

# 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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LONDON, CANADA, SATURDAY, JULY 29, 1916

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### RED CROSS WORK

The greatest burdens of this war are borne by women who wait and watch in the quietude and loneliness of home. They who have loved ones in that dreary bloodstained waste called The Front understand, and for their consolation, that freedom is the child of suffering.

But the other women who are care-free and to whom the casualty lists give no poignant agony should realize that they are concerned in the war and hence should be not only willing but grateful for any opportunity to join the army that is fighting for them. There are some women, we hear, who, troubled with an attack of super-zeal, are unduly anxious about the economic habits of soldiers' dependents. We might call them meddlesome busy-bodies, but we refrain, because they are trained social workers who can talk to you about balanced diets and efficiency with an assurance that bewilders the average mortal. They will continue to talk in this manner until some other scientific scheme is elaborated by other women as to the best method of making social politics.

We do not refer to them—they have no time—but to the women who have leisure moments and to women also who can manage to have leisure moments. To these women we commend the Red Cross work. It is a personal and necessary work. It means that they are represented at the Front. It means that they go, in the guise of the things they fashion, to some stricken soldier, who has given his all that they may live. It means that they realize that our pleasures must be curtailed and sacrifices made—and how petty these are—in order not to be recreant to duty. Our Catholic women should have no peers in persevering devotion to Red Cross work.

### THE HOLY MASS

In the Catechism we learn that the Church has laid down the obligation of hearing Mass on Sundays and holidays of obligation. We know that circumstances may and do render the fulfillment of this obligation physically or morally impossible.

However, persons who are neither sick nor detained by duty sometimes save their consciences with the fact that they are a great distance from the Church. They are never too far from a theatre or a social engagement. Distance, which is no impediment to making money during the week, is regarded as a legitimate excuse for non-attendance at Holy Mass on Sunday. In most instances it is a case of good will, of faith, of appreciation of the value and appreciation of the Mass. They who are so immersed in the world as to think little of their immortal souls will regard even the merest pretext sufficient to keep them from Mass.

In rural districts we have had occasion to see families tramping ten miles to Church. In the city, a short distance overwhelms some people with insuperable fatigue on Sunday. The tired business man thinks nothing of a two mile walk during the week just to facilitate digestion, but on Sunday the tired feet cannot limp that far to Church. He could and ought to go, and knows that he should go, but he avails himself of pretexts to condone his remission and sloth. He is neither honest with himself nor with God. Anxious always to give his fellow-man a square deal and intelligent enough to discern crooked dealing at his expense, he is the same man on Sunday morning, not willing to give a square deal to his soul and not shrewd enough to see that the devil is blinding and pushing him on to destruction.

We always feel like saying to these poor Catholics: "You are a successful man of the world. You have money. You are a citizen of repute. Your name is respected in the market-places and in the houses of politics. But you are going to die, and the body you take so much care of on Sundays will be a banquet-hall for worms. You will be forgotten ere your funeral bell ceases to toll by all

save those interested in your will Your name may be mentioned in some hackneyed resolutions of regret, and then as far as men are concerned you will have no remembrance." These are facts. The sensible man who sees them will not try to shirk his obligations as a Catholic.

### SOME PRETEXTS

Some people stay from Mass on account of the weather. If we could manufacture Sunday weather of the right temperature, balmy and conducive to the development of facial beauty, some of us would be in sore straits for an excuse. But cloudy skies portending rain—very bad for the rheumatism; winds a bit iced which may bring us to premature death are relied upon as solid arguments to justify our absence from Mass. Pretexts for the majority of cases—shallow, foolish and un-Catholic. They seem to imagine that going heavenwards is a very easy business. They believe in effort and in self-denial for other people. Sackcloth was quite the fitting dress for Catholics in the past; but in these literal days devoted to softness and effeminacy in things spiritual, it would be, to say the least, in bad taste. In serving the God of Getting On, weather does not dampen the ardour; in fact, they would scorn the man who would permit snow or rain or elemental disturbance to check his pursuit of the dollar. Energy, enthusiasm, health they have to spare for the world; but for Christ a half-heartedness weighed to a nicety on the scales of self-indulgence and ignorance. When the obligation of hearing Mass on Sundays is dismissed for mere pretexts, a spiritual blight falls upon those guilty. They lose sight of the stars. Their way is untracked, and they may perchance in the hour of danger cry out for help lest they perish. The experience of pastors is that the Mass-missers are the apostles of indifference that stands sometimes for "leakage" and always for apathy, and a tendency to take the world's side as against the Church. The history of the Church shows that her greatest enemy has been and is now, not the demagogue or despot, but the worldly Catholic who is too proud to obey her loyally and with constancy, and too fearful to denounce her defiantly and completely.

### READ THE BIBLE

The Third Plenary Council of Baltimore, in its pastoral letters, exhorts every family to have a Bible and urges the head of the family to read it every day to the family.

It is a book of all ages and of all styles, speaking in figure and trope, now rising to the highest poetic inspiration, now descending to the level of thoughts of children. It teaches wisdom and reveals mysteries. Kings and beggars, warriors and shepherds, people of dissimilar languages and customs move dramatically through its pages. It leaves all literature, so that no well-read man can afford to be ill-acquainted with it. In its pages we read the inspired word of God, which stirs the conscience and unfolds before it the reward and punishment awaiting the faithful and unfaithful. The people cannot understand all that they read in the Bible, but they can understand the greater part of it. So long as they attach to it that sense which the Church has held, it will console and strengthen them. Leo XIII. granted on the 13th of December, 1898, an indulgence to the faithful of both sexes of three hundred days for each quarter of an hour's reading of the approved edition of the Holy Gospel, and to those who shall have continued the above reading each day for a month on any day within the month, on condition of receiving Holy Communion and prayers for the Holy Father.

### THE IDEAL OF THE CHURCH

"Daily Communion for the faithful is the ideal of the Church," says the Catholic Bulletin. "It is within reach of many more than now take advantage of it. A little less self-indulgence in the morning would add considerably to the number who begin the daily round of activity at the altar rail."

## SEIZE THE GOLDEN OPPORTUNITY

DEVLIN'S PLEA FOR LLOYD GEORGE PLAN

From Ireland

In a letter to the Dublin Independent complaining of an unfair report of a meeting of the Belfast Nationalists, Mr. Joseph Devlin, M. P., sets forth the reasons for adopting the Lloyd George proposals:

It would, no doubt, be the ideal solution if Mr. Asquith could put the Home Rule Act in immediate operation in its entirety. But then, there are certain facts which must be faced, and which cannot be effaced by merely shutting our eyes to them. Ulster Unionists may be conciliated. Who says they should be coerced? Does anyone light-heartedly propose to provoke another rebellion in the North, and if such were provoked, what hope would there be for many a long year of wiping out the fatal legacy it would leave behind? All Ulster, therefore, cannot be compelled against its will to come immediately under the control of a Home Rule Parliament.

Is there no middle course, leading by gentle suasion, and the powerful influence of allied interests, that would bring the six counties of Ulster to follow the path that the Unionists in three Ulster counties are not unwilling to tread? Would not the immediate operation of Home Rule in twenty-six counties inevitably tend to draw the remaining six to seek the enormous advantages of complete identity of interest and administration with the rest of Ireland? The acceptance of Lloyd George's proposals by the Unionists would mean the end of the famous Covenant which aimed at the defeat of any attempt to set up a Home Rule Parliament in Ireland.

Already Unionists in the South and West are crying out against exclusion in any shape or form. If Home Rule was put into immediate operation, would that hostility be any the less? Would it not be immensely strengthened? Would not all the Unionists in Leinster, Munster and Connaught, plus all the Unionists in the three Ulster counties, which had come under the Irish Parliament, be a mighty influence ever exerting its power with increasing intensity to get those who share their religious and political views in the remaining counties to join hands in an assembly in which they would exercise a great and, on many questions, perhaps, a dominating power? In the Imperial Parliament Ulster Unionists would be an utterly hopeless and entirely negligible quantity. On the balance between Nationalist and Unionist representatives, the effectiveness of the Ulster Unionist Party at Westminster would be practically nil. On the other hand, in a native Parliament the same forces throughout the whole of Ireland would form a strong, cohesive and compelling influence at College Green. Self-interest would dictate to the Unionists of the six counties the advisability of joining hands with the rest of their co-religionists throughout the country. Reunion would be effected under conditions that would appeal to Protestant sentiment and afford powerful safeguards for Protestant interests, whilst Nationalists would gladly welcome into the councils of the nation men representing those great industrial concerns in the North-east which are such a valuable asset and of which all Ireland is so justly proud. Lloyd George's scheme thus puts into immediate operation forces that tend strongly to bring all Ireland into harmonious unity and cooperation. Might it not be that before the time came when the Imperial Conference would assemble immediately after the war to deal with the Ulster problem, that problem would already have largely solved itself?

### SETTLEMENT OR CHAOS

In what position would the six counties be if Lloyd George's proposals are adopted? In exactly the same position as the thirty-two counties will be if they are rejected, with this difference: that if a settlement falls through, Ireland will be plunged into chaos; the forces of anarchy will have the upper hand; English feeling will be antagonized, and Irish representatives in the Imperial Parliament will be forced into a position which, at a time when the whole Empire is fighting for its very existence, may be fraught with appalling disaster for the future of Ireland.

There can be no standing still, and there can be no progress. Every patriotic lover of his country must look with feelings of trepidation, almost despair, to a future in which no ray of light illumines the clouded horizon. That we should discard a great opportunity for national appeasement and enfranchisement, and walk blindly along the road plainly leading to defeat and disaster, seems incomprehensible.

There is not a single honest Nationalist devoted to the ideal of Ireland a Nation who would not view with abhorrence any proposal aimed at the partition of Ulster or any part of Ulster from the rest of the Father-

land. The thing is unthinkable. No one experiences the feeling of revulsion against any exclusion policy more keenly than I do; and it is because I have come to a clear conclusion that the only way to secure real and lasting unity is on the basis of the proposals before us that I appeal to my fellow-countrymen, particularly of my own province, to give a careful consideration to these proposals and to realize the immensity of the issues in any rash or hasty action.

Irishmen today are seething in revolt against the military despotism whose excesses have shocked and estranged public opinion throughout the world. Many of the leaders of the insurrectionary movement have been executed; nothing can undo their fate. But there are many others, both leaders and rank and file, condemned to long and weary years of imprisonment and penal servitude. Have we no care for these victims of a militarist Hun-like in its severity? Any settlement of the Irish problem must involve an amnesty for these men. We cannot accept freedom while the victims of martial law remain in British dungeons. We have an opportunity to open the prison doors to those men, to welcome them back into a new Ireland, which has broken with an evil past, and has seen the last of revolutionary outbursts and repressive savagery. If no settlement is come to, feeling in Ireland must inevitably become more inflamed. What prospect will there be under such circumstances of the release of the brave but misguided youths who risked their lives in what they believed was Ireland's cause?

If the proposals now before the country are rejected, the Unionists of Ulster will set themselves determinedly to reorganize their forces against any scheme of Home Rule. They will no longer be committed to acceptance of the principle of Self-Government. They will have been immensely strengthened by the suicidal folly of the Nationalists in sacrificing the position of impregnable strength which a National Government, holding supreme authority over twenty-six counties, would confer. They will be able to apply themselves to the work of building up the industrial and commercial prosperity of Northeast Ulster and of increasing the political power in that portion of Ireland where they have been strengthening their position of recent years.

### THE GOLDEN OPPORTUNITY

Mr. Vesey Knox has pointed out that for fifty years Northeast Ulster has been becoming steadily more Protestant and less Irish. Are we to accelerate the process? And if, as some of the apostles of pessimism say, "Better wait for another fifty years," until Ulster has become almost completely Anglicized, and the Catholic Celtic section has grown correspondingly weak and impotent, what likelihood will there be then of bringing about the reunion of North and South that is now within our grasp? Meanwhile the rest of Ireland will be dissipating its energies, not in the great and beneficent work of building up a prosperous and self-governed nation, but in the difficult and possibly fruitless task of trying to get back the golden opportunity that we are asked today so recklessly to fling aside.

In the resolution passed by the Ulster Unionist Council, reference was made to a "definite" exclusion of six Ulster counties. Immediately the opponents of Home Rule seized upon this ambiguous adjective and interpreted it as meaning "permanent." As might be expected, the nation was told that Mr. John Redmond has misrepresented Lloyd George's proposals, and Irishmen were asked to discredit and disbelieve the explicit statement of the Irish leader. The precipitate rush to declare that Mr. Redmond was unworthy of credence is but an illustration of the whole spirit of reckless desperation with which the apostles of dissension are bent upon the work of National destruction. By a happy chance, the speech of the Prime Minister at Ladybank has come just at the appropriate moment to nail this deliberate lie; but it is lies like that the mind of an expanding Empire? It is not merely that Lloyd George's proposals open the way to a united Ireland; they make a united Ireland, under a native Parliament, an absolute necessity to the Orangemen of the North in quite as imperative a degree as to the Nationalists of the South. Can any sane Nationalist hesitate as to how he should act in this great crisis? We have been given a great opportunity. Let us not incur a terrible responsibility by lightly rejecting a proposal which brings the freedom and the amicable unity of all Ireland immediately into view. The enemies of Home Rule are right from their point of view in calling on Nationalists to reject the present offer. The putting of Home Rule into immediate operation in twenty-six counties would be the putting into operation of powerful and irresistible influences, tending steadily and with cumulative effect to draw all Ulster of its own accord to seek the protection and fostering care of a native Parliament. That is an ideal which appeals to the Orangemen as well as to the Nationalist. That is the goal towards which every patriotic Irishman should anxiously strive. Sir Edward Carson, on a notable occasion in the House of Commons, foreshadowed the prospect of a Home Rule Parliament winning the confidence of the Ulster Unionists, and thus bringing about

growing up between North and South, with an Irish Parliament giving to our Unionist fellow-countrymen an object lesson in the marvelous opportunities for national development and progress that such an assembly affords; or will it be to our advantage as Irish Nationalists to come before that conference with our people in sullen revolt, the country honeycombed with anti-constitutional societies, and poisoned by a campaign of disruption and dissension, with all the healing influences of nearly forty years of a most successful constitutional movement, smashed and discredited, with racial passions aroused, in their most appalling intensity, and all the forces that have fought for Irish freedom amongst the English democracy disillusioned, embittered and antagonized by the fatal consequences of a rash and suicidal rejection of the greatest chance that has ever been offered to our people to win not only the freedom of their native land, but the friendly co-operation of our Unionist fellow-countrymen in building up a self-governed, a prosperous and, above all, a united Irish nation? This is the issue the delegates to the forthcoming Ulster Conference will have to face. Let there be no misconception. There is no third alternative. The English people will give us anything that we can agree amongst ourselves to accept; but they will not shoot down Ulster Unionists at the behest of those who reject the olive branch now offered.

As I have pointed out, the extension of Home Rule to the six counties is not defeated, but merely delayed. The Nationalists in these counties will still have the full strength of the entire Nationalist representation of all Ireland to protect their interests, and there is the additional safeguard that, until their future is definitely settled, no contentious legislation affecting them can be passed through the Imperial Parliament. It is not pleasant for them to be asked to wait for a little while longer, but will their position be made pleasanter by having Home Rule denied to the rest of Ireland in the meantime, and increased strength thus given to the forces fighting against Irish freedom? The dog in the manger policy is not one, I fancy, that would appeal to any section of Ulster Nationalists.

What the Ulster Unionists have been asking to be allowed to remain under the Imperial Parliament. No one knows better than the Unionists of the Northeast of Ulster that such a claim is only part of the game of political tactics. They realize fully the appalling cost and the abnormal delays that any project involving any legislation at Westminster entails. How would it be under Lloyd George's scheme? Whilst twenty-six counties would be able immediately to deal with their local wants in an assembly where Irish needs are the supreme consideration, the other six counties would be feebly trying to make their voices heard amidst the welter of conflicting and complex interests of a world-wide Empire. Northeast Ulster would have to go to the Imperial Parliament for leave to carry out the simplest measure of social reform or industrial development. What chance would the representatives of Northeast Ulster have of getting their wants attended to in such a legislative assembly? They would simply be swamped. Whatever their failings or prejudices, the people of Northeast Ulster have never lacked a keen appreciation of business needs. Does anyone think they would not soon feel the pressure of an impossible position driving them into an Irish Parliament where their local wants would find prompt attention at a cost infinitesimally smaller than would be wasted in a futile effort in a Parliament now more than ever devoted to the needs of an expanding Empire? It is not merely that Lloyd George's proposals open the way to a united Ireland; they make a united Ireland, under a native Parliament, an absolute necessity to the Orangemen of the North in quite as imperative a degree as to the Nationalists of the South. Can any sane Nationalist hesitate as to how he should act in this great crisis? We have been given a great opportunity. Let us not incur a terrible responsibility by lightly rejecting a proposal which brings the freedom and the amicable unity of all Ireland immediately into view. The enemies of Home Rule are right from their point of view in calling on Nationalists to reject the present offer. The putting of Home Rule into immediate operation in twenty-six counties would be the putting into operation of powerful and irresistible influences, tending steadily and with cumulative effect to draw all Ulster of its own accord to seek the protection and fostering care of a native Parliament. That is an ideal which appeals to the Orangemen as well as to the Nationalist. That is the goal towards which every patriotic Irishman should anxiously strive. Sir Edward Carson, on a notable occasion in the House of Commons, foreshadowed the prospect of a Home Rule Parliament winning the confidence of the Ulster Unionists, and thus bringing about

what we all desire—an Ireland, one and undivided, under a native legislature. Here are his words: "I will say this, that if Home Rule is passed, much as I detest it, and loyally as I will accept the responsibility for opposing it, my earnest hope, and I would say my most earnest prayer, would be that the Government of Ireland for the South and West should prove such a success in the future, notwithstanding all our anticipations, that it might be best for the interests of Ulster itself to move towards that Government and come in with and form one unit in relation to Ireland. I would be glad to see such a state of affairs arising in Ireland that you would find such mutual confidence and good will between all classes in Ireland as would lead to a stronger Ireland as an integral unit in a federal system."

There is a tide in the affairs of nations as well as of individuals. If we fail to take it at the flood, then, indeed, the future of the nation's life may be "bound in shallows and in miseries." The forthcoming Ulster Conference should be a deliberative assembly whose decision should be the result not of preliminary mandates, but of unfettered discussion of all the facts.

No delegate should go to that conference determined to shut his ears to the voice of reason, and blind his eyes to obvious facts, or with his mind made up not to listen to argument. The delegates should not go asgramophones incapable of more than the reproduction of catch cries and shibboleths. Theirs is a weightier responsibility, a responsibility which may be betrayed but cannot be evaded. Ireland is being given a great chance. May God guide her sons to arrive at a wise decision which shall bring immediate benefit to our Fatherland, and open the way to a glorious and an early future in which all its children shall rejoice in their new-found freedom and fraternity. Let us not add another to what the Prime Minister has described as the "tragic series of missed and misused opportunities."

### PORTIUNCULA INDULGENCE IS EXTENDED BY PONTIFF TO COVER WHOLE YEAR

Rome, July 10th, 1916.—In order to honor the occasion of the celebration of the seventh centenary of the Portiuncula Indulgence divinely granted to the great St. Francis and confirmed by Pope Honorius III., His Holiness Pope Benedict XV. has granted a special concession in a pontifical brief addressed to the Very Rev. Father Cimenzo, General of the order of Friars Minor, appointing Cardinal Guistini, who is at present Protector of the order, Papal Legate to represent the Holy Father at the solemnities which are to be held at Assisi.

In this brief Pope Benedict extends the Portiuncula Indulgence throughout the whole year that will begin on August 1, 1916, and will end on August 2, 1917.

The great importance of this concession may be realized when the fact is borne in mind that at first this plenary indulgence could be gained only in the little chapel of the Portiuncula, situated near Assisi, Italy, between the afternoon of August 1 and sunset the next day, August 2.

In accordance with the respectfully worded request of the government of the Argentine Republic Pope Benedict has, in honor of the occasion of the celebration of the centenary of the independence of that nation, raised the present Intercurrence there to the status of a Nunciature.

### OUR LADY OF MOUNT CARMEL SCAPULAR

For priests as well as the faithful there is an item in the latest issue of the Acta Apostolicae Sedis of especial interest. It is an answer returned by the Sacred Congregation of the Holy Office to the following doubt submitted to it by the Capuchin Order:

"Since it is sufficient to bless the first scapular (e.g. that of Our Lady of Mount Carmel) which is used in the act of enrollment, without their afterwards being any need for a new blessing for scapulars for the same person of the same kind, is it likewise sufficient to bless the first medal and not to bless the subsequent medals which are worn when the first gets lost or destroyed by use; or must the medal be blessed as often as a new one is employed when the first gets lost or the worst for wear?"

"Answer—Their Eminences the General Inquisitors at the meeting held on Wednesday, May 10, 1916, replied:

"To the first part in the negative. To the second part in the affirmative."

And in audience given on Thursday May 11, Our Most Holy Lord Benedict XV., by Divine Providence Pope graciously approved of this solution of the doubt.

R. CARDINAL MERRY DEL VAL,  
Secretary.  
Donatus Archbishop of Ephesus,  
Assessor.

## CATHOLIC NOTES

The Hon. Judge Albert C. Baker, attorney, and chief justice of Arizona, 1893-7, has just been received into the Church in Phoenix, Arizona.

The Papal honor of Knighthood of St. Gregory has been conferred upon W. Bourke Cockran and Clarence H. Mackay of New York.

The Very Rev. Dr. Canice O'Gorman, Assistant-General of the Augustinian Order, St. Patrick's, Rome, has been appointed a Consultor of the Sacred Congregation of the Holy Office.

The Pope has promised a donation of \$500 per annum for four years to help the monks of Caldey that convert community in England to surmount the difficulties caused by their conversion to the Church.

The President has appointed the Rev. Edmund J. Griffin of the District of Columbia, a chaplain in the army, with the rank of first lieutenant, vice Chaplain Alexander P. Landry, 12th Cavalry, resigned.

Official announcement was made on July 7, of the appointment by Pope Benedict of Mgr. Locatelli as Papal Nuncio to Belgium. Unofficial reports last month forecast the transfer of Mgr. Locatelli from the post of Papal Intercurrence at Buenos Aires to that of Nuncio at Brussels.

By the demise of Count Agostino Antonelli, grand nephew of the great Secretary of State to Pius IX., Cardinal Antonelli, Rome has lost a prominent figure of the old school. Count Antonelli was seventy-one years of age. He was an energetic promoter and generous benefactor of a great many good works in Italy.

Manchester Catholics are incensed by the prohibition, for the first time, of their great Whitsuntide procession, in which some 35,000 persons ordinarily take part. The Protestant den objected to the obstruction caused by the procession some weeks ago, and the hour was put forward by the Catholic authorities in consequence. Then the city council prohibited all public processions from the 12th to the 19th.

At Portsmouth, N. H., recently, the bodies of thirty-one Spanish sailors who had died in the stockades after the battle of Santiago were transferred to the Spanish steamer Almirante Lobo, with imposing naval and military honors, in accordance with the undertaking given by President Wilson. Very cordial speeches were made by representatives of both nations, over the unique function.

The Rev. Jules Albert Baisnee, S.S., a well known professor of St. Mary's Seminary, Baltimore, having taught philosophy there for many years, is back at his post again after having lost an arm in the service of his country, France. He was wounded while engaged in his duties as chaplain. His superiors have obtained permission from the Holy Father for him to say Mass with his one arm, a rare privilege.

Amongst the valued treasures owned by the Sisters of Charity at the Mother-house of the Order at Mt. St. Joseph in the Ohio, are the Journals of Mother Seton, old volumes from the first days of American printing, a precious gold chalice of 1644, rare books and files of papers, and in its art gallery are, 'tis said, original paintings by Guido, Titian, Rembrandt, Van Dyck, Domenichino, Rubens, Leonardo da Vinci, Correggio, Carlo Dolci, Raphael, Carriacci, and others.

The largest garrison in the American army is located on the island of Oahu, Hawaii. There a little less than 6,000 sturdy soldier boys in khaki are encamped for the protection of the archipelago and the Pacific coast. About 4,000 soldiers are quartered in various other posts on the same island. The spiritual interests of the Catholic boys are attended to by two chaplains, Father Jeremiah A. Lenehan, of the diocese of Wichita, and Father Ignatius Fealy, of the archdiocese of Baltimore.

His Eminence, Cardinal Logue, Archbishop of Armagh, states that the number of chaplains available for the spiritual wants of British Catholic soldiers and sailors falls far short of what is necessary. Forty at least are urgently needed at present. The priests are willing and can be found, but the government seems indifferent and has made no provision for their service. In the meantime thousands of Catholic soldiers and sailors are dying without spiritual ministrations.

The havoc and perils experienced on the battle fronts in France has brought about conditions similar to those which faced the Christians of the earliest centuries of our era, when to escape persecution they worshipped underground in the catacombs. The constant shelling of the towns and villages has demolished the church, school-house, and many of the dwellings. But the parish priests have moved both church and school into the caves, and there the children have learned their lessons on week days and on Sunday have gathered with their elders in the caves for the church services, secure from both bullets and shells.