

# The Catholic Record.

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

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## THE BALM OF THE SACRED HEART

When souls full of exquisite feeling  
By every chance mood are controlled,  
(Like wind harps when zephyrs are stealing  
Athwart them, now balmy, now cold)  
They thrill to each passing emotion,  
Yield under the stress, it prolonged;  
Respond with sweet strains to devotion,  
But perish when wounded or wronged.

Ah! these are the hearts that must suffer  
As the days of their pilgrimage roll,  
No road could be darker or rougher  
Than the way of the sensitive soul.

The sport of unscrupulous schemers,  
The prey of the brutal and rude,  
Earth's poets and mystics and dreamers  
Are often maligned, misconstrued.

Who, then, can succor them or aid them?  
Who fathom their feelings oppress'd?  
When fortune and friends have betrayed them,  
Who, solace can give them, or rest?

One Heart, and One only, can lighten  
Their burden, if fancied or real,  
One Heart can alone bless and brighten  
Their gloom with a flawless ideal.

The Heart of the merciful Master,  
Who Victim of sorrows became;  
He wrestled with death and disaster,  
He conquered want, anguish and shame.

Come with Him, sad souls, to the Garden;  
Toil with Him up Calvary's Mount,  
Would you be the peace and the pardon  
Of which His dear Heart is the fount.

Pressing on through the thorns that surround it,  
Athirst with its ardent desires,  
Close-clasping the Cross that hath crown'd it,  
Aglow with its love-kindled fires—  
Flee unto your rest, past its portals,  
Where sympathy's fulness is stored,  
The home of all sensitive mortals  
Is the suffering Heart of His Lord!

—ELEANOR C. DONNELLY

## THE SOUTHERN SLAVS SITUATION STRIKINGLY SIMILAR TO THAT OF IRELAND

The recent congress in Rome which did so much to further a good understanding between the Allies, particularly Italy and the Southern Slav interests, has been quickly followed by a movement within the Dual Monarchy itself. The position in Austria is known to be grave throughout, and it is becoming graver than ever among the Slav nationalities within its borders. As our readers know, these nationalities are large, considerably scattered, and in many respects different one from the other.

Notwithstanding their great political importance English people know comparatively little of them, but there is one rather less remote than the rest which travelers in the Southern Dolomites know something of. It forms a Slav wedge between the Italian Trentino and the German Tyrol, extending eastwards towards Hungary. Ecclesiastically, it is Latin with Laibach as its centre, the seat of a Prince-Bishop to whom reference is made in our "Personal Notes." The people of this district are ardently nationalist, though less oppressed under Austrian rule than the other Slav races under Magyar. During the last few months among the Slovenians alone 100,000 signatures have been obtained to a declaration in favor of the formation of a Yougo-Slav State and the clergy with the Prince-Bishop at their head favor the movement.

Of late demonstrations have been taking place which have been accompanied by some disturbance, and it has also been stated that the Prince-Bishop is to be prosecuted, some say for high treason, others say on lesser charges. It has also been stated that Rome has been asked by the Austrian Government to intervene, and has instructed the Nuncio at Vienna to begin proceedings. The latest news is that this is entirely denied in Rome and that the policy of the Vatican is to leave liberty in such matters to the Bishops, who, whatever else they may or may not do, will always try and keep such movements free from disorder. The situation is strikingly similar to that in Ireland. Indeed, according to the Corriere d'Italia, the attitude of the Vatican is the same in both cases. "As private citizens," says the Corriere, "in their own countries, ecclesiastics have always been free to act in accordance with what they conceive to be their duty. During the War it has been possible to see bishops and cardinals taking part in demonstrations of the most varied character without the neutrality of the Holy See being involved."

In Bohemia, too, there are similar movements, and, according to a Vienna telegram to the Lokalan-

zeiger, the Bishop of Koniggratz, Mgr. Doubrava, has issued a statement advocating Czech autonomy. Meanwhile, the amelioration of Italian and Yougo-Slav misunderstanding which the Roman conference achieved has reflected itself at the Front. The Czech-Slovak army, which has been formed in various centres in Italy, is now in the line, and is gaining recruits by desertions from the Austrian forces.

Mr. Ward Price, in one of his dispatches states that:

"One thing recently some of the Czechs now in the Italian Army were in the front line at a place where the Austrian battalion holding the trenches opposite consisted largely of their countrymen. After some preliminary conversation by megaphone one of the Allied Czechs crawled out to the other lines and urged his compatriots to come over to our side, where they would be treated not as prisoners or deserters, but as friends. The Austrian Czechs replied that they would willingly do so, but that the line behind their own was held by Hungarians, who would almost certainly see them moving out of the trench and open fire on them with machine guns. The Allied Czech brought this message in to his friends, whereupon the Italian guns were asked to put down a barrage between the Austrian front trenches and their support line, driving the Hungarians to cover and isolating them from the Czechs, of whom some were thus able to cross over in safety to our side."

Naturally the German press is very angry. The Kreuz Zeitung professes to make light of the Congress "assembled under the protection of Savoyard Italy, the worthy protector of such a pack of gallowbirds. As our readers know, the conference was secular and political, dealing with the Italian Government, and had no direct connection with the Vatican or with Catholic affairs. But its lessons are not the less significant for that.—The Universe, May 3rd, London, England.

## RELIGIOUS EDUCATION IMPERATIVE SOCIALISTS HOSTILE BECAUSE CHURCH IS THE BULWARK OF ORDER

To overcome what he termed the "alarming growth of Socialism in this country," Justice V. J. Dowling of the New York Supreme Court urged the teachers of Catholic schools at Cathedral College, to reinforce their movement for the religious instruction of children through their week-day catechism classes. The occasion was a public meeting of Chapter Theta Pi Alpha, presided over by Mgr. M. J. Lavelle, V. G., rector of St. Patrick's Cathedral, who explained that the teachers of this chapter are doing a great work for the poor children of the city.

"These radical Socialists," said Justice Dowling, "who call themselves by many names, are holding meetings to teach the ignorant that a second French revolution is coming in the United States. They say that this War has proved that Christianity is a failure, but some of their spokesmen are saying that the first great barrier to their revolution is the Catholic Church, which must be removed."

Some of these enemies of the Church have been suppressed by the Government. One of them who was closed out was Thomas E. Watson of Georgia, who scattered more falsehoods about the Knights of Columbus than any of them. Such persons are not only enemies of the Church, but they are a menace to the country. Their attacks against the Catholic Church are probably due to the fact that despite their vile assertion that the Knights of Columbus is a secret army of the Pope waiting to be called into action against the country, the Church, or the Knights of Columbus is recognized today by the Federal authorities as one of the strongest supports the country has in time of war. It has furnished one in three of the army, two in five of the navy, and one-half the Marine Corps. Go on with your good work of teaching the children—education will be needed more after this War than ever before in the world's history.

## SUSPEND BATTLE TO PASS PRIEST ORDERLY, KIND AND INDUSTRIOUS, CHINESE NEED STABLE GOVERNMENT

Millions of dollars worth of railroad, mining and other industries in which Americans are interested are being held up while the rival factions in China battle, according to the Rev. James A. Walsh, head of the Catholic Foreign Missionary Society. Father Walsh has just come back from a tour lasting six months in China.

"What China needs is government," said Father Walsh, who is head of the Ossining Seminary. "There is no hope of progress until they get orderly government. The people, as a whole, are orderly, kind and industrious."

When the father approached Yeong-Kong, in Kwang Tung Province, he found the northern forces of the province battling with the forces from the south. A prominent resident, who was a friend to Gen. Leong, commanding the northern faction, told Father Walsh that both sides would fight to permit him to go ahead, and that no foreigner would be intentionally hurt. And the two sides did respect the presence of the visitor and suspend hostilities. Then the battle went on with all its fury.

A rebel army took Klang Po and sacked the bank of \$10,000. The populace took up a collection and paid the invaders \$50 each to drop their arms and let business proceed as usual. Wholesale kidnappings are being perpetrated by the outlaws, and in one case they took one-third of the population of a village. The outlaws treated their captives kindly and feed them well, he said, and if the prospect for getting money did not materialize, the captives were liberated. The priest said that warfare among the Chinese is badly handicapped by lack of ammunition.

## FIELD MASS AT CAMP DIX

Fifteen thousand soldiers and civilians attended the Pontifical Field Mass at Camp Dix, Wrightstown, N. J., May 13. The Mass was celebrated by the Rt. Rev. Patrick J. Hayes, Bishop Ordinary for the Army and Navy, on an altar built on the parade grounds by the boys in khaki. The Bishop's throne had been erected on the platform on which the altar stood. Another platform was provided for the choir of eighty voices from St. Mary's Cathedral, Trenton, which furnished the music for the Mass.

Major General Scott, his staff and various organization commanders attended the solemn ceremony. The Mass was followed by Benediction of the Most Blessed Sacrament, after which the entire soldier congregation sang "Holy God, We Praise Thy Name."

At the consecration of the Mass, the usual salute was fired and a guard of honor of sixteen infantrymen presented arms. Instead of the ringing of the bell at the Holy Sacrifice, twelve buglers sounded a flourish.

The Rev. Joseph A. Mulry, in his sermon said:

"You men have gathered here within the confines of the camp because you have been called into service by the voice of the Almighty God. In the light of this, I have no patience with the unholiness which, snake-like, slimes its secret way into the hearts of some of our people and which would weaken, if it could, their superb morale. I have no patience with the pacifists and conscience objectors who too often throw over their selfish cowardice the cloak of religious principles. We all hate war and we all love peace, but we cannot and we must not enjoy a peace with dishonor. Our splendid American manhood demands war rather than peace at such a price."

"Neither have I patience with the petulant and snarling critics of our Government. The President is today in the presence of issues so stupendous and far-reaching that it takes a super-human courage to face them and a super-human mind to solve them. To the thinking man, though mistakes may have been made, they are trifling compared with the magnificent results attained. Gifted with instincts that rise above sordid passion and mere material gain, President Wilson sees in this God-tolerated War the ultimate triumph of right, justice and humanity."

"We must not enjoy a dishonorable peace," said Dr. Mulry. "Go forth, Christian men, to aid the boys who are in the trenches. They are holding them for you. Victory will come. God wills it."

## DAY OF UNITED PRAYER

(G. P. A. Service)

Rome, May 13.—Pope Benedict has issued a most important "Motu Proprio" asking the Catholics of the whole world to unite in praying to God on the feast of St. Peter and Paul, June 29th, that He may "restore justice" to mankind. He orders that on that day all priests shall celebrate the Mass "pro populo" and requests all Catholics to unite their intention with his "to do violence to the Divine Heart" to obtain from Almighty God the restoration of peace by the fulfillment of the Psalmist's words: "Justitia et pax osculetur."

"The end of the fourth year since Europe has been in conflagration is approaching," he says. "During that time the violence has never diminished but increased, so that we have never had moments of relief from ever-increasing ills and afflictions."

His Holiness goes on to say that, owing to the ministry entrusted to him by Providence, and animated by the charity of Jesus Christ, nothing has been left unattempted to remedy these afflictions. He recalls the words of King Jehosaphat, praying: "Lord God of our fathers, thou art God in Heaven and rulerst over all kingdoms and nations. In Thy hand is strength and power; and no one can resist Thee. We will cry to Thee in our afflictions and Thou wilt hear and save us. O our God! as we know not what to do, we can only turn our eyes to Thee!"

The Pope urges the world to trust in God, who is the Arbiter of the will of men and human events and to trust His mercyfulness to put a speedy end to so many storms, hastening peace and restoring among men a reign of justice and charity. Above everything, God, who is wrathful at such persistent sins, must be placated. Humble entreaties and persevering prayers are the best means to do this.

This purely religious appeal from our common father to the priests and Catholic people of the world is welcomed here as an opportune refutation of rumors current in certain quarters about the Pope's intention to issue an important political pronouncement.

## ANOTHER CHURCH STRUCK NEPHEW OF FRENCH BISHOP IS AMONG VICTIMS OF GERMAN LONG RANGE GUN

Another church was struck by a shell from the long range gun in Paris recently and blood was shed, although the victims were of course not so numerous as on Good Friday. Amongst the victims of the latter horror was a young nephew of the Bishop of Troy, who makes the twenty-ninth member of the Bishop's family to perish in the War.

During the present serious days which Paris and all France is experiencing the religious feasts of the Ostensions have commenced. These fetes, which occur every seven years, consists in the exposition for fifty days of all the relics of the Saints, during which period special prayers and devotions are made for the intercession of the patrons of the country.

One diocese after another takes up the Ostensions, and the people throng to the churches to pray to the Saints of the various parts of the country,

and appeal to them for a renewal of that protection which they have vouchsafed in the past. Naturally at the present time the Ostensions take on a new significance.—St. Paul Bulletin.

## RELIGION AND LOYALTY

### PATRIOTIC SERMON BY MGR. LAVELLE AT ST. PATRICK'S

N. Y. American, May 20

Annual church services of the Twelfth Regiment were conducted yesterday in St. Patrick's Cathedral. Seven hundred and fifty members of the organization, now in this city, attending the medical services, which attracted to the Cathedral a crowd that taxed its capacity. Colonel H. R. Winthrop, in command, led the regiment from its armory to the Cathedral.

The Rt. Rev. Mgr. M. J. Lavelle in his sermon lauded the patriotic spirit of the men, extolled the objects for which the United States is fighting and declared that true patriotism and true religion mutually reinforce and sustain each other.

"We have always welcomed you with open hearts and open arms," said Mgr. Lavelle, "but if possible you are thrice ten times welcome today because of the circumstances in which you come."

"Now that you men have formed a new organization for the purpose of defending us in our home services, take the place of your chaplain, and I do it with all the pleasure in the world, for the reason that he is in France looking after the spiritual welfare of the troops."

"The United States Government, as well as other God fearing Governments, realizes that the way to make their soldiers efficient is to make them religious. We find our Government telling our men that they must observe real temperance, otherwise they cannot be relied upon to fight for the flag, and urging upon them the advantages that come of clean and moral living."

"The more religious you are the better soldier you are. The more religion you and we all have, the more loyal we are to our country. Just so much the more speedy will come the day when the Stars and Stripes will triumphantly wave and tyranny and despotism disappear."

"Our government is more our parent than either father or mother in one sense. What father could protect his children as does this country? What mother ever loved her child so devotedly as does this country? What country was ever so ideally inspired?"

Mgr. Lavelle called on every one to give life if necessary, and small or large means. Loyalty, too, should be unbounded, he said, and no carping critic should be permitted to shake confidence in our Government.

## THE MAID OF ORLEANS

### TYPIFIES THE REAL SPIRIT OF FRANCE

#### CYNICAL LUBRICITIES OF FRENCH INFIDELS NOW REMOTE AND HORRIBLE

New York Times, May 12

At Orleans today the anniversary of the deliverance of France by Joan of Arc, as the Maid of Orleans is curiously called in English, will be kept with a new piety of remembrance and gratitude, with the deeper solemnity imposed by these years of endurance and heroism, with a sympathy and an understanding which this "poor little shepherdess," this dreaming cattle-tender of Domremy has not always had in France. Today too begin the three days of prayer ordered by Cardinal Amette, Archbishop of Paris, for the success of the allied armies.

How remote, how horrible now seem the cynical lubricities of Voltaire's "Pucelle" so admired in the eighteenth century; and Anatole France must wonder at the mood in which he wrote his life of her. How far is France from those divisions and hatreds of a few years back! The Catholic Church of France, by the devotion of its hierarchy and its priests to France, has won the admiration, it is not too much to say the love, even of the almost ferocious secularists and skeptics. Faded are the intolerances carried to such a "logical" length, say, in the prime of Mr. Combes. Hundreds of priests and clerics have fallen for France. Some Irish or English "padre"—we have forgotten which—has received an act which symbolizes the sacrifice of these French priests. After a battle, amid heaps of slain or desperately wounded men, there is a call for a priest. A priest lifts himself up a little from the ground, "with his mutilated hand" absolves and blesses that dying company, and then dies.

"Quand les Français ne s'aimaient pas," ("When Frenchmen hated one another,") so a Frenchman has written of the dissensions and quarrels so recent in time, seeming so ancient now. The reconciliation, the new feeling, is much more than a softening of theological differences, of anti-religious prejudices. It is not a matter of Catholic and Protestant, and Jew and agnostic. All kinds of opinion have had their new experience. "Apaches" have made gallant soldiers of land and air. Pacifists like Hervé have nobly seen their error. In the common suffering, in the daily communion with death, men's minds have reached an unconscious ecstacy, even have mysticism beyond and apart from all theologies, all affirmations and denials, they see the religion of duty. They see themselves ready to perish, wounded hideously, blind, dying for sacred and imperishable immaterial ends. Even the Sadducee among them looks forward to the freedom and security of his country and his people, continuous, immortal, albeit for himself he cherishes no immortal hopes.

So, while the world is richer than ever before in saints and heroes, old saints and mystics, the generous enthusiasts of the past, come nearer to the mind and belief. Amid the intolerable desecrations and bestialities of the Germans, one loves to think of this little rustic girl, hearing raptly strong St. Michael, kind St. Marguerite and St. Catherine, familiar figures on the walls of the church, inspirers of her visions. But their great inspirer was the sorrow, the ruin of France. From Somme to Loire, a waste. The land untilled or thick with woods. No roads, no trade. Castles, villages, towns in ruins, churches defiled. Foreign enemies long on the soil. Domestic fierce battalions of Armagnac and Burgundian. A worse time than this. A time so drunk with death that year after year the Dance of Death went on in the Cemetery of the Innocents at Paris. In all the burying grounds wolves were fighting for the dead. A feeble King under the influence of favorites. A time of despair, it seemed.

The deliverer was at hand. We see Jeanne sending her uncle to Robert of Baudricourt. Will he aid her to go to Court? Dailli collapses. "Smack the minx well," says Robert, no friend of prophetic or other Virgins. She starts on her own hook to see him. Of "rustic countenance," naturally, rather thick-set, short, squat, one hears; clad in some loud, coarse red peasant dress. But she impresses rude Robert. She has a low, musical voice, strange, high tone. She is persuasive. The folks in that Champagne neck of land "between Bar, Toul, and Lorraine" believe in her. She shall go to Chinon and the Dauphin. "My brothers of Paradise tell me to go." The long black hair is snipped off. Somebody lends her a man's suit, somebody a horse.

How at Chinon Yolande of Aragon, mother-in-law of Charles VII., stood by her, saw in her the strength of the people, the representative and awakener of popular, of national,

hope; how, in spite of the King's favorites, haters of the people, friends of the Duke of Burgundy and the anti-nationalists, she won her way to the royal presence; found and knew the King, according to the gracious legend or history, in disguise among his courtiers, and hailed him, in God's name, it is you and none other," how she convinced the Dauphin in a whisper, brought that unfriendly Court to be of her mind, and was sent to relieve Orleans; who doesn't know her story?

We see her on her "great black horse," bareheaded, in white armor, an axe in her hand. We see her messengers in Flerbois Church, finding behind the altar the sword with five crosses on the blade. A Prince of the blood rides by her side. A band of priests chant "Veni Creator," and the soldiers, a hard lot, take up the hymn, confess themselves, "get religion," as Billy Sunday would say. Joan, greeted as a deliverer along her way, has transformed into enthusiasts, heroes, saints—for the moment—those fifteenth-century hard cases. The English leave one of their Orleans forts, as Joan's meagre force appears. "God at the asking of St. Louis and St. Charles the Great had pity," she says, "on the City of Orleans."

It has been besieged since October 1428. She thanks God in the Cathedral April 29, 1429. May 8 the English abandon it. The coronation at Rheims, in that Cathedral now ruined by the Germans, awaits her. Her doom awaits her. She has done her task. She was the first, the greatest French nationalist. "The only possible peace," she said, "was that the enemy should go back to their country." "Were there 100,000, more of them, they shall conquer France never, never!" Joan of Arc is a symbol, a hope to France, to her old foe fighting so splendidly for her, to all the friends of freedom.

## THE C. S. MONITOR'S REPRESENTATIVE

### SECRETARY SHROUDS ACTIVITIES OF MR. BEAUFORT

Mr. Proulx asks:

Referring to the answers of the Hon. Mr. Burrell to questions regarding one E. Beaufort, as reported on page 1413 of Unrevised Hansard:

1. Did the said Beaufort go to Halifax to perform work in that city while he was employed on the Chief Press Censor's Staff?
2. While so employed on the Press Censor's Staff did any letters, telegrams or other correspondence of the said Beaufort come into the hands of the Chief of the Dominion Police?
3. If so, would the said correspondence have come into the hands of the said Chief of Dominion Police if Beaufort had not been watched or placed under surveillance?
4. Since the said Beaufort has represented the Christian Science Monitor in the Press Gallery of the House of Commons have any letters or other correspondence between him and the Christian Science Monitor come into the hands of the said Chief of the Dominion Police?
5. Is it not a fact that within the week ending March 23, 1918, the Chief Press Censor stated publicly and within the hearing of more than one person on a street car in the City of Ottawa, (a) that Beaufort had worked on his staff; (b) that he had in his possession letters and telegrams comprising the said Beaufort, and (c) that it was in consequence of this correspondence and of the general suspicion attaching to him that Beaufort had been dismissed or let out—or let go—words to the like effect?
6. Before recommending the said Beaufort for appointment, did the Chief Press Censor look into his Winnipeg record?
7. What was the total amount paid Beaufort by the Government?

Hon. Mr. Burrell replies:

- 1, 2, 3, 4. Matters of the character alluded to are necessarily confidential.
5. The Government has no such information.
6. Yes.
7. \$1,322.93.

Hansard, May 18th, 1918.

## PAROCHIAL SCHOOLS IN LEAD

A remarkable triumph was recently scored by the parochial schools in a Thrift Stamp Essay Contest conducted by the St. Louis Globe-Democrat. All the schools, public and parochial of Missouri and southern Illinois, were included. The competitors were divided territorially into two groups, in the first of which alone 5,400 papers were submitted. The judges were the superintendent of the public schools of St. Louis, the superintendent of the parochial schools and Rabbi Sale. In each group the first prize was won by a pupil from our Catholic parochial schools. The winner in the first group was Albert Weidinger, of St. Laborius parochial school, St. Louis, while in the second group the first prize was awarded to Robert Palmer, of St. Andrew's parochial school, Murphyboro, Ill.—America.

## CATHOLIC NOTES

The Catholic women of Buffalo have formed an organization of nurses to attend the sick poor of that city.

According to the supreme secretary, if the Knights of Columbus had a service flag it would have 82,000 stars on it, for that number of men, out of a membership of 400,000, are now in the War service of our country.

Rome, May 13.—The Very Rev. Thomas J. Walsh, D. D., LL. D., chancellor of the Diocese of Buffalo, N. Y., has been appointed Bishop of Trenton, N. J., in succession to the late Right Rev. James A. McFaul, D. D., who died on June 16, 1917.

The Academy of the Sacred Heart, Louisville, one of the finest educational institutions in the South, was destroyed by fire recently. The monetary loss is estimated at \$200,000. It was conducted by Ursuline Nuns.

Rome, May 13.—At a general meeting of the Sacred Congregation of Rites held a few days ago, the writings of the servant of God, Rev. Mother Mary Aikenhead, the founder of the Irish Sisters of Charity, were examined.

It is said that in some cases of coming attack by poison gas, before the smell of the fumes can be perceived in the trenches, soldiers are awakened to their danger by the noise of birds which have detected the first fumes of the asphyxiating mixture.

Pope Benedict, having protested against the requisitioning of church bells and organ pipes in the occupied territories in Belgium and France, has received a reply from Germany stating that the order had been countermanded, and that in some places only an inventory had been taken and no further measures carried out.

The League of Catholic Women of New York has donated to each Knights of Columbus chapter and each Knights of Columbus secretary going abroad a comfort kit containing a variety of small articles that the men find plenty of use for in the battle zones, states Denis A. McCarthy of the committee on war activities of the Knights of Columbus.

Bishop John H. Tihen, of the Catholic Church, has assumed Federal State Director Joseph S. Jaffa, of Colorado, of the church's closest cooperation in registering boys of Catholic schools for farm work and in assisting to get the bumper crop underway. Bishop Tihen has appointed Father Christopher V. Walsh to visit the parochial schools to see that the boys enroll.

It is reported that Alaska has a native Catholic population of 11,500, all of whom are converts or descendants of converts. Christianity was introduced into the country 100 years ago by traders from Russia. It was the faith of the Greek Orthodox or Schematic Church, but Catholic missionaries made their appearance and conversions to the true Church followed. The Jesuits have been the most active of the orders on these missions. There are now twenty-two priests and ten lay brothers of the society laboring there.

Mgr. Achille Ratti, a learned Oriental scholar and Prefect of the Vatican Library, is being sent by His Holiness as special Envoy to Poland to inform himself *de visu* on conditions there in all matters regarding the Church. It is also rumored that he will interest himself in the care of orphans and the destitute members of the population. Mgr. Ratti is not accredited to any Government, nor does he bear the title of Nuncio, but will merely take up his residence in Warsaw as a private Envoy from the Holy Father to fulfill his mission there.

London, Eng.—Catholics figure prominently in the recent casualty lists. Another chaplain, Father McDonnell, of Lanark, Scotland, is reported killed, and Father Daly, a well known Southwark priest, is missing, but believed to be a prisoner in German hands. Among the laity Major-General Bellingham, brother of Sir Henry Bellingham, is missing, and Lady de Freyne has heard of the death of her fourth son. Lieutenant Colonel Eardley Wilmot, who was received into the Church in 1915, is killed and many other well-known Catholic names figure in the casualty lists.

An idea of the magnificent work which the Knights of Columbus are doing for the men of the Army and Navy may be gained from these statistics: Eighty-eight buildings have been established and are in operation in the camps in the United States; eleven other buildings under way; twenty-five club rooms open to soldiers in camps; 219 secretaries at work in this country; sixty volunteer chaplains in this country; seven supervisors at work in this country; twenty club rooms and huts established in the most important camps in the American Expeditionary Forces; thirty-six secretaries; thirteen volunteer chaplains; an overseas commissioner and staff in Paris; arrangements being made to develop the work abroad.