

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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TWO CATHOLICS DIE

A GREAT TRAGEDY AND A POWERFUL POLITICAL LEADER MOURNED BY THOUSANDS

New York, May 3.—Obsequies for two noted characters were held in Catholic churches in New York this week—Eleonora Duse, greatest of modern tragediennes, and Charles F. Murphy, for twenty-two years ruler of Tammany Hall.

They ruled in widely differing realms, and their spheres never touched. Yet they had a common ground. Each was an exemplar of that broad catholicity that expands the word Catholic to its basic meaning—Universal. Each was loved by hundreds of thousands of every worldly degree, race and belief. No New York political leader ever had the affection of so many and such varied thousands as had Murphy. As for Duse, the Italian nation took charge of her funeral and sent a prince as its emissary, the chief of the cabinet of the United States paid America's tribute, and bareheaded and shawled peddlers mourned for her.

There were no eulogies for either. Friends felt, in each case, the simple outpouring of those who loved them was sufficient.

TAMMANY LEADER'S FUNERAL

Mr. Murphy's funeral was held Monday in St. Patrick's Cathedral, where a few hours later the newly-made Cardinal, who had cabled ahead his heartfelt sorrow, was to be welcomed home. Six thousand attended the Requiem High Mass, and 1,000 special police were unable to clear the other thousands massed before the Cathedral. Firemen were called to help. Father Bernard F. McQuade, acting rector, met the funeral cortege at the doors after it had traversed thirty-five blocks deeply-lined with friends of the dead man, and Bishop John J. Dunn, Auxiliary Bishop of New York, was the celebrant of the Mass.

Among the honorary pallbearers were two Governors, the Mayor of New York, a United States Senator and the Mayor of Jersey City. Thirty-five members of Congress and as many judges attended the funeral. Yet beyond a doubt it was from the masses of the city the most impressive tribute to Mr. Murphy came. It came not in recognition of his power, but in whole-souled gratitude for his universal kindness and help. It was simple dwellers of the city who recalled success in pressing times, young professional men who remembered it was "Charlie" Murphy who had given them their "chance," poor to whom the compelling memory of "food to the hungry" returned. Mr. Murphy was a silent man, and went far to avoid thanks. In death they could manifest what they felt.

LOVED BY THE POOR

At the plain brownstone front down on 17th street, the day before the funeral, Mr. Murphy's secretary said he thought 25,000 had visited the home to look on the dead political chief who in death had become more prince of kindness and a neighbor. Sarah Schneider, eighty and bent and wrinkled, who "keeps house" for some people in 20th street, three blocks away, hugged her shawl over her head and wept because he was a neighbor and she "knew the man and he was a good man. He helped people." A young Italian who lived a block nearer sent his two sisters because he "thought they should go because he helped some people I knew to get on." Within an hour and a half of the time these three called, former Lieutenant Governor Lunn and four judges also paid their respects to the dead.

One of these judges of the General Sessions in New York paused to say: "He was the finest man I knew in public life. He knew no creed nor race nor condition. I am a Jew; he was a Catholic. I am a Republican, he was a Democrat. Yet it was he who proposed my name for the post I have now occupied for more than twenty years."

He made more than one Protestant mayor of New York, and the organization he ruled counted almost as many religions among its leaders as there are in the city. Across the street from the brownstone house stands a great Jewish hospital, now almost completed. It was his dearest wish to see it opened, and he contributed generously to its building fund. Since Friday, when "the chief" died, it has been draped in black.

FUNERAL OF MME. DUSE

Services for Mme. Duse were held Thursday morning in the Church of St. Vincent Ferrer, where the casket had reposed for two days awaiting transportation to her native shores. The great gentle actress had been cut down in the midst of a triumphal last tour of America, not for her own added glory—no one dared to aspire to displace her from the pinnacle she had reached in her art and in the love of her audiences—but to gather money that she might

help young artists to recognition. The 2,000 tickets of admission to the church had been snatched up in a few hours, two days before the obsequies, and they went equally to poor and rich, persons of all creeds, for in her life she had made no distinction.

Twenty thousand had visited the little chapel of St. Joseph at the side of St. Vincent's, where the casket reposed, the fatherly gaze of the saint resting upon it as if in benediction. Beneath lay heaped wreath upon wreath, from orchids as frail as the actress herself had seemed, to the bronze tribute of the New York Fascist. Those who came wore sables and calices, the Metropolitan opera singer walked with banana vendor, brothers in their single affection. Giovanni Martinelli, tenor of the Metropolitan Opera, sang the solos at the service, and every church in New York offered its quota to the choir.

Hundreds, passing the bier, failed to make the Catholic genuflection. They knew and mourned the dead not as the woman who always carried an oil painting of the Blessed Virgin on her tours and placed it in each of her dressing rooms, nor as the devout builder of the chapel in Vigevano, the town where she was baptized, but as the great artist who had lightened the burdens of the world for many years by her talent. For she had often said her chief pride in her art was the help it lent humanity. It is wholly possible the tranquil spirit smiled in the little chapel as the day before the funeral, a young Italian couple were joined in marriage at the altar where the Requiem Mass was to be said on the morrow. For such was her true catholicity—a gentle, truly universal love for mankind.

IRISH BISHOP AND SCHOLAR DEAD

Dublin, April 26.—Ireland has lost one of the most scholarly and distinguished members of its clergy in the death, in his seventy-second year, of Dr. Kelly, Bishop of Ross. Dr. Kelly, prior to his consecration as Bishop of Ross, had been at the Seminary of the Killaloe diocese at Ennis, Clare county, for twenty years, first as a professor and eventually as president.

Dr. Kelly attracted attention years ago when he was the first to disclose an error in a new financial scheme for Ireland whereby the country lost a large sum of money. Roused by him, Ireland forced an adjustment. Since that time, he had been consulted often on financial, economic and social problems. He was a member of the committee named by the British cabinet to study financial relations between Ireland and Britain under a Home Rule bill, and through his influence complete Irish fiscal autonomy was recommended. Representing the Irish hierarchy at the Irish Convention in 1917, he was a stern foe of partition, and he interested himself in the advancement of agriculture, women's work and domestic economy with effect.

THE LITTLE FLOWER

Reports from Rome state that the Congregation of Rites will hold an "ante-preparatory" meeting on August 12, at the Vatican, to discuss the miraculous character of two events referred to in connection with the canonization of the Blessed Teresa of the Infant Jesus.

The first of these facts is the cure of Mademoiselle Maria Pellemans, of Schaerbeek, near Brussels. Afflicted with tuberculosis of the lungs and intestines, this young girl was instantaneously and completely cured on March 22, 1923, at the tomb of Blessed Teresa in the cemetery of Lisieux, a few days before the translation of the remains of the Little Flower to Carmel.

At Parma, in Italy, about the same time, a second cure was attributed to the Little Flower. This was a nun, of the order of the "Chioppine," who suffered from tuberculosis of the bones and who was cured immediately during a triduum in honor of the Blessed Teresa made by the Carmelites of Parma. The nun was able to remove the plaster cast she had worn and to return to her duties as a member of the community.

THE "CHURCH DORMANT"

London, Eng.—"Spiritual sleeping sickness" is a phrase coined by Bishop Casartelli, of Salford, to describe the state of apathetic Catholics. The Bishop was reprimanding those of his flock who, from want of interest, had failed to vote in the local elections for Poor Law guardians, and had thus lost several Catholic seats.

"The Catholics who failed to vote are members of the Church 'Dormant,'" said Bishop Casartelli. "They are not doing the work that militant Catholics ought to do or the Church Militant. They are not in the fight. They are suffering from spiritual sleeping sickness."

CARDINAL HAYES' MESSAGE

Following is His Eminence Cardinal Hayes' message to the Catholic laity of America, conveyed through N. W. C. News Service in the first private interview he granted after his return from Rome:

"My feeling is this about the Catholic laity: If the Catholic laity of America will only continue to reverence and obey the authority vested in the Church of God by none other than Christ Himself, which authority is exercised by the Vicar of Christ and the Hierarchy throughout the world, there can be no question that the sound principles essential for stability of every department of human life will be brought out in their own lives and not only serve as an example to others but be in itself a contribution to the general welfare of our country in the safeguarding of our American institutions.

"Surely the world realizes after its experience of the last few years that the safety of society and the progress of mankind have but little guarantee if based on the merely human. It seems to me very urgent and imperative that there must be an awakening among citizens of all beliefs and opinions to the eternal fact that God must rule His own world.

All men must get back to God. Religion is essential. A strong, practical Catholic laity, not only professing but living their faith, certainly will be a leaven which must make for the best interests of our country."

Concerning tolerance, His Eminence said: "American institutions cannot thrive nor endure if intolerance gets a hold on the country. Any outbreak against the Catholic Church is more an American problem than a Catholic one. The Catholic Church has contended against intolerance from its beginning and expects to do so till the end of time. Intolerance is a germ that destroys what is most sacred and best in American institutions."

MARTYRS OF TYBURN

London, April 28.—The Annual "Tyburn walk" along the martyrs' road from Newgate Prison to the site of Tyburn gallows was repeated yesterday.

The event gets little publicity in the general press, and many non-Catholic Londoners were surprised when they saw a long line of men and women, headed by a large crucifix, marching along Holborn and Oxford Street on their way to the Marble Arch, and their kneeling in the roadway for Benediction from the balcony of Tyburn convent.

The pilgrims assembled outside the site of Newgate prison yesterday afternoon with Father Philip Fletcher, the pioneer of these processions, at their head. Without banners or anything in the nature of ostentatious display, they began their walk along the road of the martyrs. It was the road along which hundreds of staunch Catholics were dragged on hurdles in the days of persecution when, after being tortured in Newgate Jail, they were taken to the gallows at Tyburn and hanged on the infamous "tree."

The exact spot of "Tyburn tree" is marked by a brass tablet in the roadway. Within a hundred yards there is now a convent where Perpetual Adoration is maintained for the conversion of England and from the balcony Benediction was given at the end of the "walk" to hundreds in the road below.

Short visits were made to three churches which stand along the route. Hymns were sung by the pilgrims in honor of those to whose loyalty many English Catholics owe their faith today.

IRISH BRIGADES

Dublin, Ireland.—M. Albert Depreux, one of the most distinguished military historians in France has obtained from the French war office the necessary permission to compile from the official military archives the first authentic history ever written of the Irish Brigades which fought in the service of France. M. Depreux is the author of many important records in French military history and holds the position of Librarian and vice-President of the Foundation Thiers in Paris.

He belongs to a family long associated with the army and the learned professions. His great grandfather took part in the expedition of General Hoche which set out for Ireland. Researches which he has already made into the archives of the Irish Brigades satisfy M. Depreux that there is a mine of historical records which have never yet been touched.

It is his intention to investigate thoroughly the whole of such information as can be traced, not only in these archives but in the other contemporary records which contain allusions to the Irish Brigades.

In 1854 John Cornelius O'Callaghan published "A History of the Irish Brigades in the Service of France" and this is the only work which deals comprehensively with the record of the Irish Brigades. After the fall of the Stuart dynasty in Britain, the Signing of the Treaty of Limerick in 1691, and the immediate violation of its terms by the British there was an immense exodus of Irish soldiers, all Catholics, to the continent. Although they were to be found in various armies from Russia to Spain, the vast majority of them entered into the military service of France.

MERCIER MEMORIAL PROJECTED

By Rev. J. Van der Hayden

Brussels, May 1.—Again the world's attention is focused upon Cardinal Mercier, who reached the golden fiftieth anniversary of his sacerdotal ordination on April 4. In the simplicity of his heart he had hoped that this milestone in his life, however outstanding, be passed by unnoticed; but his reputation proved to be greater than his humility, and the desire of his friends to express their fealty, weightier than his objections to a public and adequate commemoration. It is to take place on Monday, May 12. In preparation for it, committees organized in every city and village of the land are collecting funds for a purse to present to the Jubilarian. They wish it to be large enough to erect a national memorial that will perpetuate his name throughout the ages.

It was not possible for the movement to honor the world-renowned churchman to remain confined within the narrow limits of Belgium. Very soon the Belgian General Committee, of which their Majesties the King and Queen assumed the patronage, was apprised of the desire of participation from beyond the frontiers. In France, for example, Her Royal Highness the Duchess of Vendome, the Sister of King Albert, is heading a committee of which the President of the Republic, Millerand, the Premier Poincaré, Marshal Foch, General Gouraud and practically all the bearers of the greatest names of the country are members.

American friends and admirers as well expressed a wish to associate the United States in this international manifestation of respect and admiration. They planned to call upon the generosity of their countrymen for a large Cardinal Mercier jubilee fund. Being made aware of it, His Eminence forthwith begged the promoters not to consider him, but rather to concentrate all their efforts upon securing the completion of the Louvain Library.

One-third of the monument that the United States set about to erect as a European memorial of its sons fallen in the War is standing and fully equipped; but the fate of the remaining two-thirds is held in suspense, because, to finish them permanently to the White House, Warren's plans, \$600,000 is still lacking.

PLANS CAMPAIGN FOR VOCATIONS

Bishop Hugh Boyle, of the Diocese of Pittsburgh, is arranging for a campaign for vocations to the teaching orders of both men and women, as the second great step in his program for Catholic Education. With nearly six million dollars pledged in the recent campaign for funds, over one million dollars of which was in cash, the consequent rapid extension of educational facilities in the diocese will call for increased staffs of Brothers and Sisters to teach in the grade and high schools about to be erected.

The campaign for vocations will be carried out by a great variety of methods, all calculated to bring the matter to the attention of parents and children. About seventy-five of the diocesan clergy, properly instructed, will visit every school in the diocese, and in every class room will discuss the matter familiarly with the children. There will be special May devotions and prayers during the month in every church and school in the diocese. There will be a diocesan-wide Novena, ending with Pentecost for this purpose; a special prayer in the Mass will be ordered. A picked body of Missionaries will hold large sectional retreats for Socialists in the great centers of population. Pamphlets and literature bearing on vocations will be distributed to the parents. The school children will be asked to sign a pledge to work and pray for vocations, and likely candidates will be registered at the Bishop's office, so that he may correspond with them, and keep in touch with them repeatedly during the year.

The entire work will be conducted by the committee of ten priests who had charge of the recent successful Educational Campaign, but the Bishop himself will be the General Chairman, his inspiration and its guiding hand.

CATHOLIC CHEMISTS

PRIESTS AND SISTERS TAKE PART IN GATHERINGS OF SCIENTISTS

Washington, April 30.—Many Catholic colleges both for men and women were represented at the sixteenth convention of the American Chemical Society here during the past week. Papers read before section meetings of the Society and statements made by various priests, nuns, and laymen who are teaching chemistry in Catholic colleges indicated the interest which is being taken in this branch of science and the methods whereby these institutions are keeping up with the progress made by secular and other denominational institutions in scientific work.

Dr. Nieuwland, C. S. C., Notre Dame University, who is Secretary of the Division of Organic Chemistry told of the methods resorted to at Notre Dame in order to keep the laboratory and chemical libraries up to date. The chemical library, he said, is being built up through the sale of chemical patents based on discoveries made in the university laboratories. Several such patents have been disposed of already and are bringing in some income. An adequate chemical library is the most badly needed essential to chemical research work in the majority of instances, Dr. Nieuwland said, pointing out that, if necessary, chemists could construct most of the required apparatus themselves, provided there were competent instructors to direct them. It was Dr. Nieuwland who, while doing graduate research work at the Catholic University, discovered the chemical reaction upon which Lewisite, the high explosive developed during the War, it based.

Dr. Nieuwland, together with Dr. Coyle, S. J., Georgetown University and others, expressed the opinion that chemistry courses offered in Catholic colleges are fully on a par with the courses offered in other institutions, at least so far as undergraduate work is concerned. It was pointed out that many Catholic institutions are handicapped in attempting to do advanced research work by the excessive cost of the facilities required. In this respect, it was said, they can hardly compete with state institutions financed by State appropriations except in isolated instances where large endowments are available.

Dr. Coyle, who is a former member of the National Council of the American Chemical Society, and who holds a record of having attended every meeting of the organization for seventeen years, said that he has noticed an increased emphasis upon the scientific subjects in colleges and that Catholic colleges generally have kept abreast with the others during the past decade. This opinion was confirmed by the experiences related by Dr. Pickel of Campion College.

CATHOLIC EVIDENCE GUILD

London, Eng.—The difficulties encountered by the Catholic Evidence Guild speakers who explain the teachings of the Church from platforms at street corners, is shown by the experience of an orator recently.

A young man had spent nearly twenty minutes in an exhaustive explanation of Infallibility when he was interrupted with the remark: "You can talk till you're tired, but you won't convince me that your Pope is God!"

The extent of the outdoor work in London alone is shown by figures supplied by a Guild official. During the past month 131 meetings were held at street corners and in parks, at which 348 addresses were given. There are twenty three regular "pitches" in London, and lectures are given not only on Sundays but at midday for the "lunch crowd," and in the evenings.

SAINTE CHAPELLE REOPENED

Paris, France.—The Guild of Saint Cecilia, an association of singers of sacred music directed by Abbe Delapine, is now able to give concerts in the Sainte Chapelle, the wonderful edifice erected by Saint Louis to receive the Crown of Thorns. The first concert was given on Monday of Holy Week.

It is exactly fifty years since a ceremony has been celebrated in the Sainte Chapelle except for the Mass of the Holy Ghost which is said for the magistrates and lawyers at the opening of the courts. In 1874 the Directors of the Beaux-Arts withdrew authorization for such ceremonies on the pretext that the large crowds assembling in the building damaged the pavement and the valuable decorations of the sanctuary. Great satisfaction has been expressed this year over the withdrawal of this prohibition by the

Beaux-Arts, and henceforth some of the most beautiful masterpieces of sacred music will be given in this incomparable setting.

DUTCH PROTESTANT INTOLERANCE

By Rev. J. Van der Hayden

Louvain, April 28.—A few months ago there was a great stir in Dutch Protestant circles about a stained-glass window presented by a wealthy Maccenas to St. James' Church, The Hague. Before the work was completed, some rabid Calvinists started an outcry against it, because the artist—Jan Toorop—chosen to draw the design, was a Catholic. As a consequence the gift was refused, but not without protests from the more liberal-minded members of the Dutch Reformed Church, who were not only ashamed for the affront to the artist and to the donor, but feared that the production of their revered and genial countryman would be lost to the land. They set a counter-movement on foot which resulted in the acquisition of the window by another Protestant church—the main one in the land in fact—the Cathedral of Utrecht. It was a Catholic temple in pre-Reformation times, as was St. James', of The Hague, by which the artistic creation—the Adoration of the Magi—had first been proscribed. Again protests arise from preachers who anatomize the Protestant churchgoers of Utrecht for "allowing the fanatical Romish propagandist Jan Toorop"—a convert by the way—"to penetrate into the cathedral."

LATEST OUTBREAKS

This latest move is but one of those manifestations of hostility to everything Catholic which, after a long period of toleration, have become quite frequent in Holland.

The preparation of the Eucharistic Congress to be held in Amsterdam July 22-27 has furnished the same bloc of agitators another peg on which to hang their ill-disguised animosity. They called a meeting at Amsterdam at which one of the speakers outraged the holiest Catholic feelings and scored a success by supercilious sneering remarks about Cardinals Mercier, Van Rossum and Mundelein, who are expected to attend the Congress, and about the Catholic Preceptor Sir Ruyssers, the Catholic presidents of both Chambers.

Catholics widely eschewed rebuttal; and for this they were praised by sensible and God-fearing Protestants, who undertook to defend their maligned countrymen against the irrelevant scourgings of fanatical and bigoted coreligionists.

As elsewhere the whole trouble in Holland appears to be envy at the progress of the Catholic Church in every domain and bitter resentment for the steady retrogression of old Dutch Calvinism. Seventy years ago it footed up 54% of the population and now it counts but 41%. There are 2,826,638 Dutch Reformed as against 2,444,683 members of the Catholic Church, but the number of baptized Catholic children outnumbers the children of Dutch Reformed parents; so that fifteen years hence, at most, Catholics are very likely to form the numerically strongest denomination in Holland, as they already form the strongest political party.

A STRONG INDICTMENT

A preacher wrote: "The Dutch Reformed Church is on the way of losing her standing, not only as the people's church, but even as the largest denomination in Holland. Her place shall infallibly be taken by the Roman Church."

"It is very painful for every member of the Reformed Church. However, it has but itself to blame. What is Protestantism? What is the Reformed Church? What an assemblage of birds of divers plumage! It is a unity that is no unity, a kingdom divided against itself, which neither knows nor serves God." A severe indictment indeed.

IRISH BUTTER TO NEW YORK

Dublin, Ireland.—An investigation of the possibilities of Ireland as a supplier of first-grade butter, for the New York market, is being made by S. K. Cohen, of the firm of C. T. Bullard, Duane street, New York, who is at present in Dublin. His firm imports butter from Denmark, Holland and Sweden, whither Mr. Cohen is proceeding after a short tour in the dairying districts of the South of Ireland.

Mr. Cohen states that, given the very best quality butter at a price which would enable Irish producers to sell to America, his firm could take a thousand fifty-six pound boxes from Ireland every week. Irish butter already has been favorably received in New York. Mr. Cohen adds:

"I think that Ireland can give us the class of butter that can be disposed of to the advantage of both countries. I hope that as a result of my investigations, my firm will be able to include Ireland among its sources of supply."

CATHOLIC NOTES

Preparations for the Irish National Pilgrimage to Lourdes are well advanced. Judging by the applications already received it is certain that more than 4,000 persons will take part in the Pilgrimage. On behalf of the Catholics of Ireland it is proposed to erect a national memorial in the form of a large cross at the Grotto.

A large quantity of books has just been received by the Central Catholic Library in Dublin, Ireland, as a gift from the French Government. These books include the entire works of Bossuet, Fenelon, Bourdaloue, Racine, Corneille, La Rochefoucauld, and Massillon, together with various volumes dealing with sacred art and music.

When Archbishop John J. Glennon of St. Louis found himself able to offer only \$45,000 for the Julius S. Walsh home here as an archiepiscopal residence, and \$51,355 was insisted upon as the price, twenty-one residents of the district in which the house is located united to pay the difference, \$6,355. Accordingly, the archbishop is expected shortly to accept the house and move.

Mgr. Ricard, Auxiliary Bishop of Nice, recently baptized ten adults in the Cathedral Church of Frejus. The ceremony was a most unusual one, for the ten new Christians included six natives of Madagascar and four Senegalese. The four Senegalese and one Malgache came from a training camp for native officers located at Frejus. The Sacrament of Confirmation immediately followed the baptism.

Milwaukee, Wis., May 2.—With 425 seniors eligible for degrees, Marquette University (Catholic) will graduate the largest class in its history at the annual commencement exercises on June 11. The College of Dentistry leads in the number of seniors, with approximately 165 eligible for degrees. Degrees also will be conferred in Law, Journalism, Arts and Science, Engineering, Business Administration, Medicine, Nursing, Music, Education and graduate work.

Ossining, May 5.—A contract has been signed by a priest of Maryknoll with the Liu family in the Province of Kwangtung by which the missionary in charge will have right to use the pagan temple and its ground for a Catholic school. Already the temple has been prepared for the purpose, a school room and dormitory as also rooms for the teachers being now provided.

Vancouver, Wash., May 1.—Frank N. Flamondon, who died here recently, aged seventy-three, was the son of Simon Flamondon, one of the first white settlers in the Pacific Northwest. The elder Flamondon was a trader for the Hudson Bay Company in what is now the State of Washington nearly a hundred years ago; it was at his house on the Cowlitz River that Father Francis Norbert Blanchet, the pioneer missionary of the Oregon Country, opened his mission to the Indians on his arrival in Oregon in 1808.

Paris, France.—It is not often that a large family dies out because all its members enter the religious life. Such, however, is the case of the Huser family, of Dagsbourg, a small town in Lorraine, the birthplace of Pope Leo IX. The parents died while still in their prime, leaving nine children who were brought up by an aunt. There were five boys and four girls. The eldest boy married and all his brothers and sisters became religious, the four boys entering the Redemptorist order, while the four girls joined a nursing order at Strasbourg.

Paris, April 12.—The question has frequently been asked what would be the value today of the magnificent cathedrals built in the Middle Ages. A valuation of Notre Dame of Paris has just been made by the cathedral historian, M. Marcel Aubert, curator of the Louvre Museum. M. Aubert calculated that the construction of Notre Dame cost no less than 10 million francs in the twelfth century. A similar undertaking before 1914 would have cost about 400 millions. Taking into consideration the average depreciation of the franc, the present value of the cathedral would be in the neighborhood of 1,600 million francs.

The Lourdes shrine at Carfin, Scotland, where several remarkable cures quickly secured national attention is to be extended. A tract of land, nearly forty acres in extent has been acquired by the Grotto authorities and it is proposed to build a large church capable of holding four thousand people. The present chapel at Carfin, which is a small mining town, holds about 200, and is totally unable to accommodate the vast crowds which flock to the spot in the summer months, drawn by the stories of wonderful cures. The purchase of the land surrounding the Grotto will prevent traders from acquiring nearby property with the object of commercializing the Shrine.