

# The Catholic Record.

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

VOLUME XXXVII.

LONDON, CANADA, SATURDAY, AUGUST 18, 1917

2026

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### OUR HOPE

The home that is not moored to solid principles will drift away on the tide of frivolity and indifference. Time was when the home was a sanctuary, fragrant with peace and blessing; today it is oftentimes a place to sleep in. It had its family prayer and was weighed in the balance of eternity; today it is filled with the sounds of ostentation, of foolish ambition, of things that are valueless, if not ignoble. And yet neither human society nor the Church can rise higher than the homes which constitute one and the other.

### CHANGING VIEWS

What most people call progress is for the most part a process, as Mr. Leslie Stephen once wrote, "of finding the right path by tumbling into every ditch on each side of the way;" a thread of advancing knowledge and conscious conformity to higher law runs through the centuries. In the midst of the present ruin and confusion a new principle of order is becoming clear. For the first time the belief in war as a natural resort, if not actually a regenerative influence, is all but abandoned among thinkers.

The notion that Capital and Labour must be always striving for the mastery is breaking down fast. Commercial wars still have their fierce advocates, but wiser counsellors are planning more intelligent methods of envisaging the diverse needs of related populations. Now that lords and right honourables are dying in the trenches (side by side with mechanics and miners and bank clerks, while highborn maidens are knitting socks and twisting bandages for the wounded of every class in the hospitals, it would seem as though life and health, work and wages, happiness and suffering, were acquiring new meanings for the later generations. The enforced intimacy of the dug-outs is a true leveller. There, in the tug of battle and when the harvest of death and disease is being got in, master and man get to know each other. Thus life swings round, the circle is completed, old and new join in reconstituting relationships which are vital to social harmony and progress. Armageddon may thus be the signal for a new gospel of human worth. The old values are being changed. Wealth is no longer reckoned in pounds or dollars; it is becoming synonymous with welfare, not of a favoured few but of the teeming millions whose toil and patience build up the fabric of our freedom and greatness.

### MISFITS

Instances of misfits in life are innumerable. Indeed it is quite the exception to find an actor who will admit that he has been cast for the right role, and when he does it, it is generally a part he plays ill, and the admission is made by his stupidity. The explanation of some of this miscarriage of justice is quite simple. Some men aim higher than they can shoot. Others choose in the dark. All men in these times are in a hurry and that thrusts them in hot haste into some walk in life in which they may achieve some trifling success. If the success is seen and recognized the man is confirmed in his endeavors, and goes on getting more and more mechanical with every exercise of a faculty which is always running to seed in habit.

### THE FAILURE OF SUCCESS

It is our successes spoil us, and not our failures. A man who fails in various attempts may at last chance upon his right place in the world, but this is a rare occurrence, and possibly his many failures may indicate that his real place is in the ward of an institution for incurables. It is partly because of the untoward trend of all our activities in this life that humanity has clung to the idea that this world cannot be the end of all opportunity, and that there must be another world in which we may chance on the real career which is denied us here, and which yet in our

best moments is our highest ambition. And if there is such a place where we answer to the call upon us, where the best impulse in life can have its way, that place would no doubt be heaven.

But perhaps the truth is that men's feet never fit the shoe of this world, and that consequently there are points of pain in us, and that leads us to hope, which is always pointing to the ideal—an ideal which cannot be realized here, an ideal which, if it were realized, would cease to be an ideal, and would please us as little, it may be as the hard facts and pinch-ing shoe we know so well. If that is so, then the work we miss is the ideal, and perhaps it is well we miss it. The attained always disappoints. It is the unattainable that is "a kindly light which leads us on." It is for that we were "called," but not chosen. And we must, if we are wise, go on yearning, always yearning with a divine discontent in us, the very atmosphere of life—so long as we did not let this discontent spoil the performance of the humble duties which are the lifework into which by some mistake men have drifted and with which we are of course bound to grumble.

### THE DURATION OF THE CHURCH

If you want an argument to confound an unbeliever, ask him how he accounts for the duration of the Church, if Christ was not divine. Why has she not disappeared? How is it that the Protestant historian, Macaulay, felt bound to say, after considering the terrible shock of the "Reformation," that "the Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour." No mere man could have secured this preservation; nor would any human means have been sufficient to keep the Church alive. Every institution that is merely human dissolves. That is the history of the world. However great the mind that planned it; however powerful the human means that sustained it; every human institution of Christ's time has disappeared, or changed so radically as not to be recognizable for the same thing. But the Church remains. And so, apart from all the other evidence, we may infer the divine institution of the Church from the fact that she effectively unites three hundred million Christians in a solid phalanx; of every race and clime; divided from each other in all other things; distrusting each other in many other things; ignorant in respect to each other's ideas in other things; therefore not affected by each other's opinions; but forming one Church; believing the same doctrines and dogmas; having the same Sacrifice and Sacraments; and united under one visible head on earth as the Vicar of Jesus Christ. That is the Church. Intellectual Protestants when they are able to override prejudice sufficiently to look calmly at her, are astonished. They call her a wonderful work of human policy; but that does not explain her; and their astonishment remains; for they cannot point to any work of human hands of any such age as hers and any such state of health. Human explanations leave the Church unexplained. And there is more to be said; the Church has her human side; she is composed, conducted, managed, ruled on earth by men. And they are men as human as any other men. They fight and quarrel and argue, and even call names; and are jealous of each other. They disobey the Church to which they belong. They are vain and obstinate; they dislike restraint; they have the passions of youth and the vagaries of old age. In a word they are men. They speak different languages, they inhabit different climes; they have different blood; different ideas; different beliefs about all things but this one thing. But on this they agree; agree with never so much as one faint shadow of a doubt. Why? Well, the pagans of the Roman Empire said it was due to magic, and that explanation is as good as any that has been offered since by the antagonists of the Church. Indeed, the pagan explanation was a likelier one, in its time; for the Church was then young, and small, and weak, except for the strength to live which Christ gave her. She was young, and age and duration furnished her with no argument. She was small, and her claims lacked the strength of demonstration of effect on numbers. She was weak, and it was not clear to those who persecuted her that she could not be destroyed. And so, when the pagans cried "magic," they had a shrewd cry and one that had a certain appearance of possibility—to the people of that age. But when, in the twentieth century, people attempt to explain the Church by talking of "superstition"

and of "deception," and of "fear," they ask the credulous to believe something that would be stranger, if true, than all the miracles that ever were believed in. All the miracles of all the ages, from Jerusalem to St. Anne de Beaupre are less strange, easier to believe than the proposition that superstition, fear or humbug, can have kept the Catholic Church going for nineteen hundred years kept; within her fold races so many and so various, and have left her at the end of that time, far the most vigorous, far the most coherent, far the most consistent, and, in fact, the only united Christian body in the world. If superstition and fear and humbug could do such things, then, indeed, the world would be faced with a puzzle, beside which all other puzzles would be the addition of one to one.—The Casket.

### CATHOLIC PREPAREDNESS AT BAYOU LAFOURCHE

Race-suicide and birth-control have no votaries among the good Catholic people of Bayou Lafourche, in Louisiana, as the Rev. Albert Biever, S. J., can testify. Closing a mission with the usual blessing of the children of the parish, he promised a medal to each of the little ones and a rosary to every mother of seven children or more. "It is meet and just," he said "that the noble mothers of these numerous, beautiful and healthy children should also be publicly honored and rewarded. Let them come up to the altar and receive their rosaries as a memorial of this wonderful ceremony." The next moment the missionary, holding out a handful of rosaries, found himself standing bewildered before a throng of eager mothers crowding to the altar-rail. Says the Times-Picayune of New Orleans:

"The mothers of seven children were few, but the mothers of twelve, fourteen, eighteen, nineteen and twenty children were in the great majority. One good lady asked for three rosaries, proudly proclaiming that she was the mother of twenty-one children. The missionary, not expecting such a heavy demand for his rosaries, asked Rev. Father Jan, the pastor, to take down the names of the children, promising to fulfill his contract in the near future. More than 300 names were written down and handed to Father Biever. From the figures recorded it was ascertained that 300 children were born to twenty-five families."

Here is a living refutation of much that for years has been taught by the Satanic school of modern birth-restriction. Fittingly Father Biever concluded his address with the beautiful words of the Psalmist: "Behold thus shall the man be blessed that feareth the Lord. His wife shall be as a fruitful vine on the side of his house and his children as olive plants around about his table." It is interesting to note that at Bayou Lafourche, not far from Larose where the mission took place, Chief Justice White was born.—America.

### PRIEST SOLDIERS

MORE THAN 2,000 PRIESTS HAVE GIVEN UP THEIR LIVES IN THEIR COUNTRY'S CAUSE

Some of the finest and most thrilling deeds of the War have been performed by priest-officers, priest-soldiers, ammunition, orderlies and brancardiers who were in July, 1914, for the most part, quiet abbots, vicaires and cures of the country-side. As the records reveal, at a critical moment—when the stern tests of character were demanded, some have, by their steadiness and contempt of death, saved a whole battalion from destruction. This happened twice at Verdun. Upwards of 2,000 priests have fallen in battle. A well-known amonier, of the Eighty-first Division, Abbe Salut, stated to me:

"If we cannot fight and die like men and show our people how to fight and die in a holy cause, what is the good of our religion and our training? A priest afraid to die? No, no, he would be afraid to live!" I was informed by a member of General Nivelle's staff that whereas there are undoubtedly shirkers (what the French call "embusques") in other callings the priest-embusque is almost unknown. Even ill-health is rarely pleaded as an excuse, and crippled priests have offered their services.

A typical citation, that of Abbe Humbert, amonier, has just been issued (December, 1916): "Enlisted voluntarily at the beginning of the War, has not ceased by his presence continually in the trenches, by the moral ascendancy due to his devotion and courage, his audacity and contempt of danger, to stimulate the morale of the men and prepare them for any sacrifice. On August 14th, 1916, smitten with total deafness as the result of a heavy shell exploding close to where he was relieving the wounded. On the 4th and 6th of September he took part in the attack, leading the foremost company with the cry 'En avant! Vive la France!'"

This is the fifth citation in despatches of the valiant amonier of the Fourth Brigade, who for two full years has worn the cross of the Legion of Honor and on his Croix de Guerre three palms and two stars.

Amongst the latest Chevaliers of the Legion is the amonier Beuregard, who during the attack of the 24th of October last, having followed the waves of battle to their abb, remained in the first line for several days, under heavy fire, relieving the wounded, encouraging and exhorting the men "at exorcant par son ascendant moral la plus heureuse influence aux tous les hommes du regiment," to quote the official citation. Another gallant amonier is Thellier de Poncheville, who has taken part in many hot engagements. For heroic conduct before Verdun in September last, he, too, has just been named Chevalier of the Legion.

Abbe Lignard, recently director of Lyons Seminary, afterwards Corporal of the Twenty-Eighth Battalion of Chasseurs Applins, before going into the action where he met his death, wrote:

"O that I might offer my life to remove the misunderstanding which exists between the people of France and the priests!"—Providence Visitor.

### CARDINAL GIBBONS

#### ON SOCIALISM

Like her Divine Founder Who came to shepherds and kings in the form of a poor little Babe, the Church has the same message for all; great and humble, high and low, rich and poor. She has been from the beginning and will be to the end in an especial sense, and pre eminently the Church of the poor. Within her sanctuaries the crowning evidence of the divine mission of her Founder continues to be as visibly and peculiarly her own as when John was in prison. "The poor have the gospel preached to them." She can never cease to be the Church of Christ, the Father of the poor.

She does not preach to them the gospel of discontent, of class hatred, or class antagonism. The gospel of the demagogue is not hers. She cannot for rich or poor rid life of its burdens, but she can teach men how their burdens may be made light, and be borne in patience. She encourages or indulges no vain delusion or idle dreams mainly calculated to make men dissatisfied with their lot in life. She knows that nothing this world holds, nor all it contains could satisfy one human heart; that its allurements and possessions are in the main,

"Dead Sea fruits which tempt the eye But turn to ashes on the lips."

Hence her unceasing effort to direct men's visions heavenward, hence her constant cry to mankind, "Sursum Corda."

Yet the Catholic Church has done more than all other forces combined for the amelioration of the condition of the toiling masses of men. It was by the dissolving force of the great truths which she taught touching the dignity and rights of man, and which she enforced before her altars and in the administration of her sacraments, that slavery, the leprosy of ancient civilization, its inheritance from paganism, deeply rooted as it was in society as she found it, was wiped from the face of Europe. Catholic ideals of charity, Catholic doctrine inoculated the laws and customs inherited from Pagan times, and gradually but inevitably by their resistless force wrought the enfranchisement of the laborer. If we wish to know what Catholic ideals of charity have done for the masses of men, we must know the condition the world was found in when the first Christmas dawned. Listen to the words of Balmes, one of the greatest philosophers of modern times.

"When Christianity appeared society presented a dark picture, covered with fine appearances, but infected to the heart with a mortal malady; it presented an image of the most repugnant corruption, veiled by a brilliant garb of ostentation and opulence. Morality was without reality, manners without modesty, the passions without restraint, laws without authority, and religion without God. Ideals were at the mercy of prejudice, or religious fanaticism and philosophical subtleties. Man was a profound mystery to himself; he did not know how to estimate his own dignity, for he reduced it to the level of the brutes; and when he attempted to estimate its importance, he did not know how to confine it within the limits marked out by reason and nature; and it is well worthy of observation that while a great part of the human race groaned in the most abject servitude, heroes, and even the most abominable monsters, were elevated to the rank of gods."

To social reformers of our day, earnest and sincere men are not wanting among them, I would say, be not deceived. The ideals which wrought man's emancipation from the thralldom and degradation which paganism had imposed upon him, are as necessary to the preservation of

his dignity to day as they were to its successful assertion in the first instance.

The doctrine of the Incarnation, the great fundamental mystery of the Christian religion, carries in it and with it the only unassailable charter of the rational liberty, dignity and rights of man. The Magna Charta of the human race was proclaimed in Bethlehem.

All that men have since done, all the real advance that has been made in social or political science—remember I say real advance—may be traced to it as to its source. Wipe out all that social or political reformers and philosophers have ever written on the subject of man's rights and dignity, blot out every charter of human right ever wrung from the unwilling hands of unbridled power, and every declaration of that right ever made and we have still left in the great fundamental truth of Christianity the seed and source of all the real progress that has been or shall ever be made.

If the individual is no longer regarded as a mere atom which may be crushed at will by a colossus of society; if the lives of the weak or deformed or all who cannot be useful to society may not be destroyed; if abortion and infanticide may not be practiced with the approval of the state; if the doctrine of the slavery of races has been abolished; if human reason by the lips of its philosophers, or its Platos and Aristotles, no longer counsels or defends such crimes, or would make them virtues—it is because that reason has been illumined by the light which flows upon it from the Mystery of the Incarnation; the light which is in the very truth, "the life of men."

Indeed, all history attests that the so-called superior intelligence and refinement of nations give no guarantee of the triumph of justice over force, of right over might. The story of the abuse of superiority of intelligence or strength, both by nations and individuals, if it could be told, would form a sad chapter in the history of the human race. Who, throughout the ages has opposed that abuse with all the zeal and vigor that justice and prudence would permit? History makes answer: Christianity, and not disorganized, headless, fractional or factional Christianity, the Church itself, speaking by and with the voice of authority.

"The justification for this doctrine has frequently been set forth by representative Catholic writers in all ages, and may here be briefly recalled.

Let us look first at the individual. True he is a citizen with duties to society, but this does not exhaust his whole personality. He does not exist for the state; he is not wholly and in every particular subordinate to the state. As an individual, and as a member of a family, he has rights and duties which are independent of and prior to the state. He has an immortal soul directly created by God; he has a direct mission from God; and hence he has certain obligations and rights with which no state may interfere.

"Being man as an individual, therefore, we find that he has certain needs and requirements, and hence certain duties. He is bound to preserve his life, for that life is not his own; it is only lent him; it is God's. Hence he has the right to acquire, keep, control and use whatever is necessary for the maintenance of that life.

"This is a primary right, before which all other rights must give way. The Catholic Church teaches that a man who is in extreme need, from whatever source, what is necessary to keep him from actual starvation. A starving man who cannot otherwise obtain food may walk into a baker's shop and help himself to as much bread as is necessary to support life. He may do so openly or secretly, and in neither case will his action be one of theft. What is more, the baker has no right to prevent him, for the starving man is taking what he has a right to; to prevent his action would be an act of injustice. It may be illegal, and he would be taken up for doing so, but though it might be a deed against law, it would not be a sin against God.

"This is the plain teaching of the Catholic Church enunciated by St. Thomas, and found in every Catholic text-book of moral theology."

The priest points out, that since man has a right to live, it is not wrong for him, therefore, to hold property, which assures him of the opportunity to meet his recurring needs. Pope Leo XIII. in his encyclical letter *Rerum Novarum*, said: "That right of property, therefore, which has been proved to belong naturally to individual persons must likewise belong to a man in his capacity of head of a family; nay, such a person must possess this right so much the more clearly in proportion as his position multiplies his duties. For it is a most sacred law of nature that a father should provide food and all necessities for those whom he has begotten; and similarly nature dictates that a man's children, who carry on, so to speak, and continue

his personality, should be by him provided with all that is needful to keep themselves honorably from want and misery amid the uncertainties of this mortal life. Now in no other way can a father effect this except by the ownership of lucrative property, which he can transmit to his children by inheritance. A family, no less than a state, is, as we have said, a true society, governed by a power within its sphere, that is to say, by the father. Provided, therefore, the limits, which are prescribed by the very purpose for which it exists, are not transgressed, the family has at least equal rights with the state in the choice and pursuit of things needful to it for its preservation and its just liberty."

It must not be thought, from this, that the Catholic Church does not protect the rights of those who have not reached a property owning stage. It is a favorite trick with Socialistic orators to claim that the practice among early Christians of holding property in common shows that Christianity is identical with Socialism. But they forget that there is no proof that it was ever intended that every Christian who ever lived should follow this custom. On the other hand, there is abundant proof that the contrary was true, and that the action of the early Christians was merely an exemplification of an ideal that is held in the Catholic Church to this very day. Members of Catholic religions, communities, male and female (monks, sisters, brothers, congregations of priests, etc.) still own all their property in common, just as the early Christians did. If early Christianity abhorred private property to the extent that Socialists claim, why did some of the Fathers of the Church own it personally? There is no parallel between early Christianity and Socialism, which is an atheistic product pure and simple.—Catholic Sun.

### DOUAI

The City of Douai, France, around which the European belligerents are now battling, has an interesting history. Its beginning goes back to Gallo-Roman times and during the numerous conflicts which decimated this section of Flanders in medieval days it frequently suffered at the hands of English, French, Spanish, German and Flemish armies. One of the most notable contests at arms in its history was the city's resistance to Louis XI. in 1479, an event long celebrated every year by the Fete de Guyant. Half a century after the French king was discomfited before its walls the place fell before the Spaniards. In 1667 it finally bowed to the forces of France under Louis XIV. Then came the Duke of Marlborough and Prince Eugene in 1710, but the English regime was short-lived, for three years later it became definitely a part of the French domain by the Treaty of Utrecht. Douai is celebrated in ecclesiastical history as a popular place of refuge for English Catholics, who fled from their native land during the reign of Queen Elizabeth. Cardinal Allen established a seminary here, where priests were educated for England, and it was here, also, that the text of the Old Testament was prepared and later combined with the New Testament previously translated at Rheims, the whole being published at Douai in 1609 as the English Roman Catholic Bible and known today as the famous Douai or Douay Bible.—The Missionary.

"This is a primary right, before which all other rights must give way. The Catholic Church teaches that a man who is in extreme need, from whatever source, what is necessary to keep him from actual starvation. A starving man who cannot otherwise obtain food may walk into a baker's shop and help himself to as much bread as is necessary to support life. He may do so openly or secretly, and in neither case will his action be one of theft. What is more, the baker has no right to prevent him, for the starving man is taking what he has a right to; to prevent his action would be an act of injustice. It may be illegal, and he would be taken up for doing so, but though it might be a deed against law, it would not be a sin against God.

NOTEABLE OF JAPAN BECOMES A CATHOLIC

Bishop Combaz of Nagasaki feels justly proud of a new conversion in his diocese. "The great event of the year for this congregation," he says, "was the baptism of Mr. Ono, professor of higher mathematics in the upper lycium of the city, and the former collaborator of Father Raguet in editing the French-Japanese Dictionary. His family has long been Catholic, but he, although persuaded of the truth of our holy religion, was putting off until later the reception of baptism, confining himself to a regular attendance at Mass. On feast days, at the request of Father Cavaignac, he used to entertain the Christians by his agreeable talks, full of ingeniously deduced instruction. Moreover, he loved to explain to them the Gospel, which was his favorite book. Thus he presented the anomaly of a pagan who instructed Christians in the way of salvation and who did not follow it himself, like a sign post, perpetually fixed by the wayside. Finally grace overcame his resistance, and Father Raguet baptized him under the name of Paul. He will be a pillar to the little congregation at Kagoshima."

The Catholic Church will live on, till the pillars of the universe, palsied with age, begin to rock and tremble in space, and the last Pontiff that of long and glorious line of the Papacy will kneel on the ashes of an expiring world, and will give back to Heaven the keys of the kingdom of Christ.—Rev. John Gwynn, S. J.

### CATHOLIC NOTES

Rev. Joseph H. Rockwell, S. J., president of Brooklyn College, has been elected president of the Association of College Presidents in New York State.

The Catholic Club of New York, numbering over 1,000 members, recently commemorated the twenty-fifth anniversary of the opening of its house at Central Park South.

On Sunday, April 15th, the seventy-ninth anniversary of the signing of the pledge by Father Mathew was celebrated in the Cathedral in Philadelphia, with fully 2,500 people in attendance.

A Government geologist recently found on a high hill in Medina county, Texas, miles away from any human habitation, a cross, perfectly formed, made of strange timber, with Our Lord's crucified image made of clays of various colors.

Few Catholics know that the Salt Lake diocese, of which Rt. Rev. Bishop Glass, C.M., is the head, is the largest diocese in area in America. Territorially it is as large as England, Ireland and Portugal, yet it has only a Catholic population of 15,000.

The new Cathedral at El Paso is now under roof and the exterior is practically finished. The building is of Romanesque architecture. Bishop Schuler, S. J., hopes to open the Cathedral on the second anniversary of his consecration, October 25th.

Colorado is now one of the four States in the United States where the Catholic population is larger than the membership of all the other religious denominations combined. The last census states that there are 110,384 Catholics in that State.

Bishop Shahan has issued a circular to deny a rumor that the Catholic University would suspend its sessions next winter because of the claims of military service on large numbers of the students. It will open at the usual time and continue its regular work.

St. Leonard's Academy, Brooklyn, for the second consecutive year has won the type-writing accuracy championship of the Metropolitan district. The contest was won against a dozen schools in New York City and New Jersey. St. Leonard's Academy is conducted by the Franciscan Brothers.

At the request of Right Rev. Bishop McDonnell, the Holy Father has again granted permission for the night-workers' Mass at Coney Island. Last summer's experiment proved so successful, that it was deemed advisable to ask the privilege for the current season. The first Mass was said at 1.30 a. m. last Sunday, at the Shrine Church of Our Lady of Solace, West Seventeenth Street.

What is said to be the oldest known Christian bell in the world is owned by an innkeeper of Riverside, Cal. The bell which was discovered in a London foundry and brought to this country, was cast at Santiago, Spain, in 1247 and bears a Latin inscription, which translated reads: "Jesus Christ, Mary; Quintana and Salvador made me in the year of Our Lord, 1247."

The National Shrine of the Immaculate Conception, which will soon arise on the grounds of the Catholic University of America, is making excellent headway in the affections of our Catholic people. Already the sum of \$67,046.77 has been collected from all parts of the country. Large donations have been sent in, but the most of the offerings come from persons of modest means.

Juneau, Alaska, is to have an up-to-date parochial school and parish hall in the near future. The contemplated building will have every convenience pertaining to the most modern school building. The progress of the Catholic Church in Alaska has been remarkable. After years of hardship, what seemed insurmountable difficulties are fast disappearing till now may be found modern churches, up-to-date schools and fully equipped hospitals.

The tornado that recently swept through sections of Missouri wrought some of its most disastrous devastation in the little town of Advance, Mo., where it left the Church of St. Joseph a complete wreck, with all interior furnishings entirely demolished. The Tabernacle, however, was left intact, and was carried, with all its sacred contents, to a place of shelter, immediately after the storm had subsided. The priest's house was by a miracle spared.

An unusual religious ceremony took place in Chicago on Decoration Day. Archbishop Mundelein granted permission to hold a solemn memorial service in the open at Calvary Cemetery. This permission was granted for the first time, in view of the seriousness of the moment which sees American soldiers and sailors entering again upon the hazardous paths of war. The service was, of course, a requiem Mass sung in the open by the Rev. George T. Shanley, S. J. The Mass was offered for the repose of the souls of American soldiers and likewise for the Catholic dead of the present War. The altar was erected on the mound where many of the priests of the diocese lie buried.