

Knights of Columbus And Washington University

(From Boston Globe.)

On April 13, the Knights of Columbus fund of \$50,000 for the establishment of a chair of secular history at the Catholic University at Washington will be formally presented to that institution by Edward L. Hearn, of South Framingham, the Supreme Knight of the Knights of Columbus.

This will be the first national gathering of the Knights of Columbus as a body, and, in fact, the assemblage will be of an international character, inasmuch as the order is now instituted in Canada and the provinces, as well as in every State of the United States, and is to-day the largest and most representative organization of Catholics in the Western Hemisphere.

The occasion is bound to be of historic importance, both to the order and to Catholicity. The first national gathering of the order as a body, before the highest authorities of both Church and State, will mark an epoch in the history of the order and the marvellous progress made during the last dozen years of its existence will receive a new impetus.

The event will mark the completion of the greatest enterprise yet undertaken by the order, and its members feel especially proud of their achievement in establishing in the most representative Catholic seat of learning in the United States, a department which will in a large measure treat of the exploits of those valiant martyrs of the Church who first brought to many sections of the country the blessings of Christianity and civilization.

The project has its beginning five years ago at the national convention held in New Haven. For some time previous to that convention the order had been considering the most fitting manner of perpetuating its influence in an institution of learning, under the direction of the Catholic Church.

At the convention of 1899 the privilege of the floor was granted the vice-rector of the Catholic University Rev. Dr. Phillip J. Garrigan, now Bishop of Sioux Falls, Ia.

Dr. Garrigan outlined the work of the university and told of its wonderful progress. He mentioned particularly that the university was in need of a chair of secular history, in order that the deeds of all men, Catholic as well as Protestants, might be recorded, and the parts they played in the formative life of this great nation explained.

Dr. Garrigan reviewed the history of the colonists and showed how the names of Marquette, Joliet, DuRoielle, Jaques and others were almost lost sight of in the works of the present day.

"The Knights of Columbus," he said, "were the national representative Catholic body, and no better means was at hand to show their loyalty to the Church than to establish a chair at the university which would provide ample means for original research and investigation in the history of this country and the part taken by Catholics.

At the conclusion of Dr. Garrigan's remarks, a motion was made by J. J. Delany, at present corporation counsel of New York, that the National Council of the Knights of Columbus pledge itself to establish a fund for the foundation and maintenance of a chair of secular history at the Catholic University and that the Board of Directors devise means of effectually carrying out this project.

will be presented to the rector of the university, will be handsomely engraved, and will afterwards be framed and preserved in the national office of the Knights of Columbus as a souvenir of this grand undertaking.

The check will contain the name of every Council which has contributed to the fund. The names of the 25 Councils which have contributed the largest amounts will occupy the first places in the order of the amounts subscribed, and the rest of the Councils will follow in alphabetical order.

The committees in charge of the presentation exercises consist of Joseph C. Pelletier state deputy of Massachusetts, chairman; James A. Flaherty, of Philadelphia and Charles A. Webber, of Brooklyn, and they have obtained special rates on all railroads running into Washington.

Large excursion parties are being made up in Philadelphia, New York, Boston, Chicago, and New Haven, and from the reports received from the cities mentioned it is already certain that fully 10,000 Knights and their ladies will be in Washington at the presentation exercises.

The Massachusetts State officers, under the direction of the State deputy, have arranged an excellent programme for a party of excursionists who will leave Boston on the boat train April 11 and arrive home on April 16, stopping over at Philadelphia and New York on the return trip.

A special train is already chartered, and it is now assured that fully 1000 Knights and their ladies will represent Boston at the presentation of the check for \$50,000 by the Supreme Knight.

It has been decided that the presentation will be made by Supreme Knight Edward L. Hearn, and that Cardinal Gibbons, the Chancellor of the University, will officially accept it.

Bishop Garrigan, formerly vice rector of the university, who first presented the matter of establishing the chair of secular history to the Order will speak, and an address will be delivered by Hon. John J. Delany, who is generally credited with having given the initiative to this undertaking.

President Roosevelt will also attend and deliver an address. The National marine band of Washington has been secured and will furnish the music incidental to the ceremony.

The rector of the university, Mr. Denis O'Connell, will preside at the exercises, which are scheduled to begin at 4 o'clock in the afternoon of April 13.

After the exercises the trustees of the university will entertain the national officers and board of directors of the order with a banquet at the university.

The chairman of the chair fund committee of the board of directors, Joseph C. Pelletier, has arranged that all the State deputies shall see that the visiting members of their various jurisdictions shall wear badges or ribbons of the color designated by the ritual of the order, thus showing what office, if any, the member holds in the order.

President Roosevelt will tender a public reception to the visiting Knights and their ladies at the White House Thursday afternoon, April 14.

The Washington Knights are making elaborate preparations for the entertainment of the visiting members and a large general committee under the direction of Dr. H. J. Crosson, deputy for the District of Columbia, has the work in hand. A supplementary committee of ladies has been appointed to see that the visiting ladies are looked after. The Washington Councils have appointed many of their members as official guides, who will be ready at any time to conduct the visitors around the city and point out the places of interest.

The committee of the national board of directors which has charge of collecting funds consists of Joseph C. Pelletier of Boston, chairman; Charles A. Webber, of Brooklyn, secretary; James A. Flaherty, of Philadelphia; William S. McNary, of Boston; Dr. Jos. E. Smith, of Brooklyn; George F. Monaghan of Detroit; D. J. Callahan of Norfolk, Va.; Jas. A. Burns of New York; Hugh V. O'Donnell of Providence, W. J. McCullough of Davenport, Ia.; J. P. Kavanagh of Montreal and W. A. Prondergast of New York.

Baltimore in October, 1866, the matter of establishing a university was mentioned, but nothing more than merely considering its feasibility was done until the third plenary council of Baltimore of November, 1884.

At that Council the matter was again taken up and the offer of Miss Mary Gwendoline Caldwell of Newport, R.I., of \$300,000 "for the purpose of founding a grand theological seminary for the higher education of the clergy of the United States, said Seminary to form the basis of a future university," was accepted, and an executive board appointed to go ahead with the work of establishing a university.

In 1885 Washington was selected as the site of the university, and the Middleton estate was purchased. In the next year Rt. Rev. John J. Keane, S.T.D., then Bishop of Richmond, was chosen rector. The late Pope Leo gave the project his approval in 1887, and the university was incorporated under the laws of the District of Columbia and the ground broken in the spring for the erection of the first building—Caldwell Hall. In November, 1899, the schools of sacred sciences were opened in this building.

At the meeting of the trustees in April, 1891, an offer was received from Rev. James McMahon, of New York, to transfer to the university property valued at \$400,000, for the erection of a building to be devoted to philosophy and the social sciences. Accordingly McMahon Hall was built and dedicated in October, 1895.

Since that time other halls and smaller buildings have been erected, and to-day are also established within the grounds of the university the College of St. Thomas, under the direction of the Paulist Fathers; the Marist College, under the direction of the Marist Order; Holy Cross College of the Fathers of the Holy Cross; St. Austin's College of the Sulpicians and the College of the Holy Land, presided over by the Franciscan Fathers.

The university has at the present time buildings and endowments amounting in all to about \$2,000,000 contributed by the clergy and laity.

The university, when it is thoroughly equipped for its work, will accomplish great things for the Catholic Church in America, if the marvellous success accomplished in the short period of 15 years of existence is any criterion. Pope Pius is greatly interested in the work, and has already signified his intention of furthering its prosperity whenever the opportunity presents itself.

An eminent Protestant clergyman, in speaking of the Catholic university, said: "In this age of materialism and rationalism the Catholic university stands out pre-eminently as the foremost pioneer in combating the doctrines of scepticism and infidelity, and the future of our country will owe a great deal to its teaching and influence."

The university has at present 50 professors and instructors, picked from all the universities of the Church in Europe, and more than 500 students are enrolled. Degrees are conferred in theology, philosophy, science, law and civil engineering.

The Supreme Knight, Edward L. Hearn, who will present the fund in behalf of the order, is a Massachusetts man, and a past State deputy of the order in this State. Although now a resident of South Framingham, Mr. Hearn was born in Boston and received his early education in the public schools here.

He was the first Grand Knight of Coeur de Lion Council of South Framingham, and held a prominent place in the Knights of Columbus circles of Middlesex county until in 1897 he was elected State Deputy and re-elected unanimously the following year.

At the national convention in 1899 Mr. Hearn was first elected Supreme Knight, and in 1901 and 1903 he was unanimously re-elected.

The progress of the order during his term of office is the best evidence of his worth and ability. To his great executive powers, progressive spirit and judgment may be attributed the really national character of the order to-day, and its standing as a fraternal organization of the first rank, and as a Catholic order, which has not only the approbation of the hierarchy, but has also attracted to its membership many of the highest dignitaries of the Church.

TENDER AND BRAVE.

Discussing some features of life in Germany, Dr. Thomas O'Hagan concludes:

"The tenderest are indeed the bravest and in my opinion what this old world of ours needs most sorely to-day is more tenderness and gentleness

of heart and less brutal force—more of the poverty and self-denial of a St. Francis of Assisi and less of the glare and glitter of the millionaire. Men say that the time for the medieval monk has passed away, but in my opinion no age in the history of the world needed him so badly as does our own day."

Household Notes

A HAPPY HOME.—What thrilling words! A charm encircles them as our eyes trace the letters which form them. They are full of meaning, for they combine circumstances, individuals, thoughts, feelings, habits and actions. They tell of a sanctuary where the better part of our nature is enshrined, into which the turmoil and bustle and strife of the great world never come. With what bounding steps would the poor wanderers over life's dreary desert turn, if they could be assured that for them there was a happy home, on earth. The desolation which settles like a pall on the orphan heart, would be lifted by the sweet words "a happy home for thee."

But as we look at the human family, we find that it is not alone the outcast and the friendless who sigh for happy homes. Many homes there are, where unhappiness broods with her long train of wretchedness and discontent. As we reflect upon this we are led to inquire, what constitutes a happy home?

It does not consist in honeyed words and fond caressings, for there are often times when these are out of place and unavailing, or prove but daggers to pierce the hearts of those on whom they are lavished.

To make a home truly happy, it is not necessary that any of its inmates should entirely crucify their own taste and judgment, and serve only the caprices and whims of others, wearing hypocritical smiles; or for each to close his eyes to, and be ignorant of every blemish which may appear in the others. To increase happiness in any state, the highest perfection should be sought; hence in the family circle one important means to ensure it is to see and correct in a kind, judicious manner the faults of each other. Parents and children sometimes form mistaken views of the basis on which domestic love and happiness rest: that to be affectionate parents or children, and make home happy, they must not for a moment indulge the thought that either can have a fault. We know that full, perfect, complete happiness can be enjoyed only in the entire absence of every imperfection, and this can never be found but in the family of the redeemed in their home above. "Perfection must not be looked for this side of heaven; the trail of the serpent is over all her flowers." Yet, in the present state, there may be, there are, happy homes.

Confiding love and virtue must be their foundation, but other elements must enter into their superstructure. The husband may truly love his wife, and yet make her the victim of unhappiness, by hasty censure of thoughtless neglect. The wife may ardently love her husband, and yet render his home a place of wretchedness by her fretful complainings, and inattentions to his wishes or comfort. The sister may love and weep over her wayward brother, yet devise no means to make home attractive to him, or win back his misguided affections to their proper centre. The brother may love his sister, yet chill her heart by cold reserve, and indifference to her warm sympathies. The strictest integrity may characterize the conduct of individuals, and still their home be destitute of everything that gives a glow and charm to life.

There must be a kind consideration of the feelings of each other, and a harmony of views and purposes. There can be little union where discordant opinions and clashing pursuits are brought in close contact. Their opinions may differ, but they must be kindly expressed, and the contrary ones as kindly heard. Different views may be entertained with a meek conscientious firmness, which will command the deeper love and respect of the opposite. Each member must know not only his own temperament and disposition, but the others; that every word and action may be calculated to produce the happiest effect upon the whole. Each must be willing and prompt to bear his or her share in toil and service, for the general good. There can be no idle ones in a happy family; none who are intent only upon serving themselves. There can be no wrath, envy, jealousy; no taunts or fears. There must be a head to give directions, to control and govern; whom all respect and revere. A ship may be well built and strong, completely rigged, and

The Annunciation.

(By a Regular Contributor.)

On Sunday next (to-morrow) the Church will solemnize the feast of the Annunciation, which falls on the 25th March. The reason of this postponement is that the Sundays succeeding that feast were Palm Sunday and Low Sunday, upon which days no feast could be solemnized. Therefore to-morrow we are requested to go back in spirit to the 25th March and to recall that great event in the wonderful story of the Redemption. We are not going to enter into considerations upon the glories of Mary, the exceptional honors paid to her by God, nor the vast importance of the event, when the celestial messenger appeared in her humble abode and announced to her that she was selected by the Eternal to become the mother of the Redeemer. Such a theme is more fitted for the pulpit than the press, and more adapted to the learned and eloquent expounders of theological truths—the accredited and the humble journalist who walks in the ranks of the faithful. But there is one phase of the subject to which we are inclined to draw attention.

Taking the Bible in hand—that sacred volume on which Protestantism seems to entirely rely, or professes to entirely rely for its faith—we find the details of that visit of the Angel Gabriel to the maiden of Judea, told in plain and forcible language. The sacred writer gives us the very words pronounced by the envoy of God. What was the text of that message? It is well that we should know it. God it was who spoke to Mary through the voice of His ambassador. When earthly kings send messengers to subjects the text of the message is considered most sacred, for that text has been well and carefully prepared, not containing one word too little or one word too much, and it constitutes the expression of the King's wishes and it indicates the degree of honor intended by that King for the subject addressed. Likewise it must be with God. Since God sent an Angel to bear that message, the text thereof must be the standard of the honor in which God held the subject to whom He sent His envoy. Then, how did the Angel speak to Mary? He spoke as follows:—we quote the Bible:

"Hail Mary, full of grace; the Lord is with thee; blessed art thou amongst women; blessed is the fruit of thy womb—Jesus."

That was all. Very simple, very significant. "Hail Mary," a salutation from God to His creature, spoken by God's messenger Gabriel, the Angel. "Full of grace," an acknowledgment that God had made her the tabernacle of all graces; therefore that she was sanctified and immaculate. "Blessed art thou amongst women." It is God who said so. He it was who ordered His messenger

Gabriel to assert that she was "Blessed" amongst women; it was the sacred evangelist who recorded the same in Holy Writ; it is in the Bible that we read the account of this fact. There can be nothing plainer, nothing clearer.

It was not the Catholic Church that invented that salutation, that invocation, that address to Mary the mother of God. It was not any special council of the Church, nor any particular Pope, nor any of the holy Fathers, nor any of the great theologians that gave to Christianity the "Angelic Salutation." We get it in the Bible. It was an Angel who first used it; and he used it at the command of God. And God having thus addressed this special creature in that manner, we, of the Catholic Church, have continued to repeat the same; and in repeating it we have simply been fulfilling the Scriptures, for in the Bible we find the "Magnificat," and in that psalm of exultation we find it said "and henceforth all generations shall call me blessed!"

It has been reserved for the Catholic Church alone—and rightly so, for she alone is the true Church—to continue on through "the generations" the application of "Blessed": it has been reserved for her alone to perpetuate the word of God, through the mouth of Gabriel, addressed to the Blessed Virgin Mary. In this alone, were no other evidence at hand, have we ample testimony of the truth of the Catholic Church, and the justification of all her claims. Yet we do not blame Protestantism for rejecting Mary, for refusing to pay her the homage that God paid her, for denying the prerogatives that the Angel ascribed to her, for rejecting the very testimony that the Bible bears in her regard. We do not blame it, for it could not naturally, nor logically do otherwise.

A religion founded by a Luther, whose sensuality and pride were the wings that wafted him down the abyss of error; a religion founded by a Henry VIII., the most unspeakable monster that ever exhibited the rufian lust of a murderous adulterer; a religion based upon the most positive antagonism to the virtue of chastity, could not, and dare not, in the face of humanity, of history, and of common sense, accept the formula pronounced by Gabriel, nor acknowledge the Blessedness, the Virginity, the Immaculate Conception, the glorious attributes, prerogatives and graces of the Mother of Christ. Such would be to condemn its own teachings, to admit its own errors, to acknowledge its own falsehood.

We cannot expect that of Protestantism. All we ask of it is to allow Catholicity to peacefully fulfil its mission of perpetuating from generation to generation the homage that God paid to the Blessed Mother on the day of the Annunciation.

Patent Report.

For the benefit of our readers we publish a list of patents recently granted by the Canadian and American Governments through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Can., and Washington, D.C.

- Nos. CANADA. 86,296—Wm. Millar, New Hamburg, Ont., compensating stove pipe joints and couplings. 86,302—Wm. Goetz, Winnipeg, Man. harness tug, securing and releasing devices. 86,303—Arthur P. Couture, Toronto, Ont., pivoted sash supports. 86,321—Messrs. Ketselson & Putrav, Seattle, Wash., self-venting faucet. 86,332—Joseph Dupont, Rochester, N. Y., pneumatic tire. 86,357—Octave Aube, Montreal, Can. smoke consumer. Nos. UNITED STATES. 752,398—Joseph L. Kieffer, Montreal, Que., stitch forming mechanism for shoe sewing machines. 755,905—August Meuschel, Montreal, Que., electric traction system for railways. 756,849—Phyllis Belle, Montreal, Que., stiffener bath.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 10th April, 1904: Irish, 162; French, 140; English, 25; other nationalities, 16. Total, 343.

A House

Just where the stone city meets the green country is a great old building that stretches its wings as if they were the brooding dove. This is the Good Shepherd that greets in its walls the scarlet waltzes of the street, and shelter and protection and to the feet of Him who led the Magdalene of old and sins whiter than snow.

One of the most cruel things in life is that which has once sinned, society in push her down further into wrong-doing. Almost is shut in her face. Almost honest avocation is barred. Women draw their skirts and stab her with their glances, and she finds no repentance, though she weeps. It is then that she turns to the Good Shepherd, where hands draw her across the white-robed nuns take their breasts and bind up that life has dealt.

Everybody in New Orleans vaguely of the noble Misses of the Good Shepherd, few know specifically of and magnitude of the great work that they do forward, and so the other woman reporter of the knocked at their door and be told something of this rity for the rescue of fallen

Standing within the gateway for the far-off softly shod feet one has sense of being stranded for a moment on some island of Without the world beat waves up about the high walls. Without all was serenity and quiet. Within temptation and struggle. Within was infinitesimal, and you could under the poor storm-tossed soul one known this sheltering had gone forth from it again and again to it, and last desire was to die in shadows.

A moment more and the had reached the gate and robed in spotless white, co-visitor along the long hall reception rooms, each with row of chairs and its latt behind which the inmates vent could speak to strangers to the presence of the Mother Julieta. Everywhere immaculate cleanliness, and was a representation of Shepherd. He looked down the walls in compassionate from exquisitely painted niches and from altars wreathed about with pink roses of spring, smiled a luminous benediction on by. It was the very poe- holism, holding ever before the One in whose sight this was more precious than mine who were safely shel in the fold.

Nor did this beautiful end here. It reappeared in snow-white robes of the Good Shepherd, in garb of the Magdalenes who turned from evil ways, but never fully get back the purity; in the black dress nuns, and it was emphatic that the members of are not addressed as "S as "mother," because it is mission to comfort the creatures that come to the a mother comforter one. No stage ever showed a of such dramatic contrast enacted in these quiet corners when the women, who are embodiment of all that noblest and highest in stretch their hands down. list creatures in the gism and strive to draw them.

But beautiful and poetic atmosphere surrounding the Good Shepherd, no-ism is allowed to enter in- duct. The work of rescu woman, of wearing her vices, of inspiring her wit and strengthening her to- tion is a very practical is carried out by the nu Good Shepherd along abso- tical lines.