

# 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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## STRETCHING OUT

The ups and downs of men and nations have been a fertile theme with moralists ever since the dawn of civilized society. Unlike the other sentient creatures who share our mortal fortunes within strictly prescribed limits, we men and women have intentions of greatness; discontent is the badge of our tribe. The attempt to check this prime characteristic, to dam up the stream of human effort within artificial barriers, to restrict desire to purely necessary ends and means has always proved a failure. Asceticism never appealed to more than a fraction of mankind, and sumptuary laws always had a brief vogue. The preacher cries, "All is vanity!" to deaf ears when his alternative is mere self-denial. The poet who sang "Man wants but little here below," must have had his tongue in his cheek. As a matter of fact there is no end to our wants; they reach out in all directions and know no boundaries of time, space, or accessibility. Mephistopheles only gave a cynical touch to fact when he mocked Faust's unrestrained hunger for knowledge and enjoyment. In front of the Throne he had dared to state the truth concerning his victim:

"Child though he be of human birth,  
His food and drink are not of earth,  
His fancies hurry him afar;  
Of Heaven he asks its highest star."

As for the world he demands the best of everything, and that without limit. He scorers the finite which hems him in, using, and too often abusing it, to attain his ideal ends.

## OUR NEEDS

In vain have priests and philosophers tried to wean society from its favorite pursuits unless a newer and higher appetite could be generated. Low tastes can only be driven out by purer ones; perverted affections only die out when nobler ones rise from their ashes. These are the commonplaces of right thinking in matters of dutiful behavior; we only repeat them because they are apt to be forgotten when specific faults and their consequences are discussed in piecemeal fashion, as they commonly are.

Now as to the superficial definitions of wealth and prosperity—we need not waste time proving their hollow-ness. Teuton megalomania is only covetousness on a vast scale. It is a flagrant brushing aside of the sage's dictum that "to have what we want is riches, but to be able to do without it is power." Political economists have been posting up the public ledger and trying to guide people into sound notions of gain and expenditure and never was there a more pressing need for clear views on economy of resources than now. We are at the parting of the ways in social matters as we have never been before. Convulsions have accompanied, and will follow, the waste of resources entailed by the War. Who can compute the loss to mankind at large? It is only whispered among experts to-day; it will be shouted on the housetops before long.

## RETRENCHMENT

Retrenchment spells ruin to thousands because they look with horror upon the common life. Their treasure is of the earth, earthly; and their hearts cleave to the things that money can buy. One important point emerges, and this should soften the hurt to personal vanity under such social defeat as may now be experienced. We are "members one of another," in loss and misfortune. "Pay, pay, pay!" Such is the all-round demand of the time. Institutions have to come down as well as families; churches, societies of various kinds, educational centres—all must find a level that will admit of effective actions. War is an octopus that draws all alike into its tentacles. Hearts and souls must bleed that principalities and powers may have their day, yet the end is decreed. Reurgand is written on the Grave of Liberty. Not hate, but love, is immortal, for it made and rules the world. Many things are doomed to fall ignominiously in the

crash that impends; but Love will outlast the ruin of finite structures, for it comes from and returns to its birth place in eternity.

## NEW INDUSTRIES

It is evident that many of the special industries which have been extemporized to meet the requirements of the military and naval services will be largely relinquished when Europe settles down again to its normal occupations. The terrible exhaustion of commercial and industrial resources will not, as some haughty theorists seem to think, allow the newly-created machinery to be at once adapted to the exorbitant necessities of trade and social life. Peace has her victories, as Milton said, but these are less rapid than our desires and hopes anticipate. The new heaven and new earth we are promised do not come down in all men's sight, any more than the manna and quails of the old Hebrew story are likely to come to the rescue of the starving millions in the devastated regions over which the blast of invasion has passed.

Even in our own favored land, which has escaped the ravages of ruthless hordes, the losses endured and the privations felt are inestimable by any of the prevailing standards. A minority have profited by the general misfortune, but most of us are finding out how costly modern conflict is—how ruinous it must inevitably be to innumerable people whose joint labors have hitherto sufficed to ensure a modest competency under the same roof.

## TOO BAD

When there is so much need of conservation of energy and of concord, it is discouraging to hear a few small-souled Canadians beating the air with venomous words. They seem to live in graveyards tenanted by ghosts of the bigoted past.

Apparently they do not desire that England should be famous in the world for her love of justice and strict good faith. They forget that material force is, of all the powers that move the world, the weakest in the long run, and that the solid foundations of enduring prosperity can be laid in justice alone.

They oppose Home Rule because it is not in accord with their prejudices, with their unreasoning and ignorant hatred of all things Catholic. And such people give occasion to smile when we talk about the rights of small nations.

## THE THIEF OF TIME

To the careful observer, one who finds books in the running brooks and sermons in stones, the perusal of a modern trade paper will be equivalent to a brief course in psychology and the doctrine of universal preparedness. Take, for instance, the following quotation from what the editors call a "house journal," issued by a St. Louis manufacturer.

"I'm going to start something—tomorrow. I've made up my mind to turn over a new leaf and get busy—Tomorrow."

"I am going to learn all about this business, and then I'll make things hum—tomorrow."

"I know I ought to have a better window display, and I'm going to work to begin to learn—tomorrow."

"I admit I've gotten into a rut; but you just watch me begin to get ready, to start, to commence, to prepare, to undertake, to study, to learn, and to get a real move on—Tomorrow."

Great Scott, no, not today.

Here is a whole world of wisdom. Tomorrow and tomorrow and tomorrow creeps in a petty pace from day to day; we have Shakespeare's word for it. But the man who has acquired the habit of deferring burdensome duties creeps in a pace that is still more petty, and he will be found far from the goal, when the last syllable of recorded time has been spoken. It is said that a city on the plains became a metropolis by inculcating upon its citizens the maxim, "Do it now." The man who has attained success by "banking" on the morrow while neglecting the present, is as rare as a perfect vacuum. Tomorrow is a child most like its parent, today. Certainly there was never a saint who was a procrastinator. "Not today," said St. Augustine, "tomorrow." But he was not a saint when he said that. He became a saint by transforming the terms of his earlier resolve, and seizing today—for God.—America.

## ARCHBISHOP CALLS WEST TO ARMS

ARCHBISHOP IRELAND THRILLS GREAT MEETING OF 60,000 AT FAREWELL TO RECRUITS

Special to The New York Times

St. Paul, May 18.—Fifty thousand people in Rice Park last night heard Archbishop Ireland deliver the greatest patriotic speech of his long career. The occasion was a mass meeting to bid farewell to 200 recruits for the navy and Marine Corps, about to start for the Mare Island training station at San Francisco. The Archbishop, who recently had conferences with the Right Hon. Arthur J. Balfour and M. Viviani, heads of the British and French missions, spoke with deep emotion, and his speech made a great impression. He said:

"Young soldiers and sailors: All St. Paul greets you, honors you, and pledges to you its reverence and its devotion. Go where your duty calls you. All the people of St. Paul, all the people of the State of Minnesota, will bear you in kindest remembrance, will pray for your health and your victory, and will promise you at all times to do what they possibly can do for you that you may be true soldiers of America."

"We congratulate you. It is a privilege, that which is now given you, to be the soldiers of America, to suffer to defend its flag, to carry it far and wide without stain or reproach to it, to make sacrifice for it. Next to God is country, and next to loyalty to God is loyalty to country. The man should not live who does not love and cherish his country, and our country is that great assembly of men running from the Atlantic to the Pacific who call themselves Americans."

"To speak of America is to speak of the greatest nation on earth; to defend America is to defend not only the nation that protects you, that nurtures you, but the nation that stands in the universe for the highest ideals, the noblest principles governing mankind. When we speak of our country we have in mind not only our homes, the homes of our fathers, but we have in mind the grand and noble things for which America stands—liberty and order, and order in liberty. America rises before the nations of the earth as that great country which above all others gives democracy to mankind, which makes every man feel that it is pleasant to walk upon the earth and which showers blessings untold upon all its people. Great and good our country, and sacred is the duty to defend it, to make sacrifice for it."

SACRIFICE A PRIVILEGE

"You are the privileged ones, because you are permitted to make the highest sacrifice; to offer, if necessary, your very lives on the altar of your country. After those who are not permitted to bear the flag across the battlefield comes the home duty; to make all possible sacrifice that the army and navy may be well sustained, may keep up their numbers, and may have all the health that devotion and loyalty could possibly give. Our wealth, our labor, our time, must during the War, be entirely given over to America. No one is worthy of the name of American who is not ready for sacrifice."

"America did not provoke War; America sought peace, but her honor was attacked, her dignity was assailed, her power was defied. What could she do but raise the flag and say: 'Whoever refuses proper respect to this flag, whether it be an individual or a nation, we shall punish the offender.' We sought peace on the very ideals and principles on which America is founded. Now we are at War, and we should bear in mind that this War may demand all our resources and all our strength. The enemy confronting us is strong, resourceful, and desperate, and in order to be sure of victory we must spare no effort, desist from no sacrifice."

"A few days ago I met in Washington representatives of two of our allied nations—England and France. They told me, as they told others, of the bravery of their navy and army, of the sacrifices they have made for the last three years. They need our moral support; they need our physical support; they need our money, our methods, and our men. They ask that men be sent across the stormy Atlantic, and side by side with the banner of St. George and the tricolor of France fight that righteousness may prevail among nations, that truth and justice be upheld; and I say to you American people of St. Paul and Minnesota that now we are at war we must give to our country our best support. How could we possibly think of life, each and every one of us, if the Star-Spangled Banner were to be brought back to America stained in defeat? Life would not be worth living."

LET ROOSEVELT GO

"Therefore let us be up and doing. Let us call for men to come forward and arm for America's triumph. I am convinced that we should make no delay in rushing help across the Atlantic. If the power were with me, I would this evening, in the

name of my country, let Theodore Roosevelt hurry on his 200,000 volunteers—men who would die, if necessary, rather than endure defeat. And I would hurry on conscription, because I know that millions are awaiting only for the immediate personal call of the country. It is the duty and a privilege on the part of every American to fight for his country, when his country is in peril. It is the most democratic act in the great democracy which he serves, and I am sure, because I know the American people, that the day conscription shall begin no slackers will be found; none will attempt to shirk their duty. You must be ready for every sacrifice, and have no thought above that of our country in your minds until at last peace is restored."

"And now, young soldiers and sailors, you are the first offering of the Northwest; go forth and do honor to America. Take in your hands and in your hearts the flag and let it be borne before you wherever you go. In your trials and distress look to the flag and remember what you are fighting for, and be sure, young soldiers and sailors, that when the War is over and you return to Minnesota, you bring to us the Star-Spangled Banner, free from stain, and make us all prouder even than we are to think that we may call ourselves Americans."

## THE OUTSIDERS

By the Right Rev. Monsignor F. Bickerstaffe Drew, K. H. S., etc., Protonotary Apostolic Senior R. C. Chaplain to H. B. M. Forces in the United Kingdom

Though Lord Kitchener anticipated from the beginning that the War would certainly last three years, even in his own country this view did not commend itself to the wisest. The wish not to believe it was father to the thought of many, that either he was but a gloomy prophet, or that perhaps he so prophesied to stimulate the rush of recruits. And among people not engaged in the struggle there was probably a strong expectation of the unexpected event—to bring the War to some abrupt and early conclusion.

That, very possibly, was one reason among many why neutrals felt indisposed to any hasty adhesion to either set of belligerents. They thought "Wait and See" a safe motto; believing that there might quite soon be some great decisive sea, but that it was impossible to divine what that something might be. In the case of the greatest of all the neutral nations there was a sincere, and natural, desire not to be dragged into war; a very plausible argument that European politics has never been the business of the United States. But the position of affairs to-day is wholly different. The cause of the Grand Alliance has slowly but steadily come to be understood; and the difference between the manner of waging war and that of the Central Powers has become more and more apparent. With this result—that it is now understood that there is a common enemy, and that that common enemy is certainly not Great Britain and her Allies."

Nothing could illustrate this ripening of what was once neutral opinion better than the adherence of the two vast Republics of the east and of the west. That the United States of America and the Republic of China should, in the manner of waging war, have ranged themselves on the side of the Allied Powers is irrefragable proof that their cause is not a European but a World Cause. No one can suppose that either of these Republics wanted to hurl themselves into the maelstrom of a distant European war. It has been long and abundantly proved that the United States Government earnestly desired to keep out of it. Its entrance into the struggle is the clearest possible proof that Germany can only be regarded as a Common Enemy of the democratic and civilized world, that neutrality is an obsolete word save for those upon whom it is forced by stern, physical necessity; that a point has been reached in which civilized governments must declare themselves as opposed to Germany—or accept the world's judgment that they are her willing or timid accomplices. Germany has pronounced certain *acta*; the United States perceived in them an ultimatum, and rejected it; to have abstained from such rejection would, she was instantly aware, amount not to Neutrality but to Complicity.

From the beginning our side has, with unwavering voice, not blustered or whined, but maintained, with quiet persistence, that we are in arms for World's Freedom. The deliberate, considered, accession of the United States to our side is the triumphant proof of the reality and justice of our claim; that the newborn mammoth Republic of Russia, instead of falling away from our Alliance, has cemented herself to it with passionate eagerness and sincerity, is another proof; the attitude of the Chinese Republic is another. The common sense of mankind has accepted with slow but now mature conviction the essential truth of our contention. Perhaps from the tor-

tured bowels of Germany herself the final proof of it will appear, when a drugged and fettered people will wake, break its shackles, and cry: "Our foes are of our own household. Our own tyrants have been the enemy."

There are other Republics across the Atlantic besides the United States of North America; younger but great sisters of hers. One cannot believe that they will be content to accept the role of outsiders in this titanic struggle for World Freedom. Hearing from the four corners of the earth the clarion call they must hear also an inner voice of the heart crying "noblesse oblige." That which is the cause of the Great Republics of the Occident and of the Orient, of the oldest Republic in Europe, and of the latest born, they know well must be their cause also. Else are they mere outsiders to the World-Cause of Freedom; outsiders to-day and to-morrow alike. But will they be content when that tomorrow dawns upon a new world, to be asked "Where were you? We never saw you at our side. All other Republics lifted their banners of Freedom beside ours—but yours were contented to lie furled beyond the western horizon. What greeting do you expect of us to-day? Your voices never echoed our War Cry. Can you expect us to hear them at our council board to-day? The great waters had you from us in the moment when every brother voice strengthened our arm, and heartened our supreme endeavour, we cannot see you now. You are hidden still beyond that horizon whose distance was made the excuse of your absence. You would not enter our pale, its frontier must be a barrier against your sitting down among us now to gather up our precious gains of Peace."

## MARSHAL JOFFRE AND CARDINAL GIBBONS

JOFFRE SALUTES CARDINAL GIBBONS (Special to The New York Times)

Baltimore, May 14.—Ground was broken today for a statue of Lafayette by Marshal Joffre, M. Viviani, and the Marquis de Chambrun during an hour's stop of the French Commission here.

Other events of their visit were the exchange of salutations with Cardinal Gibbons and Marshal Joffre's meeting with General Felix Agnus, the publisher of The Baltimore American. A native of France, the General served in the French Army, and also through the American civil war as an officer of the Duryea Zouaves.

As the procession passed the residence of Cardinal Gibbons priests were seen standing on the steps, and at an open window above stood a venerable figure in scarlet robes, Joffre was quick to recognize who was doing him honor here. He was not content to put his hand to his cap to salute the Cardinal. He rose and stood erect with his hand at his cap. Other members of the commission followed his recognition of the Cardinal's greeting.

## A NEW FEATURE IN COLLEGE WORK

The idea of developing stereopticon lecture clubs in our Catholic colleges previously discussed in our educational columns, is gradually gaining favor and has everywhere met with signal success. The lectures are given in Catholic schools, institutions, parish halls and before Catholic organizations. No pains are spared in carefully preparing the speakers and in gathering from all available sources, in Europe and America, the best and most attractive illustrations of the subjects chosen for treatment. The latest college organization of this nature which has come to our notice is the "Little Flower" Lecture Club of St. Louis University. The members, who are fully alive to the vitating influence of the "movies" and have therefore set themselves the task of counteracting the evil in a practical way. They are persuaded that there is more genuine beauty and romance in Catholic deed and thought; that there is more that appeals to the human mind and heart in the life, for instance, of a Xavier, a Marquette, a Bernadette, or the "Little Flower," than in anything that can be conceived by the brain of an Ince or a Griffith. Nothing could be more true. Catholics have but to utilize the magnificent material furnished them in the lives of the heroic men and women of their own faith; but the treatment must be worthy of these lofty themes and no haphazard efforts should be tolerated. Neither time nor labor is to be spared in the historical study, the perfect wording of the lecture, and the richest choice of illustrations before the speakers are permitted to make their appeal to the public. Success is then assured beforehand.—America.

There are three modes of bearing the ills of life; by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effective.

## THE ROLL OF HONOR

Rome.—A few days ago in St. Peter's the imposing ceremony of the beatification of the Venerable Giuseppe Cottolengo took place, thus adding another name to the long roll of the children of the Church conspicuous for their holiness, their love of God and their neighbor. At a time when works of beneficence and charity are engaging so much attention, this solemn act of the Holy Father is singularly appropriate.

Blessed Giuseppe Cottolengo founded at Turin, in 1828, the "Little House of Divine Providence" for the relief, shelter and care of the indigent poor. The institution established by this heroic priest was appropriately named; for, devoid of temporal means and resources, its founder trusted in Providence alone to foster and further his work. Providence so visibly helped him that Pius IX. called the "Little House of Providence" the "House of Miracles." It has given a home, shelter, love and affection to thousands, and, while attending to their temporal needs, has also watched even with more solicitude and care over their spiritual wants. The Little House of Providence is a work in which the inhabitants of Turin are especially interested, but owing to its wonderful growth and success, it has come to be something like a national institution of which all Italians are proud. The history of the apostle of Turin is an eloquent proof that in the cause of charity the Catholic Church is ever bringing forth the remedies needed.

If in the person of the Blessed Cottolengo, the Church put the seal of her approval on the virtues of the active life, on the other hand she calls to the attention of the world the virtues of the hidden life in the person of the Discalced Carmelite nun, Sister Anne of St. Bartholomew, whose beatification is announced for the solemn function in St. Peter's on May 6.

After a very short interval these acts of the Holy Father were followed by another, in virtue of which, in presence of Cardinal Vico, pro-Prefect of the Sacred Congregation of Rites, of the Rev. Angelo Mariani, Promoter of the Faith, and of Alexander Verardi, Secretary of the Congregation, he juridically and authoritatively pronounced on the "heroicity" of the virtues of the Venerable servant of God, Joseph Maria Pignatelli, of the Society of Jesus. The Venerable Father Pignatelli, eminent for the rare combination of the virtues of the active and contemplative life, was the link between the sons of St. Ignatius scattered by the decree of Pope Clement XIV. which suppressed his Society, and the new generation of their Order which was fully restored by Pius VII. It was owing to his gentleness, prudence and patient skill that the Society of Jesus, even before the general decree of its restoration throughout the world, was recalled to Sicily, Sardinia, Naples and finally to Italy and Rome itself.—America.

## SPECIAL PEACE PRAYERS ORDERED BY HOLY FATHER

Rome, May 8, 1917.—Pope Benedict has written a letter to Cardinal Gasparri, his Secretary of State, in which, having recalled the many fruitless appeals to rulers to end by a just peace the fratricidal strife that is unfortunately still going on amongst the nations of Europe, he says that he still hopes that the termination of the terrible scourge is near. He orders that, beginning on June 1, fervent prayers be offered up during the month of the Sacred Heart for the restoration of peace, with a special appeal to the Blessed Virgin for her intervention, in the form of the Litany of Loretto, with the additional peace invocation, "Regina Pacis, Ora pro nobis," for which he gave special permission in November, 1916.

## MAKING FAITH PRACTICAL

CHARITY OF CARDINALS AND ROMAN CLERGY—CARDINAL SACRIFICES PRECIOUS TREASURES FOR THE NEEDY

That the Holy Father's charity is nobly imitated by the College of Cardinals and the Roman clergy we have evidence in the offer of 20,000 francs the other day on the part of the Cardinals in Curia in favor of the work of civil assistance for the victims of war. For the same charitable purpose the sum of 30,000 francs was contributed by the secular clergy of Rome and the various institutions administered by the Roman Curia. To the country's demand for gold Cardinal Lafontaine, Patriarch of Venice, sacrifices some of his dearest treasures, amongst them being a gift received from Pope Pius X. The Cardinal remarks that the saintly Pontiff will not grudge the bestowal of his gift. He will rather rejoice that his successor in Venice is so prompt and self-sacrificing in the day of national stress.

## CATHOLIC NOTES

Father Charlevoix, whose mission is the extreme northern latitudes, where the temperature gets as low as 56 degrees under zero, gets mail from the outer world once a year.

More than 5,000 Irish children have pledged themselves to say every day one Hail Mary for the welfare of Ireland. The New Zealand Tablet calls on the children of Irish parentage in New Zealand to unite in this prayer with their Irish cousins.

The Sisters of the Sorrowful Mother have started a campaign for \$250,000 wherewith to build a hospital at Tulsa, Okla. Two Jewish gentlemen have given the first contribution amounting to \$10,000. The motherhouse of the Sisters is at Marshfield, Wis.

Cleveland, O., April 27.—Beginning May 1, Cleveland will have two fish days, Tuesdays and Fridays, it is planned by the food conservation committee of the city war commission. "Scarcity and high prices of meats caused the committee to advise such action," said chairman Frank S. Harmon.

The annual convention of the Catholic Educational Association will be held in Buffalo, N. Y., on June 25, 26, 27, and 28. Catholic educators from all over the United States will be present, and matters of moment in the educational world will receive careful consideration.

Very Rev. Deann McCarty, Vicar-General of the Archdiocese of Melbourne, has been appointed Bishop of Sandhurst, Australia. He was born in Clare, Ireland, and educated at the Irish College, Rome. He served some years in the Irish Missions, later going to Australia.

Archbishop Prendergast blessed and formally opened on Sunday afternoon, March 25, "Regina Pacis," the temporary home for friendless girls established in Philadelphia by the Alliance of Catholic Women under the protection of the Queen of Peace, the latest title of the Most Blessed Mother in the Litany of Loretto.

During the past year the churches of the Vicariate of Hawaii contributed to the Propagation of the Faith the sum of nearly \$700. Of this amount the lepers of Molokai gave \$118.65.—an offering which, as Catholic Missions observes, was larger than that contributed by many a large parish in the United States.

Rome, May 1.—The Osservatore Romano publishes a letter that has been received by Pope Benedict from Cardinal Mercier, warmly thanking His Holiness for his successful efforts to have a stop put to the deportations in Belgium, which, as a result of his intervention, have practically ceased since the month of February. In consequence of the Holy Father's appeal many of the deported Belgians have already been repatriated. Another name has been added to the honor roll of the Church's learned women. This time it is that of Sister Marie Jose, head of the Latin Department of the College of St. Elizabeth, New Jersey, who has been granted a Doctorate in Philosophy by Columbia University. Sister Marie Jose presented as her thesis the "Prolegomena to an Edition of Decimus Magnus Ausonius," a fourth century school-master-poet.

Melbourne, Australia, via London, May 7.—Most Reverend Theos. Carr, Archbishop of Melbourne and Metropolitan of Victoria since 1886, died at his home here Sunday. Archbishop Carr was born in County Galway in 1839, and was ordained in 1866. He had been professor of theology, dean and vice president of Maynooth, editor of the Irish Ecclesiastical Record, Bishop of Galway and Kilmacduagh and Apostolic Administrator of Kilkenna.

Mr. James O'Grady, M. P., as president of the General Federation of Trade Unions, of London, England, has sent a telegram of congratulation and admiration to Lieutenant Colonel John Ward, M. P., who was on board the torpedoed transport Tyndareus. Colonel Ward's last message to Mr. O'Grady was: "My dear Jim, tell your beads for the old colonel occasionally when he is sailing the seven seas."

Archbishop Harty of Omaha, Neb., was elected a member of the Board of Trustees of the Catholic University. The Board decided to open, next fall, a new Baseline College, an institution provided for by the will of the late Theodore Basselin of Croghan, N. Y., for the training of young men for the Catholic priesthood, with a particular view to eloquence and effective public speaking. Later on, separate buildings will be erected for this purpose.

The net proceeds of the sale of land at Lake Shore drive and Addison street, Chicago, amounting to approximately \$300,000, will be used by Archbishop Mundelein to pay for the site which he purchased at Chestnut and Rush streets for the new Quigley Preparatory Seminary. The late Archbishop Quigley purchased the Lake Shore site about four years ago for the seminary, but it was decided by the present Archbishop that a location nearer the cathedral was preferable. The seminary will cost about \$600,000 to construct and will accommodate 500 students.