## PAPAL COUNTESS DIES

PHILANTHROPIST, HONORED BY ROME FOR WIDE CHARITIES, EXPIRES IN FIFTH AVENUE

HOME

N. Y. Times, April 27 Miss Annie Leary, Papal Countess, widely known for her charity, especially among the Italians, to whom she had devoted the larger part of her time and large sums of money, died yesterday at her home, 1,082 Fifth Avenue. She was the daughter of the late James and Catherine Leary. The funeral will be held Tuesday morning at 11 o'clock at the Church of St. Ignatius Loyola, Eighty-fourth Street and

The Pope conferred upon Miss Leary the honor of Papal Countess. She gave altars to a large number of churches, both in this country and abroad, built and equipped several churches, and also brought to this country an order of priests and one of sisters to carry on her work. Since girlhood she had devoted herself to

Her first great endeavor was in the Italian quarter in the neighborhood of Sullivan Street. A mission con-ducted by priests was not as successful as it should have been, and Countess Leary, taking a hand, interested the children through a sewing class, at which she taught the little ones their Catechism, and soon had increased the congregation so that it was necessary to purchase an edifice at Bleecker and Downing Streets. which soon was in a flourishing

condition. Countess Leary brought from Canada a Chapter of the Order of the Fathers of the Blessed Sacrament, in whose church at Seventy-sixth Street perpetual adoration of the Blessed Sacrament was conducted. She also brought to this country the Sisters of the Order of the Reparation, and established them temporarily in one of her mission houses. They later removed on Twenty eighth Street.

where they continued their work. In honor of her brother, Arthur Leary, the Countess erected at Bellevue Hospital the Chapel of the Blessed Sacrament, which has been pronounced by architects and others as being one of the most beautiful in

ne country. At Blackwell's Island the Countess maintained the Arthur Leary Mission and helped the chapel, and also gave a library, where, in addition to the books, are kept tea for the women patients and tobacco for the men who are too poor to buy the comforts of life. Sawing and knitting classes, which make the shawls and some of the stockings the patients wore, were also maintained, and the Countess devoted a large part of her time to those poor children on the island who had suffered from tuberculosis. She also contributed largely to the building of the new chapel on the

island and gave the altar.

Among the other altars she presented to New York churches was that given to the Society of the Helpers of the Holy Souls, on Eightysixth Street. According to the rules of the convent it had to be brought from France, the home of the order. and this was accomplished by the Countess, who presented the altar and established an altar society in the convent, with the stipulation that they must always celebrate the

Feast of the Epiphany. Countess Leary was for some time one of the Vice Presidents of Stony-wold, the home for sufferers from tuberculosis in the Adirondacks, and head of the Flower Guild. the chief support of one of the oldest churches in Italy, a work she undertook at the special request of the Pope

She planned some years ago an Army and Navy school in Manhattan university patterned after Columbia

Countess Leary, in 1914, was chosen as the head of the National Organization of Catholic Women of the United States, which had at its objects the building of a new chapel on the grounds of the Catholic University in Washington.

### THE CHURCH AND CAPITALISM

The Fortnightly Review of April 1. taking over an observation from the London Universe, remarks that "it standing the fact that the hat is conis Capitalism rather than Socialism that lies at the root of the social to be taken off only on two occasions, division.—Denver Register. question. In the encyclical "Rerum Novarum" Leo XIII. "primarily" de-nounces Capitalism and demands a as in church, theatre, etc. remedy for the evils consequent upon it; incidentally (but none the less strongly) he condemns the suggested remedy of Socialism as false and dangerous. It will hardly be posfrom the Universe, "to decide, or even adequately to discuss what precisely should be the attitude of Catholics here and now with regard to Socialism, without deciding first their immediate attitude to the prior evil of Capitalism."

Ward to ward, their mail failed to follow them. One day I noticed a staff of nurses. The V.O. N. nurses are at present housed at the head-quarters building, 281 Sherbourne St., but with the additional staff, the premises will be premised with the premises will be premised with the premises will be said to have a staff of nurses. The V.O. N. nurses are at present housed at the head-quarters building, 281 Sherbourne of the premises will be premised with the additional staff, the premises will be said to have a staff of nurses. Socialism, without deciding first their immediate attitude to the prior evil of Capitalism. Without the Church as within, it is notorious that she condemns Socialism. Is the Caurch's condemnation of Capitalism, equally notorious and I cannot get my mail from my quarters."

He then gave me the address, and I promised to try my best to condemnation of Capitalism, equally notorious experiments. among Catholics? If not does it some one to secure and deliver his not rest as a duty (and also a privilege,) upon the Catholics of today, laymen as well as priests. In help to lege.) upon the Catholics of today, laymen as well as priests, to help to make it so—not only among ourselves

the struction to him, and secured his promise to attend to the matter.

Next day my sick lad was watch. make it so—not only among ourselves but among all our fellow-citizens?"

Next day my sick lad was watch-ing for me, and as soon as he spied



could not be said in America that the condition of the laboring class was comparable to an unbearable yoke. The laborers here have always been well paid, on the whole, and until the recent soaring of food prices their wages enabled them to live comfortably. Otherwise, how could we account for the fact that the Socialist party was unable to enlist a larger membership? There was, then, no crying need to protest in America against the evils of Capitalism, because those evils, as involving an oppression of one class by another

were not so notorious as elsewhere. On the other hand Socialism, though represented by comparatively small numbers, was disproportion-ately loud in it literature, which fact provoked antagonism. This so much the more because Socialism did not confine itself to economic theories but paraded a materialistic philos-ophy of life subversive of the principles of Christianity—a condition of things that directly necessitated the

opposition of the Church. However, of late there has been a remarkable change of economic conditions also in this country. Under camouflage of war excuses the cost of living has risen, in entire disproportion to the exigencies of the situation, through the sinister manipulations of Capitalism. Unnecessary distress among wide strata of the population has been increasing while the number of millionaires has been doubled and trebled.

Accordingly the Church, in her first official pronouncement on reconstruction through the bishops of the Catholic War Council, has taken sides with the laborers against Capitalism. Among other things that document, enthusiastically recoived by the saner elements of the laboring class, provides for an immediate and gradually increasing participation by labor in the management of industry, a reasonable living wage, elimination of middlemen proper housing, forethought against unemployment, reclamation of land abolition of child labor, the right of collective bargaining-which features of economic improvement, if adopted, will go far to oust Capital

In the idea of the Church both Capitalism and Socialism are extremes destructive of social welfare But Capital and Labor are not only compatible; their co-operation is essential to the well-being of the community. Should Capitalism refuse to come to terms with the just claims of Labor we see no other development but Socialism, which would reduce all men, capitalists included, to one common level of economic distress.—The Guardian

## HEART - TOUCHING STORIES

TOLD BY NUNS OF THEIR WORK IN NURSING SICK YANKS-

The Queen's Work for April con-Army and Navy school in Manhattan
as a memorial to those who sank
with the Titantic, also a memorial to
Christopher Columbus in the form of
Christopher Columbus in the form of an arch or column in the Arthur at Camp Taylor, Ky., during the leary Park, Staten Island. She also planned to build on Staten Island a swered the call of Father Barrett, vinced of the truth, took a course of

not a nursing order. Sister Mary Carmel describes her experiences as follows:

GENTLEMANLY COLORED BOYS

most of them were able to be up, my duties took me near the stove about which a number of them were huddled. One tall gentleman, noticing that hats were not doffed to me, called out indignantly

got no mannahs ?"

LETTERS FROM HOME Letters from home were eagerly looked for, and many became very blue because, being moved from ward to ward, their mail failed to

It must, we think, be admitted that also in this country the opposition of the Church to Socialism is a matter of more general knowledge that her opposition to Capitalism. But then there is an explanation for this phenomenon. Until recently it name never failed to elicit a bright world.

BEST LADY FRIEND

Another lad asked me to recom mend a good book for instructing a non-Catholic in regard to the Faith. I told him I would procure for him "The Faith of Our Fathers," by Cardinal Gibbons, and went over to the K. of C. building in search of a copy. I was pleased to find a num-ber of volumes there for distribution. The secretary presented me with a copy, free of charge for my soldier lad who told me he wanted to send it to his "best lady friend" whom he was leading into the Fold. He refused to take the dollar which I wanted to return to him, so I told him that if he had no objections I would get a treat for the boys. One of the orderlies took me to the canteen, where I purchased candy and chewing gum, to supplement several boxes of those which had already been sent by my brother as a treat to the patients. The boys were as delighted as little children when these sweets were passed around.

HOW THEY OBEYED

Sometimes the temptation to smoke became too strong, and a boy would persuade someone to bring him cigarettes, contrary to orders. When taking temperature and noting a quickened heartbeat, I would ask, Have you been smoking?

"Yes," would come the frank shame faced avowal. "Hand me the cigarettes, and when you want one very much, come and I'll give you one at a

The contraband goods would be handed over, and later the boy would come as simple as a child to ask for one cigarette.

A boy wanted to know if I would write to his lady love for him. I said, "Certainly. What shall I say?" But he was too shy to dictate it, so he answered, "You write it, Sister; you know what to say. was written and read to him for approval. He expressed himself well satisfied with the sentiments.

CONVERTED BY THE MENACE

One morning, on approaching the bed of a patient, he gazed at me curiously and finally said, "Are you a Catholic Sister?" Upon receiving an affirmative reply, he grasped my hand and said, "Thank God?" Some days later, when he was convales-cing, he asked if I would come some day to talk with him when I had a

When the opportunity came he conversed earnestly, and told me he had been led to the Faith through The Menace, paradoxical as that may appear. It seems he was employed in an establishment where there were many workmen, some of them readers of this odious sheet. Each day the men retailed the stories they had read, with their falsehoods about Catholics. The young man's sense of fairness was shocked; he thought there must be another side to this question, and determined he would argue for that other side if possible O. S. B., a former Coloradoan, for instruction, and became a faithful nurses although theirs is a teaching member of the Catholic Church. His wife is also a convert. He took pleasure in showing me her picture and that of their two lovely children and he remarked that, never before In one ward there were colored patients, and on one occasion, when having come into contact with a had formerly taught her. "But," he added, "I know now.

It seemed to me all through my camp experience that the kind word, the ready sympathy, the smiling face, led out indignantly:
Take off yoah hats; ain't you all no mannahs?"

So hats fairly flow off notwith of their enforced inactivity, and fretted because they would with their

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It is just like this green earth of ours that renews itself year after year, and has not on its surface any token to tell what is the simple truth, that it has given graves to two hundred generations of human beings.

Cassidy .- At Bancroft, Ont .. March 13, 1919, Mr. Thomas Cassidy. May his soul rest in peace.

McCaffrey.-On Sunday, April 6 1919, at Lucan, Ont., Mrs. Anna M. McCaffrey in her fitty first year. May her soul rest in peace.

NEALON .- At his home in Wilfrid, Ont., on Thursday, April 15, 1919, Mr. John Nealon, aged ninety four years. May his soul rest in peace.

OULLETTE. -On Tuesday, April 29th, at House of Providence, London, Vital Ouellette, in his eightieth year. May his soul rest in peace.

The more guilty we are, the greater must be our confidence in Mary. Therefore, courage, timid soul! Let Mary know all thy misery, and hasten with joy to the throne of her mercy.—Bl. Henry Suso, O. P.

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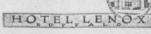
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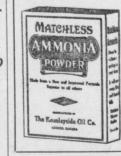


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