

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, ONTARIO SATURDAY, MAY 17, 1913

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OUT OF DATE

We remember the letters that an estimable old gentleman wrote with wearying regularity to the individuals who kept him on the pay-roll. Every now and then he set forth on his mission of rescuing benighted Romanists from the thraldom of the Church. He plied his trade assiduously and with much success if we attach credence to his narratives that were read and gloated over by members of sewing circles. His methods were simple to the verge of pathos. Having arrived, for example, at Mexico or Spain, he bent himself to the task of flooding the dark places with the light which he always carried. He went cautiously, for at any moment a subtle priest with the velvet grip and cat-like tread might pounce upon him and consign him to the mercies of the Inquisition or have him roasted over a slow fire. But when all signs of danger were absent he accosted one of the natives and presented him with a Bible. And what a wonderful change took place. The poor man's face became irradiated with joy; he trembled with excitement; the scales fell from his eyes as he read, and he proclaimed that never before had he known the message of salvation. His was another scalp added to those that adorned the girdle of the old gentleman, and the fact was acclaimed with sundry noises. But this method is antiquated nowadays. The sects are too much involved with rationalism to have any time or energy for anything else. They are on the rack of critical analysis with the result that their vitality is ebbing away and they are visible to all who are not blind as mere systems built up by man, without unity or coherency or justification of their existence. Their claims are set aside by the ruthless critics, and they front those whom they faintly would teach with a Bible whose infallibility has been questioned and discredited by their own leaders. Their last stronghold is the Y. M. C. A., which, purporting to be non-sectarian, is Protestant in atmosphere, aim and policy. Without authority and with the "open Bible," once their boast in the maelstrom of doubt and antagonism, the sects, so far as spiritual vitality is concerned, are going the way of oblivion and death.

TO BE REMEMBERED

Respectable people sometimes descend on the temptations of the saints and affirm that no such trials assail them. Perhaps the reason is that they are respectable people but not saints, and that they are spared what they could not resist. Perhaps it is that the tempter deems pettier temptations more suited to their mediocrity; is contented with their self-content; and does not wish to wake them out of their dream of security. Or perhaps they fancy they meet no temptations because they never resist those temptations, just as the flying leaf does not feel the gale that splinters the tree.

A STRANGE ANNUAL

Naturalists and others who study the weird on this planet are not in harmony as to either the origin or the mode of living of the animal that is called the gossip. It infests all lands to the misery thereof, and it, though it ravages and leaves a trail of desolation, must neither be trapped nor shot. In fact the laws that safeguard it are very stringent. Some naturalists, however, are of the opinion that it should be caged so as to afford them a better opportunity of studying its habits, or deported to some lonely island with the hope that solitude may render it more beneficial to the world. The naturalists tell us that the gossip is a very timid animal, akin in some respects to the coyote. Disliking the light, it skulks in the darkness and now and then emits dolorous sounds as if ashamed of its existence. It has a curious habit of snarling and of spitting venom which has a very offensive odour. It is never so happy as when it can find a choice morsel of slander. It thrives on anything derogatory to the character of the neighbor and can conceive nothing

more beautiful, more soul-satisfying than a brother's name mired with falsehood. Then it becomes ghoulish in its glee, and persons who have heard it at that ecstatic moment shudder ever afterwards at its vindictiveness and malice. Just why it acts in this manner is not apparent. Some naturalists declare that it is true to type, others say that the gossip is an abnormality, a perversion due to a combination of empty head, diseased imagination and venomous heart. We are inclined to agree with the latter. Designed to be useful, it lapses through its own fault into uselessness. Created to diffuse light and cheer, it begets gloom and discouragement. And instead of walking the highway with a song, however the winds blow, it derives a mysterious satisfaction from doleful declarations about the wickedness of those round about it. And the most intricate part of the problem for the naturalist is how the gossip reconciles its life with its professions of Christianity. Hard, unscrupulous, stalking its victims with grim pertinacity, retailing scandal, ever on the alert for shortcomings and ever anxious to blazon them abroad, unsympathetic and loveless, they carry big prayer-books and are in their own estimation exemplars of right living. All this is baffling to the lay mind. People who believe that Christianity distills a balm for bruised hearts, has a message for the downcast and sorrowful and holds within it a very well-spring of vitality for the weak and discouraged, view with suspicion the claim of the gossip to be considered Christian. Not being so judicial as the naturalists they are disposed to regard it as an animal of unclean habits and destructive tendencies which is allowed to desecrate and defile the beautiful things of life.

OUR OWN

We are amazed at the sweeping statements made by some Protestant educators and at the apathy that allows them to pass unchallenged. While not wishing to impugn the sincerity of their motives, we must say that either their reading is limited or they are meshed in prejudice. We are willing to give due meed of praise to Protestant educators, but endeavoring to make out a case for Protestantism as the mother of modern popular education, they manifest a disregard for facts which is not consonant with scholarship. They point to Rousseau who, by the way, was not a Protestant and whose principles exemplified in his life would make a decent pagan blush for shame. We hear of Pestalozzi, and his pupil Froebel as the master artificers of the present-day educational methods. Fortunately, however, for fair play over honest Protestant authorities have no hesitancy in admitting the debt that education owes to the Catholic Church. Even Carlyle, in his "Heroes and Hero Worship," concedes that this glorious Elizabethan age, with its Shakespeare as the outcome and flower of all which had preceded it, is itself attributable to the Catholics of the Middle Ages. The Catholic faith, which was the theme of Dante's song, had produced this Practical Life which Shakespeare was to sing. Historians of acknowledged prowess have traced in letters of fire the work of the Church in civilizing Europe and in developing and educating it to the highest point of efficiency. Our friends cannot well deny this, but they are strangely silent about us when dealing with modern education. History, however, warrants us in saying that St. John Baptist De La Salle was the founder of modern popular education. Just as the Church founded the university and college so also she instituted the public or rather the parochial school. The normal school was born and developed under her fostering care. The Sunday school was founded by her. And we suppose that when our children assemble on Arbor Day to plant trees and to be bored with prosy addresses their teachers do not remind them that that custom can be traced back to the days of the University of Paris. But technical and manual schools are surely children of this generation. Again, however, history tells us that in 810, in the monastery of St. Gall, there were workshops for shoemakers, armorers, turners,

carriers, goldsmiths, blacksmiths, locksmiths, etc. We might go on, but suffice it to say that no educator worthy of the name can ignore the Church in any discussion on our educational progress. Catholics should be ever ready to correct misstatements and to direct that portion of the public that can be cajoled by the partisan writer to sources of authentic information. The past is ours, as a writer has well said, but we treat it shamefully. We neglect it; we let its sacred memory be enveloped in a growth of rank weeds that hide or efface its noble records; we permit its deeds to be misrepresented, its honour to be stained, its glory to be tarnished; and scarcely—or if at all in feeble accents—do we enter protest. And the past should stimulate us to act so as not be unworthy of one forbears in the faith. We should be enthusiastic in the cause of education and be willing to give toll of labour and self-sacrifice for its progress.

THE UNIVERSITY'S CASE STATED BY PROF. KYLLIE

With reference to your editorial of April 5th, criticizing President Falconer's proposal that senior matriculation should become the standard for entrance to the universities of this province, may I offer a short explanation of the President's proposal? At present some high schools and the university are doing matriculation work. The President proposed that the schools should do all this work on the ground that they could do it better and more economically than the university. The work must be done somewhere. University buildings are large and expensive, university lecturers must be paid higher salaries than high school teachers, university classes are large and pupils cannot receive the personal attention which they are given in the schools. As it is, many junior matriculants now come to the university too young to enter university life and to resist the distractions of large communities, whether these are university or urban communities. They spend much more money than they would think of spending in their own homes. Frequently they fail in the examinations. They have been drawn away from the country and are yet unfit to continue in the university. President Falconer asked that these people remain in the high schools for a year longer. They would be more mature and better prepared to get the most out of their university courses. There would not be the same waste of money or of effort as the present system may easily involve. If the President was right, if this work can be done more economically and to better advantage in the schools than in the university, it is a little hard to see how the province, or "the common people" would suffer. There is room for argument that the work cannot be done as economically or as well in the schools as in the university, in which case the province would suffer. There is no room for the contention that the President or anyone else was doing an injustice to the "common people." Any improvement in education helps the "common people." This type of argument recalls that so often used by politicians in the country districts of Ontario to the effect that money given to the university is money taken from the schools. Still I shall be asked would not this proposal make it harder to enter the university? The question is a fair one and can be answered in several ways. It may become somewhat harder to enter the university; it will be easier to stay in it. At present too many people must be turned away at the end of the second or later years because they have not stayed long enough in the schools. The gain will probably outweigh the loss. It must always be remembered that the majority of those who now come to the university have attained the standard which the President proposed. Comparatively few enter on junior matriculation, and they are not usually the children of the "common people." It is true, however, that if the entrance standard is higher, the standard of university work will be higher before the end of the course. We must face this fact squarely. The Province of Ontario must enter into competition with other countries. The graduates of its universities must compete with those of foreign universities. The universities will not do their duty by the country if they do not send out men and women as well trained as those elsewhere. The country should not compel the universities to neglect their duty. We are a proud people, and yet we are quite willing that our graduates should find it necessary to become under-graduates in English universities for two or three years before they can hope to pass the final exam-

inations there. The fact that Canada is a comparatively young and poor country has little to do with the case. We shall not always be young and poor; we are certain to be old and rich, and we must decide as soon as possible whether we are to be old and wise or old and foolish. Again it will be asked, would not the proposal put a heavier burden on the schools? Again there are several answers. In most schools the burden would not be felt. They do this work now, and where the persons affected would be distributed over the whole province, a slight increase in the size of classes and of teachers would probably meet the demand. Smaller schools could send their pupils for a year to a neighboring collegiate rather than to Kingston or Toronto. Continuation schools are in no way concerned. They could do as much work as they pleased and where necessary, like the smaller schools, send their students to the colleges. The schools doing all the work would, as the President intended, be centres of higher education through the Province. Every one knows that teachers rejoice when advanced pupils remain in their charge. The pleasure which they now experience from teaching honour and senior matriculation candidates would be increased, and in proportion as the teachers had opportunities for more agreeable and more stimulating work they would exert a better influence upon their communities.

The contention that the proposal would add subjects to the curriculum and thereby increase the congestion in the schools is not true. The proposal simply meant that more people would take work already taught, and try examinations already existing. It is equally unfair to say that the university is thinking only of itself, and not of the majority of pupils who never enter the universities. If any part of education is improved, then every part of it and especially the greater part is benefited. No university man has ever contended in the course of this discussion that the sole or chief business of the schools was to train university matriculants. Many of the matriculants are being trained they should be trained as well and as economically as possible. We have no other object. The complaints made at the recent Teachers' Convention were not directed against the universities or against President Falconer's proposal, and had no bearing upon this subject. Every one knows that the present curriculum in both Public and High schools is overcrowded and that much of the work is in consequence ineffective. The cause of this evil is not to be found in the universities, but in the growth of knowledge and in the consequent demand which is said to come from the people, though I rather imagine it originates in the minds of officials, that every conceivable subject should be taught to the unfortunate children. Universities have been in a measure the victims of the same tendency. They are trying to escape and may be able to help the schools, if they are not prevented by the sort of prejudice which I am afraid your editorial was only too likely to create. There is really no division of interest between the schools and the universities. The schools prepare people for the universities. If they do not prepare them well, the universities are crippled, they cannot produce good teachers, who will go into the schools and prepare their pupils well whether for life or for the universities. We are really moving in a circle. If you give a push to any part of the wheel you help it all to move faster. If you stick a spoke in anywhere, you bring everything to a standstill.

THE CHURCH HAS NO MASTER BUT GOD

"It is truly painful," said our Holy Father, "that while we are thanking Providence for having called Constantine from the darkness of paganism to raise temples and altars to that religion which his predecessors for three centuries had endeavored to exterminate, to restore to the Christians the property that had been seized from them and to give Christianity full religious liberty we, amid all the vaunted progress of civilization and in all the light of knowledge must ask in vain for the Church, even from Christian governments, that liberty which they themselves recognize, or should recognize, as necessary for the development of supernatural action on earth. The Church, that great religious society of men who live in the same faith and in the same love under the supreme guidance of the Roman Pontiff, has a scope superior to and quite distant from that of civil societies; for they aim to attain temporal welfare here below while her object is the perfection of souls for eternity. The Church is a kingdom which knows no master but God and whose mission is so high that it crosses all boundaries and forms into one family all peoples of every tongue and nation. It can not therefore be imagined that the kingdom of souls is subject to that of bodies, that eternity is the instrument of time, that God Himself is the slave of man."

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China. There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest. Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow-Canadian, Father Fraser, whose missionary work has been signally blessed by God. The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser. Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES

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LAY ACTIVITY

OUR MEN MUST DO MORE TO SHOW THEIR CATHOLICITY

With the rapid increase of rule by the people, the need for lay action on the part of Catholics becomes more and more imperative. And yet, strange to say, there are many who see no need for such activity. They seem to think that a layman's duty is perfectly fulfilled if he goes to Mass on Sunday, approaches the sacraments once a year, and in a mild sort of way observes the commandments, at least those which forbid certain actions, does not steal, nor lie, nor commit adultery.

In a certain sense such men are fulfilling their duty. They may even save their souls; but it surely does not look as if Christ expected more than this from the average layman. He came to found the kingdom of God on earth. He calls all to enter that kingdom and declares that "all who are not with Him are against Him." Are these men, who do nothing for the spread of the kingdom of God, really with Christ?

Certainly Pius X, Christ's Vicar on earth, expects more. In his encyclical on Catholic Social Action, he speaks of the need in these times for the lay apostolate. Now an apostolate, whether lay or clerical, implies more than a mere passive resistance to the attacks of foes; it means action, generous and insistent action in bringing the good tidings of the gospel to the millions who are craving enlightenment. Are those who seek nothing beyond the salvation of their own souls doing this? And yet laymen are often the only kind of apostles capable of doing the work.

The apostolate to-day, at least in the beginning, is to be carried on in the shop, the factory, the office building and in society. By convention, nothing of canon law, the priest is prevented from taking an active part in business and politics; he cannot well take a position in a factory, nor fill a seat in the legislature. Even if he did so, the world would not listen to him, for it

has decreed that the clergy cannot settle questions of social reform. Who then is to look after Catholic interests? Naturally it is the layman who must do the work. He is there, out on the firing line, and he can, if filled with the apostolic spirit, if not too timid or indifferent meet the attacks of the enemy, and by doing so bring to many a knowledge of the truth. And he has a strict duty to do so.

But to do this work, the layman must be such a man as Pius X. demands for the work. "Catholic proof against anything, firm in his faith, well instructed in religious matters, truly submissive to the Church; a man of true piety, of manly virtue, of life so blameless as to be an efficacious example to all." Such men can by word and example bring the non-believer to Christ. They are a tremendous power for good; they are true apostles. But where are we to get such men? They are abundant in the Church; all they lack is that vivid realization of the power of Christ which transforms the ordinary Christian into an apostle. Give them these and you have made apostles of them.

But how give them these qualities? The retreats for laymen, as conducted in Europe, notably in Belgium, are turning out such men by the hundreds. Get men then to make these retreats, and you shall have done the work. There are several such retreat houses in the country; we have one here in Cleveland. But only a handful of men know of them, make them known, talk them up, draw men to make the retreats and you shall have done a truly apostolic work. Above all make one of these retreats yourself.—Catholic Universe.

THE BLOT OF BLASPHEMY

The appalling prevalence of the sin of blasphemy is one of the most incomprehensible phenomena of modern society. Blasphemy and oaths are the language of hell, and to hear them on the lips of men who profess Christianity is the most repulsive of paradoxes. The man whose assertions are emphasized with blasphemous, or who habitually drags God's fair name into his idle or scurrilous speech, shows that he despises the God who made him and laid down His life for him upon the cross; he insults his neighbor by befouling the name of Him to whom that neighbor owes all love, obedience, and adoration; he makes himself the most despicable of creatures—for he deliberately panders to the devil.

Christ forgave thieves, liars, adulterers, and murderers,—and it is more than a mere accident or coincidence that there is nowhere in the Scripture any record of His pardoning a blasphemer. A man may be tempted to lie, to steal, or commit other sins, and fall in the combat. The blasphemer has no such excuse. Of his own free volition he expatriates himself, and sets about preparing to be naturalized in hell by using the vocabulary of the devil.

In the middle age knights laid down their lives to save their ladies' names from insult. Is silent suffering then, the proper attitude of a man when he hears the name of God degraded in the mire of filthy conversation? Is it not the duty of any self-respecting rational animal whether or not he be a Catholic and a member of the Holy Name Society, not only to reverse the name of God himself, but to resent its insult by others?—Notre Dame Scholastic.

SELF-CONDEMNED

THERE IS A CONFLICT BETWEEN SOCIALISM AND CHRISTIANITY

Socialists deny that there is a conflict between Socialism and Christianity. The following quotations from their leaders prove the contrary:

Three great obstacles block the path of social reform—private property, religion and the present form of marriages.—Engels.

Religion is a fantastic degradation of human nature.—Karl Marx.

Christianity to-day stands for what is basest and lowest in life.—George D. Herren.

It is better for a young man to be a traitor to his country than to be a traitor to his class by joining the militia.—William Haywood.

One word on that singular hybrid, the "Christian Socialist."—Bax.

We have no use for the distorted and mystical figure that they present as Christ. . . . Christ, the democrat, the agitator, the revolutionary, the rebel, the bearer of the red flag—yes, we can understand that figure.—New York Call.

It is our duty as Socialists to root out the faith in God with all our zeal, for is anyone worthy the name who does not consecrate himself to the spread of atheism.—Wilhelm Liebknecht.

Christianity and Socialism are like fire and water to one another.—Bebel.

I am working for Socialism when I attack religion which is hindering Socialism.—Blatchford.

Socialism Christianized would be Socialism emasculated and destroyed.—John Spargo.

CATHOLIC NOTES

A long-missing masterpiece," the Annunciation to the Shepherds," at one time belonging to King Louis Philippe, painted by Velasquez, has been found in London.

A proposition is under consideration for the reinstatement of nuns as nurses in French hospitals. The feeling of the whole country is said to be in favor of this measure.

Nearly 100 converts are reported as having come into the Church as the immediate result of a mission to non-Catholics given in the church of the Paulist Fathers, New York.

Another museum has been added to the many in the Vatican—the new Egyptian Museum. This new museum comprises a wonderful collection of papyri, dating from many centuries before the birth of Christ.

Very Rev. John E. Hogan, D. D., president of St. Patrick College, Maynooth, has been appointed by the royal warrant a member of the Senate of the National University of Ireland.

Grenoble, France, whose population is about 67,000, has petitioned the Government to recall the Sisters recently banished from its hospitals. The petition is signed by 27,000 adult citizens.

Not fewer than 40,000 Catholic ladies in France are laboring effectively for the religious education of children. These are the Church's Volunteers to take the place of the Regulars whom the hostile government expelled.

Converts are coming into the Catholic Church in this country at the rate of 30,000 a year. The work of the rate of lying Monac and other anti-Catholic papers does not deter them. They have investigated for themselves and they know better.

Cardinal Farley will have the sum of 140,625, which has been collected this year in the diocese, to send to foreign missions. This is the third successive year that New York Catholics have sent to the mission field the largest donation of any diocese in the world.

United States Senator Randall of Louisiana says that the number of marriages "dissolved" by our courts in the last twenty years is 945,625. Carroll D. Wright, a non-Catholic official, says: "However great and growing be the number of divorces in the United States, it is an incontestable fact that it would be greater were it not for the widespread influence of the Catholic Church."

Earning a small salary as chef at St. Thomas Seminary, Denver, Colo., Thomas Mullen, born in slavery, has donated \$50 for the founding of a fund for the benefit of sick members of the Holy Name Society and the assistance of young men aspiring to the priesthood. He was a servant in a Catholic Southern family, was baptized in his early youth and has since been a devout member of the Church.

For the first time since his inauguration, President Wilson recently attended services in St. Matthew's Church. The occasion was the solemn high Mass in honor of the late President Manuel Bonilla of Honduras. The ceremony was also attended by the diplomatic corps and members of the cabinet, and the president cancelled his early morning engagements to be present at the entire ceremony.

Father Conrardy, a Belgian missionary, seventy-two years old and for many years the companion of the heroic apostle of the lepers of Molokai, Father Damien, has been appointed to a new post of usefulness. For years Father Conrardy has been laboring in Canton, China. Now the authorities of that place have placed the lepers of the district, to the number of 1,500 in his charge. Two islands have been acquired, on which the sufferers will be installed.

Frank Spearman, the American Catholic novelist, in a personal account of his reasons for becoming a Catholic, mentions among a number of obstacles which he found in his path to Catholicity the fact that he was a Freemason. To become a Catholic Mr. Spearman knew that he must, of course, give up his membership in that order. He writes: "From the Masonic side of the question in my case, there was no reason that I could see why I could not belong to the Church and to the order. But what I realized instinctively was that Masonry was not vital in my life, whereas the choice of an authoritative religion was extremely vital."

Cardinal Farley consecrated the new Spanish Church of Our Lady of Hope in 156th street, between Riverside Drive and Broadway, New York City, recently. Prominent Spaniards were present at the ceremony, and King Alfonso was represented by Don Juan Riano y Gayangos, the Spanish minister at Washington. It was the Cardinal's seventy-first birthday, and he said that the best way to celebrate it was to consecrate the new church, which is now freed of all debt. After the ceremony the Cardinal motored to St. Patrick's Cathedral rectory, where he spent the day in quiet, offering up prayers for the Pope's recovery.