

The Catholic Record.

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

VOLUME XXXXI.

LONDON, CANADA, SATURDAY, MARCH 1, 1919

2107

The Catholic Record

LONDON, SATURDAY, MARCH 1, 1919

TO DIRECT AND STIMULATE

No candid and competent writer can forget that his chief function is not to castigate those of his readers who, by reason of their excessive preoccupation in business or domestic affairs, are unable to devote much time and attention to literature, but to stimulate a healthy taste and inspire a love of the best that is attainable in this kind. It is well to mingle choice examples of "the pursuit of knowledge under difficulties" with direct instruction; but regard should be had for the special incentives to study which most of the sons and daughters of genius have experienced. Either ample leisure and native talent combine to form the bookish character, creative or critical: in which case you get a Lorenzo de Medici in one age, a Lord Rosebery in another, with many grades of dilettantism to follow, or else struggling genius forces its way to recognition and leads the advance by works which guide the judgment or inflame the imagination of their fellows. These are portents of change in the spiritual region of human activity, milestones on the path the generations have to travel, benefactors in the measure of their teaching and elevating influence. There is a great calling, and we men and women of lower stature have much to gain by sunning ourselves in their vivifying beams. To attempt serious rivalry where no marked indication of special talent exists is but to invite disappointment and to divert energies from the natural and useful channels in which they have been ordained to flow. These should be well understood truisms, commonplace which surely do not need to be insisted upon again and again. Alas, it is the first principles of every branch of knowledge that are generally slurred over! How many artists fail to reach a high level of excellence because they scamp their drawing exercises! In science the foundation has to be laid in willing drudgery among the elementary substances and laws of matter and motion. So it is of more importance to beget a healthy appetite for good reading of the simpler sort among our growing youth than to inflame them with the notion that they are ready for studies which imply developed faculties of comparison. Dogberry, in the play, allows that reading and writing come by nature; it is certain that appreciation of literature in any worthy sense, however much it owes to original penetration, owes more to diligent and purposeful study of the masters, to wide reading and clear thinking sustained through years of happy toil in chosen fields.

It follows then, that advice as to reading may have little value when it is given by persons who belong to the various guilds and coteries to whom literature, in the professional sense, is the crowning expression of life. Just as artists of competing schools push their wares, and often seem to vaunt their merits as civilizing agents and refining accessories to worthy existence, so authors and critics are apt to exalt certain branches of literary accomplishment as superior to all others. It is of no use complaining of this—poetry and biography, history and criticism, all that is implied in the old phrase belles-lettres, appeal to those sections of society which have been prepared for such studies by social surroundings and educational advantages that foster the taste for large discourse and leisured intellectual recreation. What chance have the many boys and girls who leave school at thirteen to acquire even a superficial interest in our own great Catholic writers—not to mention the famous writers outside the fold? The pressing claims of the household and the necessity of learning some trade or occupation by which a livelihood can be got, throw into the background all ideas which bear upon personal culture. It is not to be wondered at that games and light social distractions offer themselves as alternatives to the monotonous drudgery which fills the greater part of the peoples' lives. Who that has moved among those classes has not

found reason to modify his earlier notions concerning their acquaintance with the best authors? A journalist going the rounds of the stores tartsly comments upon the casual tastes of the buyers—"In a bookshop I found a heated crowd round a table heaped with little leather classics. With coarse and careless fingers they knocked Emerson against Byron, and struck Burns on the face with a blow from Browning. 'Isn't the binding pretty? I must have this!' or 'I like this colour: it will match my parlor paper.' Pellets from Plato competed with wallings from Wilcox, and Wilcox won every time." But we must not be too hard. What are we most desirous of impressing on our readers—especially our younger friends—is this—Books are of all sorts, like companions, and their choice should be a matter of real solicitude. It is wise to follow the bent of our own minds in the main. We cannot radically change our preferences. If science attracts, then follow science, but do not be enslaved by its formulae. If fiction rests and diverts after exhausting toil, try to rise from the mere time killing level, by degrees getting to appreciate the work of the masters. Just as we progress by stages in general matters so should we grow mature in judgment. It may be that Dickens becomes the favorite; or again, the train of Scott is swollen by another disciple. Or the sensational school, which revels in wild adventures and the clever detection of crimes, serves to while away odd hours when the mental faculties can only work under strong stimulus. The great thing is to move on to higher things which promise deeper and more lasting delights. Once the imagination is fairly set free to play around the facts of life and history we are in the way of passing from the material world to the spiritual. Things and events begin to be seen in the revealing light of a controlling purpose. The ages and generations no longer present an unintelligible scene; chaos is being subdued to order, discord is being resolved into a complex harmony. Then literature is seen to be leading the choir that preludes the music of the future. Is there any art or cult, national or other, that can compare with the unifying influence of the chosen who keep the flag of the ideal flying from age to age?

EDUCATION

The teacher must content himself with a little honour and less money; but for those who sit patently at his feet, there is prospect of large reward. Some day, perhaps, we may pay our college professors as well as our public playground directors, and may even advance the grammar-school teacher to a salary commensurate with that of our moderately skilled street cleaners; but the dawn of that day has not yet streaked the skies with so much as a ray of promising light. But what the teacher may not now possess he can teach his pupils to obtain. Surely the great work has taught that lesson. In every department of army, navy and civilian effort, the cry was for the trained man, not necessarily the man with a fund of assorted information, but the man who knew how to use the best advantage, whatever modicum of brains had been bestowed upon him by an all-wise Creator. May our Catholic people take the lesson to heart, and at once!

It is impossible to indict a whole nation, as Burke reminds us, and unjust, perhaps, to charge our Catholic people with a diminished interest in Catholic education. So to ask if their interest, once so ardent, has not suffered some degree of cooling, is a fair question. Any Catholic now in his fifties, especially if he be a priest or a teacher, can look back to his youthful days and remember that many a fellow-student was at college simply because his family was glad to undergo a sacrifice little less than heroic to keep him there. A bishop who some years ago occupied a New England see was noted for his tender devotion to his mother quite as much as for his zeal and personal holiness. The devotion was fully deserved; for as a young widow his mother had worked in a cotton mill and by denying herself all but the bare necessities of life had secured for her boy the advantages of a college education. This example was not so singular forty or fifty years ago as it has since become. To send a boy to work at the earliest possible moment is an easy way of immediately increasing the family income, but it cuts down the lad's value as an economic factor

by at least fifty per cent. A boy, content at fifteen to toil for eight dollars a week, may count himself lucky if at forty his income is three times that princely sum. He is also cut off forever, or at least until his intellect is illumined in the Beatific Vision, from the enjoyment of those treasures of mind which are beyond all price; but the present consideration turns on the rewards in money, distinguished place, and opportunity for service afforded by a thorough education.

For the last ten years, priests, teachers and students of social conditions have viewed with a grave forbidding the waning interest of Catholics in Catholic high schools and colleges. During this time, it is true, many new Catholic institutions have been founded; on the other hand, it may be doubted if the increase has kept pace with the increased number of young Catholics who either interrupt their studies on the completion of the eighth grade, or continue them in non-Catholic schools. The loss, both to these young people and to the Church is serious. A man may save his soul without even suspecting that there is any difference whatever between a logarithmic function and a logocidic verse; but ignorance, which is by no means synonymous with humbleness or child-like simplicity, has never been considered a distinct advantage in the spiritual life. If religion is to keep an honoured place in the world, we must have an educated laity, but there is no chance of developing it if short-sighted Catholic parents prefer a "job" for Johnny to four years in a Catholic college.—America.

CARDINAL MERCIER

GERMAN PRESS HAS HIGH WORDS FOR CARDINAL

London, Jan. 10, 1919.—So far as is known at present, the first public pronouncement to do honor in Germany to the Primate of Belgium, was a Socialist Deputy to the Reichstag. So far at least as the Catholics are concerned there is certain evidence that Cardinal Mercier is not without admirers among the ranks of his fellow Catholics in Germany. In a recent issue of Germania (No. 574), the leading organ of the German Catholics, publishes a long article on the Belgian Cardinal, which it prefaces with the introduction "Germany's views with regard to reparation extend even to the domain of morals."

Without any hesitation the article acquiesces in the attitude of the Cardinal during the war, and the writer continues:

"Today we may openly acknowledge that everything that has been written in Germany concerning Cardinal Mercier was more or less false, or, at the very least, distorted, and that the merciless attacks which were made upon him, not merely by certain sections of the press, but also from official quarters were either due to national Pan-German jingoism or to combatant zeal for the fur."

"War psychology blinded us to the realization of this man, as to many other facts—this man was a Belgian, and so had a natural affection for his country and a perfect right to stand up for it, even after we had invaded it. As a patriot, Cardinal Mercier would naturally condemn the violation of Belgian neutrality, and decried the victory and rehabilitation of his native land. As Bishop he was more than ever bound to resent the wrong done, according to his views, in the invasion of Belgium with all its consequences, and he naturally felt compelled to give public expression to such views."

"He was also in the right in protesting against the violation of the rights and property of the Church, as, for example, in the proposed seizure of church bells, or when he judged it necessary to plead for the safety of his countrymen, as in the case of the deportation of Belgian workmen. Only because we were mad enough to imagine that under German rule Belgians must cease to think and act as Belgians, because we refused to recognize that in the long run patriotism can neither be strangled nor conquered by force—because of these things we saw in every manifestation of sympathy for Belgium, or of love of country, an act of hostility against Germany, and in Cardinal Mercier one of the bitterest of Germany's foes. We delighted in reproaching him with misusing his high ecclesiastical position to injure Germany. Only the deliberate and willful misconception and neglect of moral worth and the impossibility of appreciating other people's attitudes—qualities which have everywhere been mitigated in no small degree against us—can explain such a judgment of the Cardinal. Other factors in the matter were the disgust of certain circles for everything Catholic, even in their own land, and the foolish depreciation of Belgian intellectualism aggravated by the over-estimation of our own worth."

"That Cardinal Mercier was far from entertaining any un-Christian hatred and desire for revenge is proved by his actions since the re- turn of the tide. He is said to have pleaded very insistently with King Albert and President Wilson to ac-

cept the German petition for an armistice, and when the German troops were leaving Belgium to have successfully exhorted the people by sermons and placards on the churches to refrain from all excesses. Then when finally his country was fully delivered he is reported to have devoted his energies to the care of those Germans who remained behind in Belgium. His sermon at St. Gaudule in Brussels on the occasion of the solemn Te Deum attended by the king and the chief civil and military authorities is stated to have been an exhortation to Christian forgiveness and reconciliation."

The writer then quotes the letter of Cardinal von Erzbischof to Cardinal Mercier, in which the Archbishop of Cologne urgently and confidently implores the Belgian Primate to use his great influence for the amelioration of the terms of the armistice, as Germany was threatened with famine.

WHAT BOLSHEVISM MEANS

(From The National Civic Education Review)

Mr. W. F. Dixon, director of the Russian Singer Company, who lived in Russia for twenty-three years, leaving it in November, 1917, says:

"The Bolsheviki have killed a large number of the technical staffs in industrial centres. These included a great many of the more intelligent, experienced technical engineers, foremen and administrators. Others of the technical staffs have fled. However plausibly the decrees of Lenin and Trotsky may read, the Central Soviet has no authority outside of Petrograd and Moscow. Lenin is credited with having some months ago, declared in favor of employing technical staffs and paying them higher wages than manual workers. Such a decree means nothing. It is only a paper decree. What is actually happening may be judged from a recent report from Petrograd, that at the Poutiloff Works—a loco motive, car and artillery plant—100 members of the technical staffs were killed in one batch."

"The so-called Bolsheviki rule is really a mutiny of slaves and criminals. In the very act of slaughtering what they call the bourgeoisie, they themselves are becoming a new bourgeoisie. Many of them have enriched themselves. There was a report that a notorious Commissioner of the Interior, Mosses Uritsky, who on August 30, 1918, was assassinated by a Socialist, had salted away 4,000,000 rubles. Paper money is so common that every laborer has plenty."

"The chaos of conditions in Bolsheviki Russia is such that we haven't been able to get any advices from our Russian representatives since February, 1918. What has become of the Russian Singer Company's plant since then we don't know."

REQUEST JUSTICE FOR HOLY SEE

APOSTOLIC LEAGUE OF FRANCE APPEALS FOR RESTORATION OF PAPAL STATES

An important letter from the Apostolic League of France for the return of the Papal States has been addressed to the heads of the various governments, including King George of England, the King of Spain, King Albert of Belgium, the Queen of Holland, President Poincaré, President Wilson, M. Ador, the Swiss President, also to the principal Cabinet Ministers, including Premier Clemenceau, Marshal Foch, Minister Meda of Italy, and Lloyd George. The letter runs as follows:

"Among the considerations which, in the present conflict, have been most emphasized, is the appeal to the propiety of giving to each people an administration and a government responding to its aspirations. Poland, dead for centuries, is about to live again; and other little nations are to enjoy their independence. The desire to realize all things in strict justice in conformity with previous conditions, seems to guide the wishes of the belligerents. Thus there exists a situation altogether unique, upon which we ask you to fix your benevolent attention."

"In 1870 the secular domain of the Sovereign Pontiff of the Universal Church was violently wrested from him—a domain which was providentially given to him to assure the full independence of his apostolic ministry. We do not wish to enter into considerations, which regard only the head of the Church, but we beg you to remember that millions of Catholics, spread through the entire world, claim that the independence and liberty of their common father should be assured by all the nations, in which Catholics are to be found. The peace conference will be a unique occasion for proposing this act of justice. If Poland, Bohemia, etc., are to be reconstituted because the aspirations of these people claim the re-constitution of their countries, why should they not listen to the demand of the Catholics of the universe, asking from each country and

government the necessary conditions for the liberty of the Sovereign Pontiff?

"The Pope, whose sons are spread everywhere, should be admitted, in spite of all pacts, to the debates on great questions of moral order and the peace of the world. According to the Holy Spirit: 'Nisi Dominus adjuverit qui edificavit eam, frustra vigilat qui custodit eam.' It is to be feared, if the Prince of Peace, Jesus Christ, and His Vicar are not to be found at the base of the grave negotiations which are about to take place, all the human calculations will only end in bitter deception."

Can not the governments take account of the thoughts and aspirations of millions of Catholics in the treaties they are about to conclude? We address our appeals to princes, kings and governments; to all who enjoy authority in this world, in fact. Render to Christ and the Church their place in society, and you will have the true peace, the only peace which can satisfy humanity."

CHAUVINISM

The war is over; hardly, it appears to be only beginning. True, in answer to a new appeal, it has taken a new turn; but it is the more, not the less, portentous for that. For the new cry is the most popular ever uttered: the right of the workmen not to bread, but to transfiguration from economic and intellectual serfdom into the full liberty of complete manhood. This is the significance of the armies marching westward, and what will stop them? Barricades and prison bars never snuffed out an idea, much less stifled an ideal. And ideals are in the pit now.

Men are marching westward and calling westward, because the star of their hope has risen there and rests now over Paris, beckoning them to come quickly, before its fire burns too low for human vision. And Paris? If it is wise, it will hearken to the trend of those weary feet, the cry of those broken hearts—the peasant and peasant hearts, but noble for a that."

In honest language it is stupid and criminal—in diplomatic parlance it is criminal, worse, it is stupid—to pretend that the millions of armed men who are moving here and there in Europe, like hungry locusts, are swayed by ignoble passion. Their passion is high; the manner in which they are giving expression to it, is vile; but yet, God pity them, perhaps it is the only expression they know. Their demands are not unreasonable; at boundaries may seem petty; it is so, it is but the extenuation of a primal God given desire that they and their fellows be free from cruel masters.

If Junkerdom, English and American but especially English, really wishes peace it can have it. But it will acquire it in one way only, by granting the common people their rights. This denied, there can be no peace, but only a calm preceding a more frightful storm."

No people can be safely excluded from their rights, not even the Irish. And France, too, perhaps especially, should take notice of this. The Irish fought bravely in this war, and not for England either, but for France, for Belgium, for themselves, for freedom. Captain Esmond, M. P., has said in the House of Commons:

"I have seen, myself, buried in one grave, 400 Nationalist soldiers killed in one fight. . . . And that mournful spectacle has been repeated not after one fight, but after fifty during the war. In the most desperate days of the war—at Mons and at the Marne—Irishmen were present at the thickest of the fighting, and battalion after battalion gave itself up to the slaughter, singing 'The Bold Fenian Men,' 'A Nation Once Again,' and other songs of the kind that the police nowadays suppress with baton charges in Ireland."

More than that, at Gallipoli the Dublin and Munster were the first to attempt a landing. In six or eight hours some sixteen or eighteen hundreds of them were dead, the rest were led by two lieutenants, the only officers alive; and not for Britain did this happen; but for France, for Belgium, for freedom. France exclaimed "magnificent" at that time, and when the armistice was signed, France gave battered Ireland the tribute of tears and consoled the poor, harried, little nation by declaring that the sacred soil of France furnished a fitting grave for liberty-loving Irishmen. And so it does; but not all Irishmen are dead. Many, very many are alive in Ireland, in England, in Scotland, in Australia, in Canada, in Argentina, in the United States, all over the world, and to a man they are watching France to see if she will be grateful to Ireland, or chauvinistic only.

The result would not matter so much, if the structure of western civilization were not tottering to a heavy fall. And the fall will come sooner or later, if justice be not done small nations. Then the yellow man of the East will pick the bones of the white man of the West.—America.

PAPAL ENVOY TO POLAND

MGR. RATTI WELCOMED EVEN BY RABBI AND MAJORITY OF SYNAGOGUE

The Papal envoy to the new Republic of Poland, Right Rev. Mgr. Ratti, was welcomed by the Rabbi of St. Damar, accompanied by the majority of the synagogue.

This news was brought to Baltimore in a letter from Rome, telling of the reports drawn up by Mgr. Ratti, on his mission of reconstruction of the dioceses of Poland and investigation into the needs of the Polish people.

Speaking of the reception accorded the envoy of the Pope, the Roman correspondent remarks:

"At the ancient city of St. Damar the Bishop of the diocese with 8,000 persons of all rank met the Papal Envoy some miles from the city walls. The Bishop embraced the illustrious visitor, saluting him in the Latin tongue. It is pleasing to be able to note here (now that some individuals vainly try to send forth rumors charging the Poles with persecuting the Hebrew element of Poland), that the Rabbi of St. Damar, accompanied by the majority of the synagogue, came forth to welcome the Pope's Envoy and to recall in the course of his address the privileges which the Roman Pontiffs conceded to the Hebrews in Poland.—Catholic Transcript.

DEATH OF PRESIDENT PAES REGARDED AS BLOW TO TOLERANCE

(Special Service)

London.—It is feared, says the London Catholic Times, that owing to the death of President Sidonio Paes of Portugal the Church has reason to apprehend a return of the persecution which followed the revolution of 1910. The men who came to the front at that time in Portugal—chiefly Freemasons—had no conception of the rights of people. Bitter enemies of Christianity, and even of belief in God they sought to stifle the claims of conscience and devised for the purpose of oppressive and intolerable system of ecclesiastical regulations.

Cardinal Tonti, who was then Nuncio at Lisbon, found it necessary to leave for Rome. Bishops were banished. Priests were so restricted in the discharge of their duties as to be rendered almost powerless. They were forbidden to criticize the government, but encouraged to disobey the bishops, and the laity were spurred on to disloyalty toward the clergy. It is, the Catholic Times continues, from recollection of this kind that Sidonio Paes relieved Portugal.

CRUCIFIX ENTHRONED

IN COURT OF GRAND JURY—PRELATE FOR GOVERNOR

The Municipal Council of Caravelos (Bahia State) Brazil has promulgated a law which obliges all business houses, under penalty of a fine or three days in prison, to close on Sundays. On working days they may remain open from 9 a. m. to 5 p. m.

The image of our crucified Saviour was solemnly placed in the court of the grand jury in Curitiba. This city has thus followed the noble example of San Paulo, which on a memorable occasion, in midst of a concourse of 30,000 persons, enthroned the crucifix to preside in all courts of justice.

The newspapers of Brazil have launched the candidature of Archbishop don Manuel de Silva Gomes, of Fortaleza, as president or governor of the State of the same name, and as in the case of the Bishop-governor of Mato Grosso, the whole constituency favors the election of the most worthy prelate.—Catholic Transcript.

CHURCH IN MEXICO AT PEACE CONFERENCE

The French Episcopacy, which has already brought its influence to bear in endeavoring to bring the position of the Holy See before the peace conference, may now petition the French Government to introduce at the peace table the question of religious freedom for Mexico.

In a recent letter to the Archbishop of Guadalajara, Mexico, Cardinal Amette of Paris expressed the following sentiments:

"We wish most ardently that our voices might be heard and listened to so effectively that justice might be dealt to you, and that, in Mexico as well as in all civilized nations, the great and sacred principles of liberty and of freedom of conscience may reign supreme and be respected by and assured to all peoples."

"The speedy attainment of these coveted ends all over the world will be the object of the coming peace conference."

The Rector of the "Paris Institute Catholique," Mgr. Bréchet, entertains the sanguine hope that among the momentous questions that will come up for discussion at the peace conference the Mexican situation may have a place.—Buffalo Echo.

CATHOLIC NOTES

In Chile there is now an aerial postal service. In many instances the republics of South America are in advance of countries of North America.

Practically all the members of the American hierarchy will assemble in Washington on Thursday, February 20th, to greet Archbishop Cerratti, the Holy Father's special representative to convey the congratulations of His Holiness to Cardinal Gibbons in honor of the episcopal golden jubilee of His Eminence.

According to a list recently compiled, 68 Catholic alumni priests of St. Charles' College, Catonsville, Md., volunteered their services to the United States Government and administered to the spiritual needs of the soldiers and sailors in camps at home and abroad, on ocean transports and battleships and on the firing line in France.

Washington, Feb. 7.—Rev. Bernard A. McKenna, S. T. L., secretary to the Right Rev. Bishop Shanahan, rector of the Catholic University, has conferred upon him by the Holy See the title of Doctor of Theology. The recipient of this great honor also enjoys a most unusual distinction, as the document which was brought to this country by His Excellency, Most Rev. Archbishop Cerratti. For the last four years Father McKenna has devoted his zeal and energy to the great work of the national shrine of the Immaculate Conception.

The official report of Rev. Dr. Flood, superintendent of parochial schools in Philadelphia, notes the interesting fact that nine new parish schools were opened last year and three schools erected in places where the old buildings had proved inadequate. This speaks very well for religious life and confirms the generally known fact that this important archdiocese appreciates Catholic education. There are nearly 100,000 children now enrolled, an increase of close to 5,000, notwithstanding war conditions.

Paris, Jan. 18.—The proposed votive Basilica to the Sacred Heart, lately erected at Jerusalem, an idea emanating from some pious souls, has now taken shape. It has been blessed by the Sovereign Pontiff, to whom the suggestion was submitted, and an organization has been formed to regulate the matter, and make the necessary propaganda. The Archbishop of Toulouse has charged himself with all the necessary details; he has drafted statutes, which fix the center of the work at Toulouse at the Monastery of the Visitation, which is now the headquarters for this great project.

Holy Mass has once again been celebrated in the ruined sanctuary of St. Robert's Cove, Knaresborough, Leeds, the first since its destruction under Henry VIII., or its further desecration by Eugene Aram's crime. On a beautiful morning an altar was set up over the old foundations, beneath a leafy baldachin of overhanging boughs, and a choir of birds sang morn'g lads, whilst kneeling pilgrims crowded on the rock floor round the empty tomb where St. Robert's remains were laid in 1218. Including Boy Scouts from Bradford, some seventy or eighty were present, most of whom received Holy Communion. Father Tindal gave a brief address and offered Mass for the welfare of John Martin, whose pious zeal has secured this ancient shrine for Catholic devotion.

The world famous Cathedral at Milan, Italy, is second only to St. Peter's for size. Delicate as lace are the instinctive words of description that spring to the lips of the traveler looking for the first time upon the forest of spires, pinnacles, and turrets that are well nigh countless. In striking contrast to the interior of the exterior—every foot of available space being occupied by a statue or ornament in the solemn grandeur of the vaulted interior with the soft, rich light mellowing through colored glass in an effect that is worth traveling far to see. Patient indeed have been the Italian church makers and decorators throughout the ages—the present cathedral is the third to have occupied this site. The first was destroyed by that famous king of the Huns, Attila, known to history as "The Scourge of God."

The monumental church in honor of Mary Immaculate which is to cost at least \$1,000,000 and which is to be built by the Catholic University of America, will be dedicated as a thank offering for the glorious victories of our soldiers and sailors, and will also commemorate the golden jubilee of Cardinal Gibbons' episcopate. The Cardinal has appealed to the Catholics of the country, and especially to the women, to complete the fund for the erection of the shrine. The project was prepared several years ago, and received the blessing of Pope Pius X., who urged all Catholics to contribute generously toward the happy completion of this church. The exact location on the campus of the Catholic University has not been determined upon, but the shrine will be of marble and will accommodate at least 8,000 persons. There will also be, adjoining it, a convent and rector's house.