christ, and to the interests of the National Catholic War Council.'

"The repetition of these words, by one after another, clearly, solemnly, was the most touching thing of all. Those women in their half-military dress, from distant homes, from different States, seemed welded together for their one great purpose by this ceremony of consecration.

"Benediction was given, and during the 'Tantum Ergo' sung by the nuns all present were bowed in prayerful adoraton. When the familiar music of 'Holy God We Praise Thy Name' sounded forth, all stood and sang in earnest thanksgiving, while ushers with tapers lighted the colored flambeaux that had been placed in the pews, and that were now to be carried in procession by each one present

and by the community of nuns, out from the chapel and through the convent grounds. In the dusk which made the lights from the flambeaux so effective, the procession wended its way, the unit in uniform who had just pledged themselves to service singing 'Ave Maris Stella.' This seemed just as it should be. These were the ones who had earned the right to sing; the others, friends and relatives and guests, seemed to keep silence in reverence.

"Ranged on the garden path just beneath the balcony of St. Francis Regis' house stood all those who had lately filled the chapel, flambeaux lighted, while the lights far down below were held by the community of Our Lady of the Cenacle, and between the two, the group to go overseas on the morrow, with the priest who had their welfare at heart, ranged themselves around Our Lady's statue towering immaculate in the dark. There, by way of a consecration recited aloud, they prayed to Mary Immaculate, with their lamps in their hands, for protection and help."

The Work Abroad

The National Catholic War Council of the United States was one of the seven large American organizations coöperating in the European program of reconstruction. With the signing of the armistice, when the smoke of battle had cleared away revealing a shattered country, the imperative demand for social service work was felt on all sides. At that time, Mr. Charles I. Denechaud, representing the National Catholic War Council in France, made a survey of conditions.

His report to the Committee on Special War Activities brought forth a quick response and a program of reconstruction was formulated. Its plan was twofold; first, to render service to enlisted men and women war-workers in France, and secondly, to give civilian relief in the devastated areas. In its initial work—to help the allied soldier and war worker in France—experience quickly proved that this phase of the work of the Council was even more needed than during the war, when the fear of death, the strain of uncertainty, and the glory of the fight, helped to keep up the morale of the men at the front. In its extensive work in civilian relief the Council spared neither time nor means in effecting the greatest good possible to the homeless and destitute in the war-stricken countries of Europe.

The general offices of the National Catholic War Council were located at 61 Avenue Victor Emanuel III, Paris, where, under the management of Mr. Charles I. Denechaud, Overseas Commissioner, the program was carefully planned and directed. Over one hundred and fifty well trained women from America took part in this work, and they found their efforts greatly advanced by the practical welfare ideas of the Catholic social service workers of Europe.

The first European activity of the organization began in January, 1919, with the opening of the Etoile Service Club, 16 Avenue de Wagram, Paris, for enlisted soldiers of America and Allied Armies. This was opened by Mrs. Stocks Millar, overseas director of women's

work for the Council, in response to a crying need for a home for soldiers, sailors, and marines, either on leave or stationed in Paris. Thousands of soldiers and sailors availed themselves of the hospitality and homelike comforts found there from the first day of its opening to the closing one, February 28, 1920.

The following article from the Boston *Post* of August 17, 1919, will give an idea of the impression produced by this institution:

" 'Our Own Club,' or 'The Club Without Rules,' are the names by which our fighting men abroad, both of the army and navy, refer to the Etoile Service Club, 16 Avenue Wagram, Paris, operated by the National Catholic War Council, under the immediate direction of Mrs. Stocks Millar, the supervisor of women's overseas work for the National Catholic War Council. This club is a unique institution in the strict sense of the word. It has been most enthusiastically approved by Raymond B. Fosdick, chairman of the Commission on Training Camp Activities, and many other competent observers, including Monsignor Francis C. Kelly, D. D., LL. D., of the *Extension Magazine*, who recently returned from Paris with words of praise for this institution and for the three hotels conducted by the National Catholic War Council Women Workers in Paris.

"It is a club that is a real man's club in the best sense of the word. No rules are posted on the walls. There are no 'Don'ts.' There are no sawdust boxes on the polished floors, and on the walls of the beautiful mansion which has been transformed into a real home

for our men in France, there are pictures hanging which would grace the walls of any salon or museum.

"From the opening of this institution, Mrs. Millar decided that it should not be a place of restraint or of conscious effort to make the men feel that they were controlled and guided at every turn they met. As one observer has remarked, it is a club where there is no contention. It is a place where the real spirit of home has found its abiding place.

Spacious Quarters

"A large lounging and reading room, with open fireplace, piano, tables for games and plenty of comfortable chairs—such a room as might grace a well-kept and really comfortable home club on Fifth Avenue is the main attraction to the men. They feel that the place is really their own and then there is the writing room, where there is always perfect quiet and silence—a writing room furnished with club stationery and every convenience. A billiard room and dining room and large kitchen make up the other requirements of a perfect club. Daily papers and periodicals are provided liberally, and there is a small but choice library of popular books. Cigarettes and tobacco are always where the men can help themselves, and when cigars are procurable they, too, are distributed, together with candy and chocolate. Everything is free, there being no charge for anything on the premises. More than two hundred a day are served in the canteen, and the number of Sunday breakfasts served averages two

hundred and fifty-six. On Easter Sunday six hundred were served.

"Since last March more than five thousand names have been registered. There is a weekly social, with music furnished by members of the Headquarters Band of the district of Paris.

"Besides the actual club work, hospital visiting is regularly done in the military hospitals. Convalescents are brought in taxicabs or camions to spend the afternoon at the Etoile Club, and those strong enough are taken sight-seeing."

Official Recognition

Raymond B. Fosdick, chairman of the Commission on Training Camp Activities, in a report issued by the War Department shortly after Mr. Fosdick's return from France, spoke in high terms of the work being carried on in Paris by the National Catholic War Council. Referring to the fact that the work of the women abroad has been the most satisfactory feature of the efforts of the various welfare organizations, Mr. Fosdick went on to say:

"The work of the special activities committee of the National Catholic War Council is being conducted in Paris with marked success. Indeed, I think the institution which this committee is conducting in Avenue Wagram in Paris is perhaps one of the most interesting and significant pieces of work in the city."

Other Works in Paris

In answer to an imperative need three hotels for army nurses and women workers

were opened in Paris. The rapid demobilization of the Army, the closing of hospitals and canteens, the influx of strangers, made the housing problem in Paris a very serious one. On account of this unusual congestion and lack of quarters Hotel Cecilia, 11 Avenue MacMahon, was opened as a hostess house for allied women war workers. The cozy and inviting salons, attractive sleeping quarters, and a cheerful dining room with palatable, inexpensive meals combined to make these hard-working women realize that comforts were still to be found outside of story books. But there was more than all this to make it enjoyable at Hotel Cecilia, and that was the untiring service of the National Catholic War Council workers who were in charge. An early departure, a late arrival, a homesick girl, or a stranded stranger, were all attended to with the same buoyancy of spirit that characterized the performance of innumerable duties. A long waiting list for rooms was ample proof of the service rendered in this hotel.

The unusual success achieved by the Council here was brought to the attention of the United States military authorities, who requested the overseas commissioner to open a similar hotel exclusively for army nurses returning from the front. After untiring efforts to find a suitable location, Hotel Belfast, 11 Avenue Carnot, was secured, and there in the very heart of the city, yet away from the noise and jostle of the hurrying crowd, these women, who had given all and asked so little, were offered a real home. A large well-furnished

salon, fresh, airy sleeping rooms, and a warm, homelike reading room were all fully appreciated by these women after months spent in splashing mud and chill drizzling rains.

The National Catholic War Council was again called upon by the United States military authorities to respond to the task of housing the English girls employed by the United States authorities in Paris. The Hotel Massena, 11 Rue Bauchmont, was secured and the opening day found every room filled. The proximity of this hotel to the Opera Madeleine and leading stores made it an enviable home for these young women in Paris. How necessary was this service of caring for women war workers and army nurses is best shown from the hundreds of letters of gratitude received.

In June, 1919, permission was extended to the Council to do work among the civilian population and the progress of this phase of the work was remarkable. Two vacation homes for French widows, girls, and orphans were opened, at Lourdes and Bouray. The Villa Ste. Philomena at Lourdes, a restful spot, situated on the side of the snow-capped Pyrenees, overlookng the historical village of Lourdes, made an ideal retreat. Pilgrimages to the shrine of Our Lady of Lourdes as well as other outings were planned for the guests. Special rates were secured from the railway companies and only a nominal sum was charged so that those of moderate means could afford to enjoy these privileges. La Chapelle d'Orgemont, the second vacation home, was situated about thirty miles south-

east of Paris at Bouray—a rustic spot nestling in a valley of green. Away from the noise and turmoil of Paris life, this charming home offered an inviting vacation and rest to the young women and girls who had been working unceasingly in stores and factories during the long period of stress and pressure. Accommodations were made for those wishing to study English, commercial work, and to avail themselves of the various athletic exercises.

Social settlement work dealing with crêche and playground activities was carried on extensively by the Council in its European program. Many American ideas along these lines were used in conjunction with tried and true European customs, and as a consequence, unusual progress was made in children's work. The absence of parents from home during the war resulted in conditions which made this feature of the work doubly important. To offset some of the tendencies arising from lack of parental control, the Council opened two playgrounds in the congested districts of Paris, one at Montmartre and the other at Gambetta. "To appreciate this work," an eye witness writes, "one needed only to visit Montmartre, gay and fascinating in stories or under the glare of its night lights, but sordid and dull when viewed in the light of day. The visitor mounting to the Basilica de Sacre Coeur to view the distant Invalides glowing in the sunshine, or the towers of Notre Dame, or the Pantheon boldly outlined against the sky, would be deeply moved by the sights of the hundreds of undernourished, pale chil-

dren playing merrily in the well-planned playgrounds only a short distance away from this imposing structure. Here several trained directors from the National Catholic War Council spent their time and energy bringing happiness and strength into the little lives, drab and dreary as the cheerless walls they call home."

The work carried on here was duplicated at the Gambetta playgrounds, almost hidden from view by the gray, unsightly factories nearby. English lessons, sewing classes, croquet, basket-ball, sandpiles and toys were furnished at Montmartre. During the summer months picnics were given for the children and their mothers and no end of happiness was brought into the hearts of these unfortunate, but grateful people.

Throughout Europe in the more congested and devastated sections of France, Belgium, and Italy, the Council established welfare centers at Billencourt, Arras, Verdun, St. Quentin, St. Mihiel, Staden, Roulers and Liege. In each of these houses there was a staff of capable women, each a trained worker in her own profession. A study of the community needs was made before the work was begun and with this knowledge at hand the activities were planned accordingly. Every house served as a professional home for the French working woman and girl whether she toiled all day in the motor factory or made fancy garments in the nearby dressmaking shop. Courses in English, stenography, typewriting, music, dramatics and gymnastics were given gratuitously. Athletic, social and

study clubs were opened to her and an inviting canteen offered her a palatable, well-planned luncheon at cost price. In conjunction with all these centers home-visiting, playground, and kndergarten work were carried on with commendabe progress.

When the Council established a community center at 180 Route de Versailles, Billancourt, they planted the seed of success in fertile soil. Here in the center of one of the largest industrial suburbs of Paris, in close proximity to the great motor factories, the center, "Maison Marie Louise," set about to do the greatest good to the greatest number by "helping them to help themselves." War and post-war conditions had changed the status of living of many of the women working in this vicinity and it was to ameliorate these conditions that this center was opened. Every day hundreds of women workers came from the surrounding plants or factories to the canteen, where a palatable lunch was served at cost price. The library, the reading room and the large recreational hall of Maison Marie Louise were opened at all times and the social, educational and recreational opportunities were well employed.

At St. Quentin a very successful center, Maison Sainte Rose, was opened for children and working girls and women. In this devastated community such a constructive force as that shown by the women of the Council naturally led to marked success. Here an expert dietitian, together with several trained nurses, cared for the little ones suffering from malnutrition and anemia. Every

day fifty or more small refugees from a neighboring orphanage were given a warm noonday meal. Daily visits were made to the homes of the refugees. In the evenings many of the mothers came for instructions regarding the proper care of children suffering from diseases prevalent in war and post-war times. A very successful club for working girls was formed. The beneficial influence of this house was far reaching and permeated the life of the community.

At Verdun, the "Maison Ste. Delphine" was the center. Here a large room fitted out with sewing machines and material formed a practically useful center for the women and girls of that community. Weekly talks were given to the mothers on health and hygiene and the homes were visited daily by the Council workers. Classes in English and commercial courses were held daily and the large attendance showed the great interest and appreciation the center inspired.

At St. Mihiel, in "Maison Mary Burke," work of a similar nature was carried on. The sewing rooms were always crowded with the refugee women earnestly working to make their new homes more habitable. Here as in other centers, the sick and poor were visited and many of the children and babes cared for during the day.

At Arras, undaunted by the lack of an available house, the Council erected a barrack and "Maison Ste. Marguerite" was launched upon its successful career. Special attention was given here to the care of the children, numbering about four hundred, who came

daily for class work, recreation, and a hot, wholesome lunch at noon. Under a physical director and a nurse the health of the children was attended to with special exercises and food given to those in need.

"Marie Jose," the National Catholic War Council at Liege, Belgium, was welcomed with a sincerity characteristic of the Belgium people. Over three hundred working girls and women came daily to enjoy a well-planned meal served in the large, cheerful dining room. Connected with this was an attractive lounging room and several class rooms where the more energetic availed themselves of the commercial and English courses offered. In the desolated community of Roulers, Belgium, an interesting center known as "Onze Haard" was started. Here a large airy room was fitted out with lace-making and knitting machines which were constantly used by the young Flemish girls. When not busy with the needle and lace these ambitious young women studied English and made use of every opportunity to improve themselves. The untiring workers in charge of "Onze Haard" spared neither time nor means to help the returning families rehabilitate themselves in the war stricken fields of Flanders.

In Staden, Belgium, a large barrack, reinforced by an outer wall of brick, was erected among the ruins. This building, devoted to the five hundred children of the surrounding country, bore the name of Maison Ste. Elizabeth, in honor of Queen Elizabeth, who had done so much for her people during the war and who was so vitally interested in the wel-

fare of the women and children during the reconstruction. This was in charge of a unit of National Catholic War Council Workers, well trained in child welfare and playground work.

Besides these far-reaching centers radiating good throughout the devastated areas of France and Belgium, the National Catholic War Council opened seven *Maisons de famille* institutions that were most beneficial. In Brussels, *La Maison de la Femme* Belge was opened as a lodging house for working girls who had come in from the devastated territory for work. In a survey it was found that over three thousand girls were without proper living quarters. The unusually high prices of food and lodging in the larger cities made it difficult for the poorly paid worker to meet the exigencies of the times and consequently the centralizing of these women in a community house helped greatly in solving this problem.

At Amiens, Brest, Lille, and Turin similar homes for working girls were conducted on the same plan. In all houses club activities were organized and carried on entirely by the girls themselves. A unit of five or six girls from the Council followed out a social and educational program which met with quick response. In Amiens and Brest these homes, on account of inadequate living quarters, were the only places opened for the young girl who had come in from the small town to work in factories or for the Government. In these four homes the canteen, where palatable meals were served at cost price, was a great asset to these wage earners whose meagre

sums often proved inadequate for their needs. In two of the most congested factory districts in Paris, two canteens were opened which also answered the question of procuring a noonday meal at a reasonable price. In Place d'Italie and in Rue Oudinot, hundreds of young girls hurried to the attractive canteens, where a well-prepared lunch was served at cost price.

The work of the National Catholic War Council among the Polish people was also most beneficial and praiseworthy. A refugee and war-orphan home was conducted at 4 Rue Victor Hugo, Le Pecq, where hundreds of little ones were nursed back to health and happiness. In the war-stricken districts of Poland the Council opened two distributing stations at Warsaw through which food, clothing and other necessities were distributed to the suffering people.

The Permanent Results

When the National Catholic War Council established its overseas work, one of its primary motives was to furnish ultimately to an efficient local committee, interested in social reconstruction, a base for permanent work which would develop as time progressed.

When in the latter part of March, 1920, just prior to the return of the personnel of the National Catholic War Council to the United States, the works in France, Belgium and Italy, were transferred to those groups of devoted French, Belgium, and Italian men and women, who had coöperated so loyally throughout our stay overseas, one request was made, namely: that for the remainder of

the year a monthly report of the progress of each activity be sent to the National Catholic War Council at Washington.

In making this request the actuating motives were two: first, to strengthen the bond of sympathetic relations which had been established between Catholic America and various European centres of reconstruction work; the other, to gain testimony to the fact that the faith which the Council reposed in the association which had assumed charge and responsibility of its overseas work was not exaggerated. This faith was fully justified when the reports began to appear. Not alone was the work maintained in the spirit of its founders, but energetic development followed.

Let us begin at Paris. The house which served formerly as the Etoile Service Club was renovated and is now a well-established French American club or centre for Americans visiting Paris, with reading, writing and tea rooms, and a special department of residence for a number of American students, college girls, who may wish to follow some course of study. An information bureau for Americans is maintained, and free courses of lectures in both French and English are given by eminent French lecturers. For example, on the last Saturday in May the lecture was given by the Marquis de Dampierre, descendant of Lafayette, and President of the "*Alliance Americaine*," a society whose members are all descendants of the French officers who went to America with Lafayette.

From the Etoile district to the Place d'Italie means a trip to the other end of the city, but

there, in crowded factory center is located the Cafeteria which was opened under the auspices of the National Catholic War Council. Flourishing on the departure of the Council, it continues its successful course. The average daily number of girls who lunch here had increased from sixty to ninety, and the number of meals served during one month was two thousand one hundred and twenty-three. The nucleus of a library has been enlarged by gifts of books and magazines. The English classes have been continued and the reports breathe enthusiasm and content under its new French management.

Traveling outside the city walls, along the road to Versailles, one comes to the suburb of Billancourt, and there, at Number 180 Route de Versailles, is located the community house Maison Marie Louise. In the recent reports sent by the French association in charge, of which General Castelnau is the President, and the Abbe Henocque and Madame Lespinasse are the directing forces, there is cause for congratulation.

The work of the educational department has been intensified. In the commercial courses and in those in industrial design, the number of students has increased. A new class room and a large library have been installed in the pavilion in the garden (a barrack built just before our departure) which pavilion has been repainted and remodelled within. Music is not neglected. Classes in music (orchestral and choral) are in session every night. The midday canteen during the month of April served one thousand eight hundred

meals to the working girls of the neighborhood factories. A forum initiated by the Abbe Henocque, Knight of the Legion of Honor, winner of the "Croix de Guerre," has been most successful in combatting Socialist propaganda among the working men of the Billancourt factories.

To leave Paris and go north into that section of France so cruelly punished during the war, one may see in Amiens, Arras, Lille, and St. Quentin, National Catholic War Council foundations flourishing under the direction of French associations. The houses in the three first-named cities are functioning under that well-established organization, the "Society for the Protection of Young Girls," with which society (international) the newly formed National Catholic Women's Council of the United States has voted to coöperate.

In Amiens and in Lille, the foundations were homes for working girls. From the new organization come reports which give the encouraging news that the seed so well sown is bearing fruit, that new seed is being sown and a richer harvest expected as time goes on.

At Arras—stricken Arras—in the shadow of the barracks, on whose grounds Lafayette drilled the men who accompanied him to America to take part in our struggle for independence, is the Maison Ste. Marguerite.

Representatives of the National Women's Organization—"Le Ligue Patriotique des Francaises" (The Patriotic League of Frenchwomen), one of the leading Catholic organizations of France, now have charge of this house. The Vicar General, Canon Guillement, writing

of the progress of the work, speaks of the houses as the "instrument of so much good."

At St. Quentin, another of the devastated towns, there is a foundation of the National Catholic War Council—"Maison Ste. Rose." Always an enterprising centre, it continues its course in the same spirit under the management.

If instead of traveling north from Paris, one travels east to visit those battlegrounds so bitterly contested during the war, one visits St. Mihiel, the town in whose delivery our soldiers played such an important part. Here, also, the National Catholic War Council had a house—the Maison Mary Burke. As founded it was a social recreational and educational centre. In the report sent by the local committee in charge the educational features have been enlarged and intensified.

Much more might be said in detail of each house and its work, but the foregoing bears witness to the fact that the French people are doing their part to meet their problems, utilizing in these instances the means left them by the National Catholic War Council.

The progress of the work in Italy present the same encouraging facts.

While Italy was not, like France, devastated in her large industrial centres, her people had suffered intensely during the war through scarcity of food, fuel and transportation. The cost of living (after the armistice) had increased immensely, and in consequence the problem of after-war reconstruction was one beset with many difficulties, moral and material.

How could we help?

It was decided, at the outset, to limit our work to the social problem of the young girl, working girl or student, in the large city. How could the National Catholic War Council, considering the limited funds at its disposal, best aid in this problem? Its limited funds was indeed a very serious feature of the problem. To the Committee on Special War Activities had been alloted only one-sixth of the total funds of the National Catholic War Council—five millions of dollars being the Committee's allotment—and this had to suffice for the needs of all its enormous work, at home and abroad. What was the most pressing feature of the problem? In what sections of the country was the need most urgent? What was the most effectual means of helping to solve the problem? Who were the people who could answer these questions and could act for us during our residence, in an advisory capacity, and accept, on our withdrawal, the gift of any foundations that we might be able to make, and continue them thereafter?

With these questions began the Italian survey.

Social service for young women is nothing new in Italy. There have been strong national organizations which have had the spiritual and material welfare of the working girl at heart, and have successfully carried out programs of social and economic advancement in many of the northern and central cities of Italy. These organizations have functioned during the war and are still functioning, but

the field is large and many localities have not had the advantage of these organizations, especially in southern Italy.

Two of the national organizations which are doing effective work may be here named. The first is *The National Catholic Association of Societies for the Protection of Girls;* the second, *The National Society of Patronage and Mutual Benefit for Young Working Women.* This latter society was founded in 1901 and has its headquarters in Turin, with branch associations in all of the large cities and in some of the smaller ones as far south as Rome.

Work Approved by Holy Father

The National Society of Patronage and Mutual Benefit for Young Working Women received the approval of the Holy Father. Through this society the National Catholic War Council established the "Casa Sant' Elena," in Turin, as a residence school for young women from southern Italy, who, anxious and willing to do social work in their own home districts, lacked the knowledge and experience necessary for such work. The name of the house recalls the first Christian Empress of Rome, Elena, the mother of Constantine, who established Catholicity as the religion of the Roman Empire. It is also a tribute to the present Queen of Italy, who is likewise named Elena.

Assistance was also rendered by the Council to the work of caring for war orphans in the home and trade school in Rome—"L'Istituto degli Artigianelle de S. Giuseppe Sull Aventin." The vice-president of the

Roman branch of the National Association for War Orphans, Commendatore Camillo Serafini, acknowledged this assistance in the following terms:

"I wish to assure you, that to our profound gratitude will always be united that of our little war orphans, who will be indebted to the great American nation for their education, and who, having become one day men useful to their country and to their family, will certainly recall those who were their benefactors."

Official Appreciation

The following two letters tell their own story. One is from the venerable Cardinal Richelmy, Archbishop of Turin, to Commissioner Denechaud, of the National Catholic War Council; the other from the American Consul in Turin, Joseph E. Haven, to Miss Elenor M. Colleton, the director of the work in Italy:

March 23, 1920.

In my name, in the name of all the people of this diocese, and in particular in the name of Miss Astesana, I am happy to express my heartfelt thanks to Miss Colleton, to your Honor as Commissioner-General for Europe, and, finally, to all America, at the same time imploring Heaven's choicest blessings for all.

With every mark of esteem, I have the pleasure to profess myself

Your devoted Servant in Christ,

(Signed) A. CARD. RICHELMY,

Archbishop.

The second letter reads as follows:

DEAR MISS COLLETON:

On the termination of the active participation of the National Catholic War Council in the Casa S. Elena, established by you in this city, I wish to take the opportunity of expressing my sincere appreciation of the excellent work you have inaugurated and that which the young ladies selected for the local field have accomplished.

All credit is due to you for your untiring efforts and for having made so fortunate a selection of assistance, and your success is evidenced by the Casa S. Elena, which will remain as an example of what America can do and is doing in the matter of *practical* Christianity.

That you have the thanks of the people of Turin for your splendid work I am confident, but I am also sure that you and the young ladies of the local group have the inward satisfaction of knowing that you came to Turin and "made good."

Cordially yours,

(Signed) JOSEPH E. HAVEN,
American Consul.

On the departure of the National Catholic War Council workers in March, 1920, the work was transferred for perpetuation to that organization, whose president and executive committee had shown such initiative and such a splendid spirit of coöperation, with the sincere belief that it would develop and bear fruit a hundredfold.

CHAPTER XIX

THE GREATER TASK

THIS chapter was at first entitled "The Conclusion." But its own matter contradicted such a description. It was apparent that this chapter is—and only could be—the conclusion of this book merely in the superficial sense that it brings the book physically to an end; winding up the threads of the story of things that have been done. In a truer sense, instead of being the conclusion of the matter with which we have been dealing, it is the first chapter, the introduction, of the greater story of the greater task that remains to be done, and which—let this all-important fact be firmly fixed in memory—the Catholic body has put forth its hands to do.

Let us briefly review the course we have followed.

First, in our early chapters we traced very briefly the history of the Catholic Church in the United States from Columbus—a lay apostle of the Faith—and his missionaries, down through the Spanish, and French, and later, the English, settlers and missionaries to the time of the Revolution. From these sources, from the Spanish in California, the South West, and Florida: from the French in Canada, the Mississippi Valley, the Valley of the Hudson, and Louisiana; and from the English Catholics in Maryland, have been drawn many of the most vital influences and factors of our American civilization, and,

in particular, of our fundamental American idea: the idea which is the very soul of our epochal experiment, the idea of democratic government based upon human equality and religious liberty. We have observed the course taken by the Catholics in the Revolution; remarking how substantially and practically American Catholics and Catholic nations: the Irish, the French, the Poles, the Spaniards, assisted in winning the fight for freedom. We have had occasion to remark as particularly noticeable how consonant and native to the spirit of the Republic has been the spirit of the Catholic Church in the United States. We have seen—and this has been a main consideration of this book—how Catholic loyalty has been tested by many great tests, in the several wars that have been waged by the United States since the Revolution: the War against Great Britain in 1812; the Mexican War; the Civil War, the Spanish-American War, and, finally, the Great War. Upon this last test, of course, our attention has been chiefly focussed; and, in particular, we have studied the organization of our Catholic forces, under the direction and by the authority of the National Catholic War Council.

The survey we have made of all this ground, and of the multitudinous and complex agencies directed or created—has necessarily been in a high degree simplified and skeletonized. The adequate treatment of the full subject must be left to the historians of the future. Nevertheless, even in this sketch of the work we could not help but see that there was an

importance attached to the assembling and the coördination and unifying of the Catholic forces of the United States that was of a deeper and broader and more permanent character than even the importance of the first task to accomplish which this organization had been effected; namely, the task of helping the government of the United States to win the war, and of helping it also in the immediately ensuing tasks and problems of reconstruction. Of course, the first task *was* the first task: and no other considerations were suffered to interfere with the doing of it; nevertheless, a truly Catholic consciousness such as was possessed by the leaders of this work, could not help but be aware of the vaster task that loomed behind the first and obvious one. For Catholic consciousness takes a universal view of things: and it is rich with the corporate experiences and the memories of two thousand years. This is true even if we speak only of human things; but we know also that it is quickened with that which is above and more than human: and so of course our leaders knew from the beginning that the Great War was something more than just an ordinary war among nations, no matter on how huge a scale—they knew that it was the result and the final testing of a particular way of thinking: of a certain philosophy of life that had become predominant in the world.

"Philosophy," says Cardinal Mercier, "is the science of the totality of things." In other words, it is the attempt on the part of men to construct a consistent scheme or sys-

tem of the universe; an explanation of it, at once, and a chart, so to speak, by which to move among its mysteries and its dangers. This thing men have always done; it seems to be necessary for them to do so. And the higher the state of culture and the native genius of a race or of an individual the more powerful will be the philosophy which it or he constructs or accepts. Let us mark the words "*more powerful*"; for now we proceed to a second point; namely, that not only do all races, nations, or individuals everywhere and under all circumstances attempt at least to construct or to accept philosophies, or rational schemes of the totality of things—schemes that range from the rudest and crudest and most vague and vacillating ideas up to the heights of mental clarity and illuminated logic—but they also—and this is a point of capital importance—just as universally, and just as invariably, *try to demonstrate their particular form of philosophy.*

They either deliberately try to put it into action, or else they explain, or make an effort to explain, what they do by aid of their particular *way of thinking.* And it is part of the nature of men to attempt to win other people to *their* way of thinking. They do this in a degree corresponding to the force and native power of the particular philosophy which they follow. Even those who are seemingly *negative* in their way of thinking: people, for example, who believe that it is wrong to persuade or force others to follow this or that way of thinking, in reality seek to have others do as *they* do, and to have them all join *their*

party of negation and anarchy. Hence the incommensurable value of a *truthful* philosophy, and the almost infinite harm wrought by erroneous opinions and especially by *organized bodies* of error—because all men in greater or lesser degree seek to have their thoughts realized in material terms. A man may be the last person in the world to acknowledge that he has a philosophy of life; he may even not know what the word philosophy means; but every man willy nilly has *some* mental platform, so to speak, for all his conscious actions; he has *some* kind of mental scheme of the universe; *some* particluar point of view from which he proceeds to act, and by which he *judges*, or justifies, his own acts or the acts of others.

So much laid down—simply the homely re-statement of facts commonly known (*when* we reflect) but just as commonly not remembered, because (alas!) the whole tendency and general drift of our times has been *away* from the understanding of the practical importance of philosophy, let us now proceed to a higher ground. Let us turn to what the Catholic Archbishops and Bishops of the United States say on this subject, and then let us observe *what action they take* on the basis of their philosophy—which is, of course, the philosophy, or rational science, of the Catholic Church—and in so doing we shall reach the root of the whole matter and the term of our book.

Meeting at the Catholic University in Washington in September, 1919, almost a year after the cessation of hostilities, and at a time when the after effects of war were beginning

to show themselves; and meeting as a body for the first time since 1884, the Hierarchy issued a Pastoral Letter, from which is taken the following passages:

The Present Situation

"We entered the War with the highest of objects, proclaiming at every step that we battled for the right and pointing to our country as a model for the world's imitation. We accepted therewith the responsibility of leadership in accomplishing the task that lies before mankind. The world awaits our fulfillment. Pope Benedict himself has declared that our people, 'retaining a most firm hold on the principles of reasonable liberty and of Christian civilization, are destined to have the chief role in the restoration of peace and order on the basis of those same principles, when the violence of these tempestuous days shall have passed' (*Letter to the Hierarchy, April 10, 1919*).

"This beyond doubt is a glorious destiny, far more in keeping with the aims of our people than the triumphs of armies or the conquest of wider domain. Nor is it an impossible destiny, provided we exemplify in our own national life the 'principles of reasonable liberty and of Christian civilization.'

"At present, however, we are confronted with problems at home that give us the gravest concern. Intent as we were on restoring the order of Europe, we did not sufficiently heed the symptoms of unrest in our country, nor did we reckon with movements which, in their final result, would undo

both our recent achievement and all that America has so far accomplished.

"These are due, partly, to the disturbance which war invariably causes, by turning men away from their usual occupations, by reducing production, increasing taxation and adding to the number of those who are dependent and helpless. The majority of the people do not realize to what an extent the necessities of war diverted industrial and other activities from their ordinary course. There naturally results irritation and impatience at the slowness with which reconstruction proceeds.

"Deeper and more ominous is the ferment in the souls of men, that issues in agitation not simply against defects in the operation of the existing order, but also against that order itself, its framework and very foundation. In such a temper men see only the facts—the unequal distribution of wealth, power and worldly advantage—and against the facts they rebel. But they do not discern the real causes that produce those effects, and much less the adequate means by which both causes and effects can be removed. Hence, in the attempt at remedy, methods are employed which result in failure, and beget a more hopeless confusion.

"To men of clearer vision and calmer judgment, there comes the realization that the things on which they relied for the world's security, have broken under the strain. The advance of civilization, the diffusion of knowledge, the unlimited freedom of thought, the growing relaxation of moral restraint—all

these, it was believed, had given such ample scope to individual aims and desires that conflict, if it arose at all, could be readily and thoroughly adjusted.

"The assumption is not borne out by the facts. On the contrary, as in the War destruction was swifter and wider because of the progress of science, so our present situation is complicated by increased ability to plan, to organize and to execute in any direction that may lead to any success. Education provided at the public expense can now be used as the strongest means of attacking the public weal; and to this end it will surely be used unless thinking and doing be guided by upright motives. The consciousness of power, quickened by our achievement in war but no longer checked by discipline nor directed to one common purpose, has aroused parties, organizations and even individuals to a boldness of undertaking hitherto unknown. The result is an effort to press onward in the pursuit of self-appointed ends, with little regard for principles and still less for the altruism which we professed on entering the War.

"On the other hand, it is true, intelligence, initiative and energy have been exerted to accomplish higher and worthier aims. It was thought that the enthusiasm and eagerness for service which war had called forth, might easily be directed toward useful and needed reforms. With this persuasion for their impulse and guidance, various movements have been inaugurated either to uproot some evil or to further some promising cause.

"Now it is obvious that neither the pursuit

of lofty ideals nor earnest devotion to the general welfare, can do away with the fact that we are facing grave peril. Much less can we hide that fact from view by increasing the means and following the inclination to pleasure. No sadder contrast indeed can be found than that which appears between careless enjoyment in countless forms, and the grim struggle that is shaking the foundations of social existence. Craving for excitement and its reckless gratification may blind us to danger; but the danger is none the less real.

"The practical conclusion which the present situation forces upon us, is this: to bring order out of confusion, we must first secure a sound basis and then build up consistently. Mere expedients no longer suffice. To cover up evil with a varnish of respectability or to rear a grand structure on the quicksand of error, is downright folly. In spite of great earnestnest on the part of their leaders, reforms without number have failed, because they moved along the surface of life, smoothing indeed its outward defects, yet leaving the source of corruption within.

Christ and the Church

"One true reform the world has known. It was effected, not by force, agitation or theory, but by a Life in which the perfect ideal was visibly realized, becoming the 'light of men.' That light has not grown dim with the passing of time. Men have turned their eyes away from it; even His followers have strayed from its pathway; but the truth and the life of Jesus Christ are real and clear today—for all

who are willing to see. There is no other name under heaven whereby the world can be saved.

"Through the Gospel of Jesus and His living example, mankind learned the meaning, and received the blessing, of liberty. In His Person was shown the excellence and true dignity of human nature, wherein human rights have their center. In His dealings with men, justice and mercy, sympathy and courage, pity for weakness and rebuke for hollow pretence, were perfectly blended. Having fulfilled the law, He gave to His followers a new commandment. Having loved His own who were in the world, He loved them to the end. And since He came that they might have life and have it more abundantly, He gave it to them through His death.

"The Church which Christ established has continued His work, upholding the dignity of man, defending the rights of the people, relieving distress, consecrating sacrifice and binding all classes together in the love of their Saviour. The combination of authority and reasonable freedom which is the principal element in the organization of the Church, is also indispensable in our social relations. Without it, there can be neither order nor law nor genuine freedom.

"But the Church itself would have been powerless save for the abiding presence of Christ and his Spirit. 'Without me, you can do nothing'; but again, 'Behold I am with you all days.' Both these sayings are as true today as when they were spoken by the Master. There may be philosophies and

ideals and schemes of reform; the wise may deliberate and the powerful exert their might; but when the souls of men have to be reached and transformed to a better sense, that justice may reign and charity abound, then more than ever is it true that without Christ our efforts are vain.

The Sources of Evil

"Instructed by His example, the Church deals with men as they really are, recognizing both the capacities for good and the inclinations to evil that are in every human being. Exaggeration in either direction is an error. That the world has progressed in many respects, is obviously true; but it is equally plain that the nature of man is what it was twenty centuries ago. Those who overlooked this fact, were amazed at the outbreak of war among nations that were foremost in progress. But now it is evident that beneath the surface of civilization lay smoldering the passions and jealousies that in all time past had driven the nations to conflict. Pope Benedict expressed this truth when he pointed to the causes of war; lack of mutual good will, contempt for authority, conflict of class with class, and absorption in the pursuit of the perishable goods of this world, with utter disregard of things that are nobler and worthier of human endeavor. (Encyc. *Ad beatissimi*, Nov. 1, 1914.)

"These are the seed and prolific sources of evil. As tendencies perhaps, they cannot be wholly extirpated; but to justify them as principles of action, to train them into systems

of philosophy and let them, through education, become the thought of the people, would be fatal to all our true interests. As long as the teaching of false theory continues, we cannot expect that men will act in accordance with truth. It is a mistake to suppose that philosophy has a meaning for only the chosen few who enjoy the advantage of higher education and leisurely thinking; and it is worse than a mistake to punish men for acting out pernicious ideas, while the development and diffusion of those same ideas is rewarded as advancement of knowledge. We surely need no further proof of the dangers of materialism, of atheism and of other doctrines that banish God from His world, degrade man to the level of the brute and reduce the moral order to a struggle for existence. Argument against such doctrines, or theoretical testing of their value, is superfluous, now that we see the result of their practical application. And while, with every legitimate means we strive, as we must, to uphold the rights of the public by the maintenance of order, let us be fully convinced that we are dealing with the final and logical outcome of false doctrine. Here again the source lies farther back. If we find that the fruit is evil, we should know what to do with the root.

The Fundamental Error

"It cannot be denied that the growth of knowledge and its application to practical needs have made the earth a better habitation for man; many appear to consider it as his first and only abode. As the means of enjoy-

ment are multiplied, there is an increasing tendency to become absorbed in worldly pursuits and to neglect those which belong to our eternal welfare. The trend of speculative thought is in the same direction; for while the development of science continually affords us evidence of law and order and purpose in the world about us, many refuse to acknowledge in creation the work of an intelligent author. They profess to see in the universe only the manifestation of a Power, whose effects are absolutely determined through the operation of mechanical forces; and they extend this conception to life and all its relations. But once this view is accepted, it is easy to draw the conclusion that the really decisive factor in human affairs is force. Whether by cunning or by violence, the stronger is sure to prevail. It is a law unto itself and it is accountable to none other, since the idea of a Supreme Lawgiver has vanished.

"This indeed is the root-evil whence spring the immediate causes of our present condition. God, from whom all things are and on whom all things depend, the Creator and Ruler of men, the source and sanction of righteousness, the only Judge who with perfect justice can weigh the deeds and read the hearts of men, has, practically at least, disappeared from the whole conception of life so far as this is dominated by a certain type of modern thought. Wherever this sort of thinking is taken as truth, there is set up a scheme of life, individual, social and political, which seeks, not in the eternal but in the human and transitory, its ultimate foundation. The law of morals is

regarded as a mere convention arranged by men to secure and enjoy the goods of this present time; and conscience itself as simply a higher form of the instinct whereby the animal is guided. And yet withal it lies in the very nature of man that something must be supreme, something must take the place of the divine when this has been excluded; and this substitute for God, according to a predominant philosophy, is the State. Possessed of unlimited power to establish rights and impose obligations, the State becomes the sovereign ruler in human affairs; its will is the last word of justice, its welfare the determinant of moral values, its service the final aim of man's existence and action.

God the Supreme Ruler

"When such an estimate of life and its purpose is accepted, it is idle to speak of the supreme value of righteousness, the sacredness of justice or the sanctity of conscience. Nevertheless, these are things that must be retained, in name and in reality: the only alternative is that supremacy of force against which humanity protests. To make the protest effectual, it is imperative that we recognize in God the source of justice and right; in His law, the sovereign rule of life; in the destiny which He has appointed for us, the ultimate standard by which all values are fixed and determined. Reverent acknowledgment of our dependence on Him and our responsibility to Him, acknowledgment not in word alone but in the conduct of our lives, is at once our highest duty and our strongest

title to the enjoyment of our rights. This acknowledgment we express in part by our service of prayer and worship. But prayer and worship will not avail, unless we also render the broader service of good will which, in conformity with His will, follows the path of duty in every sphere of life.

"As we are not the authors of our own being, so we are not, in an absolute sense, masters of ourselves and of our powers. We may not determine for ourselves the ultimate aim of our existence or the means of its attainment. God has established, by the very constitution of our nature, the end for which He created us, giving us life as a sacred trust to be administered in accordance with His design. Thereby He has also established the norm of our individual worth, and the basis of our real independence. Obedience to His law, making our wills identical with His, invests us with a personal dignity which neither self-assertion nor the approval of others can ever bestow. The man who bows in obedience to the law of his Maker, rises above himself and above the world to an independence that has no bounds save the Infinite. To do as God commands, whatever the world may think or say, is to be free, not by human allowance but under the approval of Him whose service is perfect freedom.

"In the light of this central truth, we can understand and appreciate the principle on which our American liberties are founded—'that all men are endowed by their Creator with certain inalienable rights.' These are conferred by God with equal bounty upon

every human being, and therefore, in respect of life, liberty and the pursuit of happiness, the same rights belong to all men and for the same reason. Not by mutual concession or covenant, not by warrant or grant from the State, are these rights established; they are the gift and bestowal of God. In consequence of this endowment, and therefore in obedience to the Creator's will, each of us is bound to respect the rights of his fellowmen. This is the essential meaning of justice, the great law antecedent to all human enactment and contrivance, the only foundation on which may rest securely the fabric of society and the structure of our political, legal and economic systems."

Justice

At greater length than we are able to devote to the matter here, the Bishops develop their great thesis that Justice is the "law antecedent to all human enactment and contrivance," the only safe and sure foundation of the social structure. The divine authority of the Church sanctions that government which has Justice for its corner-stone, and, the Bishops point out, "the State itself should be the first to appreciate the importance of religion for the preservation of the common weal. It can ill afford at any time, and least of all in the present condition of the world, to reject the assistance which Christianity offers for the maintenance of peace and order. 'Let princes and rulers of the people,' says Pope Benedict XV, 'bear this in mind and bethink themselves whether it be wise and salutary, either

for public authority or for the nations themselves, to set aside the holy religion of Jesus Christ, in which that very authority may find such powerful support and defense. Let them seriously consider whether it be the part of political wisdom to exclude from the ordinance of the State and from public instruction, the teaching of the Gospel and of the Church. Only too well does experience show that when religion is banished, human authority totters to its fall. That which happened to the first of our race when he failed in his duty to God, usually happens to nations as well. Scarcely had the will in him rebelled against God when the passions arose in rebellion against the will; and likewise, when the rulers of the people disdain the authority of God, the people in turn despise the authority of men. There remains, it is true, the usual expedient of suppressing rebellion by force; but to what effect? Force subdues the bodies of men, not their souls' " (Encyc. *Ad beatissimi*, November 1, 1914).

"Yet there is another force which must be considered equally or even more necessary than Justice.

Charity

"The spiritual endowment of man, his rights and his liberties have their source in the goodness of God. Infinitely just as Ruler of the world, He is infinitely good as Father of mankind. He uses His supreme authority to lay upon men the commandment of love.

"'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest

and the first commandment. And the second is like to this: thou shalt love thy neighbor as thyself' (Matth. XXII, 37-39).

"Let us not persuade ourselves that we have fully complied with the divine law in regard to our relations with our fellowmen, when we have carefully discharged all the obligations of justice. For its safeguard and completion, the stern law of justice looks to the gentler but none the less obligatory law of charity. Justice presents our fellowman as an exacting creditor, who rightly demands the satisfaction of his rightful claims. Charity calls on us as children of the one universal family whose Father is God, to cherish for one another active brotherly love second only to the love which we owe to Him. 'It is not enough,' says St. Thomas, 'that peace and concord reign among the citizens; love also must prevail. Justice prevents them from injuring one another; it does not require them to help one another. Yet it often happens that some need aid which falls under no obligation of justice. Here charity steps in and summons us to further service in the name of the love we owe to God' (*Contra Gentes*, III, 129). Though different in kind from justice, the precept of charity imposes duties which we may not disregard. To love the neighbor is not simply a matter of option or a counsel, which they may follow who aim at moral perfection: it is a divine command that is equally binding on all. It extends beyond kindred and friends to include all men, and it obligates us in thought and will no less than in outward action.

"As commonly understood, charity is manifested in deeds that tend to the relief of suffering in any of its various forms, or that provide opportunities of advancement for those who have none, or that add somewhat to the scant pleasure of many laborious lives. And these beyond question are deeds that deserve all praise. But it is in the source whence they come, in the good will which prompts them, that the essence of charity consists. We may love others from a sense of our common humanity, from sympathy, from natural pity for pain and distress. Yet this benevolence is securely based and immeasurably ennobled, when it is quickened with the higher motive of love for God, the heavenly Father. Then the pale form of altruism or humanitarianism is replaced by the divine presence of charity.

"By its very nature, charity is a social virtue. Wherever a social group is formed—in the home, the community, the civic association—good will is a necessity. It is charity rather than justice that overcomes selfishness, casts out rancour, forbids hatred, clears away misunderstanding, leads to reconciliation. After justice has rendered impartial decision, it is charity that brings men back to fellowship. And if at times it be fitting that mercy should season justice, the quality of mercy itself is but charity touched to compassion.

The Law of the Gospel

"The law of charity is essentially the law of the Gospel, the 'new commandment' which Jesus gave His disciples. It is the

distinctive badge of the Christian: 'By this shall all men know that you are my disciples, if you have love one for another' (John XIII, 35). And more than this: the Incarnation itself was evidence of the divine good will toward men: 'By this hath the charity of God appeared toward us, because God hath sent His only begotten Son into the world that we may live by Him' (1 John IV, 9).

"It is therefore significant that, as the world moves farther away from Christ and loses the spirit of His teaching, there should be less and less of the charity which He would have His disciples to practice. On the other hand, we, as Christians, must ask ourselves whether we have so fully observed the 'new commandment' of love as to leave the world without excuse for its unbelief. There are countless forms of charity which seek no publicity and ask no earthly reward: these the world could hardly be expected to know. But it cannot help seeing such evidences of love as appear in the ordinary conduct of genuine Christians, in their daily intercourse, their speech and habits of thought. That men in exceptional conditions should rise to great heights of self-sacrifice, is proof indeed of a natural disposition, which may remain latent until it is stirred into action by sudden disaster or national peril; then it becomes heroic. Charity, however, does not wait for such occasions; it finds its opportunity in season, and out of season, and it makes heroes of men in peace no less than in war. This, then, should be our concern, this constant exercise of good will toward all men, that they may

see in us the disciples of Christ and be led to Him through the power of love."

The Plan of Action

Justice and Charity—these, then, are the two master words of the philosophy, or scheme of thinking, proposed to our nation by our Catholic leaders—the spiritual rulers of a body of citizens numbering nearly twenty millions. This philosophy is based upon God; and not, as the multiform opposing philosophies are based, upon blind, mechanical, accidental Force, or else upon ultimate Nothingness. And in proposing it, our leaders do not rest content with the statement of the philosophy; they propose definite measures by which this philosophy shall be applied, by themselves, and by those acting under their authority—measures which shall unite all the Dioceses, all the Parishes, all the Catholic institutions and Societies, not rigidly or autocratically, but in harmony with the traditional and true Catholic richness of ways and means and of individual and personal types—but which will enable them all to act like one organism, one living body, in that direct and positive Catholic action which the times demand. Let us turn again to the Pastoral Letter, and repeat a passage quoted in an earlier chapter:

Catholic War Activities

"Once it had been decided that our country should enter the War, no words of exhortation were needed to arouse the Catholic spirit. This had been shown in every national crisis.

It had stirred to eloquent expression the Fathers of the Third Plenary Council.

"'We consider the establishment of our country's independence, the shaping of its liberties and laws, as a work of special Providence, its framers "building better than they knew," the Almighty's hand guiding them.... We believe that our country's heroes were the instruments of the God of nations in establishing this home of freedom; to both the Almighty and to His instruments in the work we look with grateful reverence; and to maintain the inheritance of freedom which they have left us, should it ever—which God forbid—be imperilled, our Catholic citizens will be found to stand forward as one man, ready to pledge anew "their lives, their fortunes and their sacred honor."'

"The prediction has been fulfilled. The traditional patriotism of our Catholic people has been amply demonstrated in the day of their country's trial. And we look with pride upon the record which proves, as no mere protestation could prove, the devotion of American Catholics to the cause of American freedom.

"To safeguard the moral and physical welfare of our Catholic soldiers and sailors, organized action was needed. The excellent work already accomplished by the Knights of Columbus pointed the way to further undertaking. The unselfish patriotism with which our various societies combined their forces in the Catholic Young Men's Association, the enthusiasm manifested by the organizations of Catholic women, and the eagerness of our

clergy to support the cause of the nation, made it imperative to unify the energies of the whole Catholic body and direct them toward the American purpose. With this end in view, the National Catholic War Council was formed by the Hierarchy. Through the Committee on Special War Activities and the Knights of Columbus Committee on War Activities, the efforts of our people in various lines were coördinated and rendered more effective, both in providing for the spiritual needs of all Catholics under arms and in winning our country's success. This unified action was worthy of the Catholic name. It was in keeping with the pledge which the Hierarchy had given our Government: 'Our people, now as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism and their service new admiration and approval' (*Letter to the President, April 18, 1917*).

"To our Chaplains especially we give the credit that is their due for the faithful performance of their obligations. In the midst of danger and difficulty, under the new and trying circumstances which war inevitably brings, they acted as priests.

"The account of our men in the Service adds a new page to the record of Catholic loyalty. It is what we expected and what they took for granted. But it has a significance that will be fairly appreciated when normal conditions return. To many assertions it answers with one plain fact.

The National Catholic Welfare Council

"In view of the results obtained through the merging of our activities for the time and purpose of war, we determined to maintain, for the ends of peace, the spirit of union and the coördination of our forces. We have accordingly grouped together, under the National Catholic Welfare Council, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general coöperation. And all will be brought into closer contact with the Hierarchy, which bears the burden alike of authority and of responsibility for the interests of the Catholic Church.

"Under the direction of the Council and, immediately, of the Administrative Committee, several Departments have been established, each with a specific function, as follows:

"The Department of Education, to study the problems and conditions which affect the work and development of our Catholic schools;

"The Department of Social Welfare, to coördinate those activities which aim at improving social conditions in accordance with the spirit of the Church;

"The Department of Press and Literature, to systematize the work of publication;

"The Department of Societies aad Lay Activities, to secure a more thoroughly unified action among our Catholic organizations.

"For the development and guidance of missionary activity, provision has been made through The American Board of Catholic

Missions, which will have in charge both the Home and the Foreign Missions.

"The organization of these Departments is now in progress. To complete it, time and earnest coöperation will be required. The task assigned to each is so laborious and yet so promising of results that we may surely expect, with the Divine assistance and the loyal support of our clergy and people, to promote more effectually the glory of God, the interests of His Church, and the welfare of our country."

The Work Goes On

Such, then, is the plan proposed, and the great philosophy also, which it is to express.

The Departments have been formed. They are all united, unified under the Executive Department headed by a General Secretary with headquarters at Washington, D. C.

Their future rests with the Catholic people of the country. According to our Faith, so will it be done with these, our Works. Our leaders have spoken; it is for their people to heed and to do.

There is little left to say. Indeed, it is not what this book directly says but much more what it implies that will give it any force. And, surely, its chief implication is fully apparent: its one great theme, which its own words are all too feeble to relate as it should be related, is yet behind every word like unto a vast Gregorian chant: the voices, as it were, of twenty million souls in unison, praying and working, for God and for our Country, and for the World.

Let it be remembered as one of those symbolical things which so strangely (yet after all so harmoniously) happen, that one of the last duties which our government laid upon the National Catholic War Council was to place the Chairman of the Special War Activities Committee upon the War Memorials Council, the function of which is to arrange for the permanent care and honoring of the graves of our fallen soldiers and sailors.

The mustering of the roll call of our dead Catholic soldiers and sailors of the Great War is still far from complete, but already we have the names of more than seventeen thousand American Catholic dead, and the final counting will be still greater. But the Benediction of the Church shall hallow each and every grave.

Their graves will be blessed, and their memory held in honor among us, citizens of America; but surely it is also the vital duty of we who live (but who surely must follow them; though not through so certainly a glorious and purging passage) to see that even as the beneficent love of their Mother the Church follows the souls of the slain warriors on beyond the grave, even so we, the living children of the Church, shall here and now—in time, and upon this earth, as practical Catholic men and women all—obey the high counsels of our Bishops, and work and live for our fellow human beings, without respect of color, creed, or race, even as our boys died for them on a score of bloody fields, and be prepared, even as they *died* for their country, to *live* for it and for Almighty God.

Pro Deo et Pro Patria!

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