

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 by 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 anathematize 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 soreness. 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 Ruyss and 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 scoffings 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 2,444,583 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.

GERTRUDE MANNERING A TALE OF SACRIFICE

By permission of H. L. Klinger & Co., Publishers, Philadelphia, Pa. CHAPTER XI.—CONTINUED And Gertrude herself, the object of all this solicitude, occupying just now no small share of the attention of society, the society which a month before had been ignorant of her very existence, how did she view the change that had come over her? What had been her inner life during this outwardly brilliant one, which was now on the eve of its close, as she sat with such pale, tear-stained face alone in her room, with her father's letter on her knee? She knew now—she had known for a certainty very soon after the first few days—that it was no passing romantic fancy she felt for Stanley Graham, but the deep, true love of a woman, strong and sweet at the same time, like her own nature. She knew too that she must have felt it even had it met with no encouragement or sign of return—she must have felt it still, though then she must have striven to conquer it, to bury it away unscathed in her heart, bearing the pain with a smile bravely. But shy and modest as she was, with her school-girl bashfulness still upon her, Gertrude could not but see that this self-suppression was uncalled for; she could not but see it a hundred times a day when she was in Stanley Graham's presence, if only by the very sound of his voice when addressing her, so much more tender than she heard it when he spoke to others; by the very glance of his gray eyes, which never looked coldly or haughtily at her, never other-wise than with the eloquent yet respectful gaze which somehow would have made Gertrude, with the heart's true instinct, trust herself with him to the world's end, even had she not known beforehand what a refined, noble nature was his. And she grew to live only in his presence, as it were—to yearn for it as a daily necessity, which never failed her; she fed, as it were, upon the sweet attentions which were so doubly precious, coming from one so haughty and exclusive, until her love became in this short time a species of idolatry—a pure, unselfish one, indeed, but still idolatry too great and too absorbing to be given to any human creature, however perfect, however grand, however love which should be given only to God, which can only bring rest and peace to the heart when rendered to Him. And she knew this, poor Gertrude, she felt it, in the midst of her bewildering joy and hope; she knew she "loved not wisely, but too well."

She prayed on her knees every night that if it were wrong she might not grow to love too strongly; that she might not forget God for his creature. But though the spirit was willing, the flesh was weak, and the poor heart, which felt so strong after its refreshment of prayer, fell again into its fond idolatry with the daylight, when its idol was present once more. "After all, it can be no harm to love him so, if—she loves me," she would tell herself. "If I am ever his wife, it will only be right, it will be my duty, to think more of him than all the world. And if I help to lead him to God, if through me he should learn to love instead of hating religion, if he should become a Catholic, I shall not have loved him for myself only, but for God's glory and to gain another soul for heaven." But there was one hidden trouble which she dared hardly acknowledge to her own heart, but which was there nevertheless, amounting to agony at times. Suppose her hope should be vain; suppose Stanley Graham, instead of growing reconciled to the thought of religion, should persist in his contempt for it; suppose, even if he ever should really ask her to become his wife, he should object to seeing her practise her religion; suppose, as would be but natural in one so proud, he should demur to submitting to a marriage before a priest only, without the Protestant ceremony. But Gertrude would throw off these fears—she could not entertain them and live, it seemed to her, during these halcyon yet restless days. The thoughts were suggested to her partly by Lady Hunter's words concerning Stanley Graham, and partly by the fact that since the evening on which she herself had told him she was a Catholic he had never referred directly to the subject, never questioned her about her religion at all, or seemed to care to speak of it when she tried to bring the conversation round to it, as she sometimes did in her generous repentance for what seemed to her her previous cowardice. In a word, he seemed to ignore her religion altogether—to wish to keep the fact of it out of his own mind, if possible. And it troubled Gertrude, because she could not divine the cause, whether her religion was really indifferent to him or whether it was that he did not wish to pain her by speaking of his own bitter prejudice against it. The terrible fear, already spoken of, that it might be because of his very hatred that he was so silent on the subject, because he would never endure that his wife should continue a Catholic, much less ever hope for him to become one—this terrible fear she dare not entertain; it dwelt in her heart, hidden down deep, never consciously acknowledged.

"If he really loved me, so as to wish to make me his wife, he would not ask me to choose between him and my religion; he would take me with my religion, caring for none himself. He cannot think there is any harm in faith, so he could not have any objection to seeing it in his wife; there is nothing dishonourable in it, surely, even in his eyes, and honor is his religion." But in spite of her self-consolation, there were times when Gertrude longed for counsel and advice—for some one to whom she could open her heart, even while she felt that had such a one been at hand she could not have done it, she could not have spoken to any one of the love which was yet unspoken.

"Even Father Walmsley I could not tell yet, oh, no! more especially as Mr. Graham is what he is; if he were a Catholic it would be easier. But if he were here I should long to tell him, I should, though I should never be able to do it yet." Gertrude had written to Father Walmsley once since her arrival in London, before she had met Stanley Graham, and in an innocent, lively letter, but after that it seemed to become impossible to write freely, and so his kindly, fatherly reply had brought no further letter from Gertrude, much as she longed to write to her best friend. It was almost a bitter task now to write even to her darling father, a task to do what so long had been her delight, for every line seemed almost like a lie to her dear old home in so short a time. Because, too, every time she sat down to write to him there came to her mind's eye the prospect of the day when she might have to tell him all, that she wanted to leave him, to give herself to another, one—and this would be the bitter part, she knew—who was not a Catholic, one who despised religion, who at best would only be submitting to it in her because of his love for her. How would her father bear it, he who was so proud of his Catholic ancestry, of their stainless devotion to the faith, of the very obscurity into which his family had fallen through that steadfast devotion? How would Rupert, her idolized brother, the young follower of the glorious St. Ignatius—how would he bear to hear that his dear little sister, the loved companion of his childhood, was going to give herself to this proud, scornful heretic, nay, infidel? The thought was so hard, so bitter at times to Gertrude that she yearned wearily to be able to throw herself on her knees before Jesus in his Sacramental Presence on the altar, as she could so easily have done at home, there to beg grace and guidance in the trials which were coming upon her with the mighty human love which was absorbing her heart. Here in London she seldom had the opportunity she yearned for, except on the Sundays; but more than once the wish grew so strong upon her that when out driving with Lady Hunter, anywhere in the region of one of the Catholic churches, she had asked her to let the carriage stop for a few minutes while she tried to enter, and had been rejoiced on finding she was able to do so. Lady Hunter had gone in with her, partly through curiosity, partly through kindness; but Gertrude had soon almost forgotten her presence as she knelt in that Veiled Presence in the tabernacle, making the most of her precious minutes to pour out her pent-up heart in earnest, trembling prayer, while her cousin gazed at the bowed figure, envious of its absorption, envious of the faith she could not share.

But it was only at intervals that these shadows as of coming trouble darkened Gertrude's present halcyon existence, only at times that the thought of her father and home was so bitter as not to be chased away by the new joy in her heart, the sweet almost certain hope of Stanley Graham's love, and his changes it must work in his haughty nature, with its scorn and contempt of religion. Generally she revelled only in the sweet present, shutting her eyes to any thought but that of continued happiness in the future. All her awe of Stanley had vanished now, driven away by the strong love which had come to her so quickly. She could talk to him now freely on every subject but the one he so carefully avoided, and almost insensibly she grew to defer to his opinion in everything, making his likes and dislikes her own, with just enough of merry, artless opposition to charm haughty Stanley the more because of the graceful, confiding way in which she almost always eventually yielded.

earthly paradise behind and go back to the old home with its quiet routine, to the dear father who awaited her with such longing love, but who, alas, could never be first in her heart again. Stanley Graham was coming this evening to escort Lady Hunter and Gertrude to the opera, and afterwards to a farewell entertainment at the house of a common friend; and as Gertrude sat now in her room with her tear-stained face bent over her father's letter, the thought kept coming to her, not to be driven away.

"When shall I see him again? After tonight, when we say good-by, when shall we meet again? When we do, will he be the same, still unchanged, as I shall be?" She knew that her cousin wished her to pay them a visit at their country seat in L—shire, and she had promised to do so some time about Christmas, if her father could spare her.

Was there not a secret hope in her heart that Stanley Graham might be there too, though Lady Hunter had not as yet exactly spoken of inviting him? At the same time, was it not this hope that was helping Gertrude to bear the thought of the separation that was so near, of the farewell that must be said this very evening, this last night, which was coming all too quickly?

CHAPTER XII. The evening came, and Gertrude and Stanley Graham sat at the opera together. Rather curiously, the representation was once more the "Sonnambula," as it had been on that first night three weeks since; but Gertrude knew beforehand that it would not affect her now as it had done then—that the joys and sorrows of the heroine would move her only to a still keener realization of the hopes and fears in her own preoccupied heart. She sat very quiet, enjoying the music in a dreamy kind of way, and trying to look interested in the performance; trying to drive away the knowledge that it was Stanley Graham's presence which made her sole enjoyment, and not to wish that the opera was over, so that she could hear him talk to her again freely, as he could hardly do here, so that she might drink in the rich, sweet voice, which was better to her than any music—which, after tonight, would be silent for her, for how long she knew not.

A less keen observer than Stanley Graham must have noticed her abstraction from the stage, and the efforts she made against it. Lady Hunter saw it too, and perhaps guessed rightly at the cause; but she only said smilingly, as the curtain fell finally, and they rose from their seats: "You are getting quite hardened now, you see, Gertrude; isn't she, Stanley? You can look at poor *Amina* now without a tear, eh, love?" Gertrude blushed, as she always did at anything that seemed to indicate that she was betraying what she thought her secret; but Stanley Graham came to her rescue with a kind, frank smile, as he said: "I fancy Miss Mannering would be more likely to shed tears tonight at the sight of you, Lady Hunter, at the thought of having to leave you so soon. You have none to spare for *Amina's* imaginary troubles, have you?" And he spoke so very freely and kindly that Gertrude could not feel embarrassed any longer, but could only thank him with an eloquent smile.

"No, indeed, I don't think I can, Mr. Graham; I must keep them all for Julia. But still I think I must be getting very hardened too, as she says, and all in three weeks!" And the idea made Gertrude laugh genuinely now, as they made their way to the carriage. "Besides," said Lady Hunter, as they drove off, "you know, Gertrude, I am going to claim you again very soon. It is quite a promise, Stanley, that she comes to us at Christmas at Nethercotes for at least a fortnight." "Then we shall meet again, Miss Mannering," said Stanley, "for I, too, have promised to visit Nethercotes about then." "Of course you have, Stanley. It would not be Christmas there without you. We should miss him almost as much as the mince-pies, Gertrude, if they failed to appear," laughed her ladyship.

How thankful Gertrude felt that it was a dark, starless night, and that the light of the street-lamps was hardly sufficient to let her companion see the deep blush which she felt had risen to her face as she heard the confirmation of her hope! She strove to hide it still more by joining in her cousin's laughter, and then, trying to speak calmly, she said: "Well, I have promised to come if I can, you know, Julia, if papa can spare me so soon again." Stanley Graham turned towards her with a quick, anxious look, which deepened the blush on her face; but Lady Hunter only laughed kindly and carelessly. "Spare you, Gertrude! Of course he will. Why, if he refuses he will only have me coming down upon him to carry you off myself; so he might as well let you be with us by less violent means. Besides, I don't feel as if you knew us properly, or fully belonged to us, until you have been with us at Nethercotes; so remember!" And she tapped Gertrude's hand playfully with her fan. They only remained an hour or two at the reception to which they

went after the opera, because Lady Hunter wanted Gertrude to rest well for her journey home in the morning. And about the time was, it seemed still shorter to Gertrude the precious moments feeling all too swiftly on towards the hour which would bring darkness and weary longing to the adoring heart, at least for a time. More than once, as Stanley Graham sat by her side tonight, talking to her as usual, but with even more tenderness and earnestness, Gertrude could not but perceive that he became agitated, and seemed on the point of saying something from which he quickly checked himself; and the conviction made her tremble with a joyful hope and wonder.

"How happy you are," he said, in his own calm tone again, after one of these occasions, "to be returning to a home not yours, with your father all impatience to welcome you, and loving the very walls of the old home as you do. The word 'home' is but a strange sound to a wanderer like myself, and as yet perhaps I hardly care for it to be anything else. I have a nominal home, of course, and cannot complain of it for want of beauty or comfort; but since my poor mother's death it has been desolate for me, and I cannot rest there. Perhaps some day I may settle down in it—I may grow to love it again, and not care any longer to be an aimless wanderer, as I am at present." And he sighed slightly, almost imperceptibly.

"I hope so, Mr. Graham," Gertrude said gently; for to have hesitated would have betrayed embarrassment. "It seems so sad not to care for home, not to be able to love it, doesn't it? But though I am so fortunate, though I have so dear a home to go to, and though I am longing to see papa again, still I am sorry to go away from London. I always seem doomed never to be all glad or all sorry about anything, but to have a mixture of both ways. You see my cousin and Sir Robert have been so very kind that I cannot help being sorry to leave them; and—and everybody," she added, blushing now for fear she was saying too much.

But Stanley looked at her more earnestly than ever as he said, with his own attractive smile: "Miss Mannering, when we meet at Nethercotes (for you have promised to be there, you know) will you promise to be glad to see me just a little more than to have forgotten me quite?" "Did he really feel so uncertain yet of her sentiments towards him, or was he only making assurance doubly sure before he separated from her? Gertrude could not tell; she felt, with a dismal sinking of the heart, that it might be only friendship he was showing her after all; and the temporary chill enabled her to look up with frank smile, though the blush was still upon her face.

TO BE CONTINUED

HIS LITTLE ONES

"Philip, my boy, I am delighted to see you. . . . And you look so well. Have you good news for me?" As she greeted her visitor, Mrs. Livingston took the slender well-kept hands in hers and drew him to the light. She noted swiftly the silver strands of hair at his temples as well as the drawn cheeks and tiny furrows in his brow. He had changed considerably in two years. "Aunt Isabel!" He smiled as he mentioned the pet name for the aristocratic old lady, his deceased mother's dearest friend. "I, too, am glad to see you again. You look just as charming as ever."

"Do I? It is a gratification to hear that, especially at my age, Philip. At sixty-five, well . . . one can surely say Beauty survived the ravages of Time." And smiling, she pointed to a chair, which Philip gratefully accepted, then seating herself, waited anxiously for some explanation of his return to America.

"You wondered, perhaps, why I left so hurriedly for England, and when you wrote requesting some explanation of my sudden departure, I could not pen my thoughts so disappointed and disillusioned was I. There seemed no other way, and so I sailed. I wanted to go somewhere, anywhere away from the narrow circle of selfish human beings that it was my misfortune to have become a part of. In England, I used an alias, but it was no use. Someone recognized me, and I was sought out, invited out, dined out, and all to what purpose? I was a desirable catch for some penniless noblewoman. I fled to France. Again I assumed a cognomen, and registered at one of the cheaper hotels. There I met a mixed class, the usual sort who frequent Paris sightseeing. Some of them were congenial, others friendly, while occasionally, I met the get-rich-quick type, who are feeling their way into the smart set, gradually. They bored me frightfully. I went to Rome. There I found peace, for a while . . . only for a short time. Apparently, I could not escape old associations. I joined a party of strangers going to Egypt. One of the party, an old French priest, gave me some sound advice. The result is, as you see, I am here."

"Philip, my boy, I can sympathize with you, but will not before I ask a few questions. You have not told me yet why you left so

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suddenly. I knew you were happy here among your friends. I hoped to see you married, and a number of my friends would have been glad to have had you for a son-in-law. I had thought, Philip, that Madelyn Bentley showed a preference for you and believed that you liked Madelyn, too."

A pained expression crossed the face of Philip Ellsworth as he heard the name of Madelyn Bentley, and he stiffened slightly. He hesitated before answering. The subject was a painful one to discuss and he preferred to have it remain buried in the recesses of his mind. However, he knew it was useless to avoid the issue—Mrs. Livingston would eventually pry the secret from its hiding place.

"Aunt Mabel, I had intended to keep everyone in ignorance of my real reason for leaving the United States, and would have kept it a secret unless you insisted that I tell you. It is always a painful thought to me and a sore spot in my heart."

Philip rubbed his hands together, bent his knuckles back until they snapped, and crossed his legs clasping his hands over his knees. These little acts were, obviously, an indication of his extreme nervousness.

"My boy, it will relieve you to tell me about it and you can trust me to keep your secret. There is always a solution for human problems—perhaps I can offer you one for your problem."

"Dear Aunt Mabel, there is no question of trust involved. You have always had an optimistic view of life and I should like you to keep that while you live. Do not, I beg you, let what I say alter your views."

"Philip, I have lived many years longer than you and have seen many changes in social life. These conditions did not surprise me. But that has no direct bearing on your story, which I am most anxious to hear."

"It is true that I cared for Madelyn—perhaps more than anyone supposed. She was the girl of my dreams. I believed Madelyn was the type of woman my dear mother would have chosen for my wife. I did not care much for society, but to please Madelyn, I attended numerous affairs, some of which, I regret to say, were a scandal to womanhood. At one of these affairs, I overheard a conversation between a young subdeb and Madelyn. I left the dance floor to have a smoke and stepped onto the balcony. Hidden by the tall palm plants, I was unseen. From this position, I reluctantly listened to the conversation. There was no possible escape for me unless I were to make my presence known to the girls, who, no doubt, thought they were alone. I thought I had misunderstood the trend of their talk but, listening still further, I was assured that what I have heard was no mere fancy. The conversation touched on matrimony, which is, to my mind, a most delicate topic, too sacred to be lightly talked about. The subdeb was in love with a young man but compelled to keep the affair a secret. They had entered into a compact concerning their future marriage that, should their love become cold, they were both free to obtain a divorce, even at the expense of sacrificing each other's reputation. Madelyn expressed an opinion that she believed the idea a splendid one and stated further that she thought the couple who had more than two children was decidedly old-fashioned and behind the times. This was a bitter disappointment and yet I would not blame Madelyn or judge her too harshly until I had further proof that her ideas were not idle words."

Pausing, long enough to emit a sigh, Philip drew his fingers through his wavy hair then throwing his head back proceeded with his story. "Sometime later, I met a lady for whom I had always a great esteem. She insisted on my having tea with her. As my time was limited, I suggested going to a select tea room in the vicinity. While seated at the table, my attention was attracted to a group of five ladies in animated conversation, and my companion directed my notice to three of the group who were friends of mine. As you will imagine, Madelyn was one of them. The topic of conversation was the arrival of a noted lecturer from abroad. This personage intended introducing to society a plan, which, if it were carried out, would eventually eliminate poverty. This famous, or I should say infamous, ultra modernist was paid a fabulous price by a society woman to deliver one of his lectures before a group of the smart set. From snatches of their conversation, I learned that the subject to be discussed was Birth Control. I could listen to no more. Excusing myself, I left my companion and dashed out into the street. I wanted to get away where I could breathe pure air and I lost no time in getting reservations on the first ocean liner."

"My dear boy, the world is moving so fast that we are going back to Paganism, Mormonism, and not a high form of such but the lowest imaginable. I wonder, sometimes, why God tolerates it! Perhaps, in His own good time, He will show why He is so tolerant. But, Philip, do not permit a small circle of human beings to turn your thoughts against the world in general. There are many, good, kind, and generous souls living today whose actions are guided by the laws of God."

"Yes, I suppose that is true. I am going to try to find the pure

gold beneath the rust, and I feel sure if I probe deep enough I will find it plenty."

Their conversation was interrupted by the entrance of a young woman of medium height, with a wealth of chestnut hair, falling in waves over a well rounded head. Her eyes were large and of deep blue, her long lashes forming a lacey frame around them, while her small perfectly shaped lips glowed a healthy red. She wore a tailored serge dress with dainty white collar and cuffs. She approached Mrs. Livingston.

"I beg your pardon for intruding. There is a gentleman on the wire, Mrs. Livingston, who wishes to speak to you personally."

At the sound of her voice, Philip started perceptibly but stiffened slightly when her eyes met his. Mrs. Livingston noticed the movement and addressed Philip.

"I want you to meet my secretary, Miss Long, Mr. Ellsworth."

Philip arose and bowed, stating he was delighted to meet her. Miss Long acknowledged the introduction and, excusing herself, left the room.

When Mrs. Livingston returned, she found Philip in a deep study. He was searching his mind for some recollection of a former meeting with Miss Long. Her face haunted him. She reminded him of a rose garden and climbing trellises. Her eyes suggested clear blue skies and mirror-like lakes. She held her head high and walked as a Queen. There was an air of independence about her, too; topped off with the charm of sweet simplicity, she might fit in the humblest cottage or grace the castle of a king. Truly she appeared to be a person of initiative and clear perception of thought, not one who ran after and adopted every new idea.

"Philip, I thought I saw a sign of recognition in your face when I introduced you to Miss Long."

"Aunt Mabel, I am trying to think where I saw her before. There is a fancy in my sub-conscious mind that I saw her face somewhere but I cannot seem to remember where or when."

"Miss Long's father was a power in Wall Street a few years ago. Of course you were abroad and do not recall reading of a certain few rich men whose fortunes were wiped out through a plan to corner the market. Miss Long had completed her academic course and was traveling abroad. Her friends mercifully kept the news of her loss of fortune from her, but, on the death of her father three months later, she had to be told. Miss Long is a thoroughly independent woman and refused several offers of marriage, as well as offers of a home. She took a business course, and I consider myself fortunate to have secured her services for I find her to be a very capable person."

After a heart-to-heart talk with Mrs. Livingston, Philip felt buoyed up in spirit and left with a light heart. He promised to keep her informed as to his plans, and phone her immediately if he intended doing anything really rash again. A few days later, Philip met his old friend, Father Warren, whose face beamed joyfully as he clasped Philip's hand. For some time he anticipated a friendly chat with Philip and taking advantage of the opportunity, invited him to call at the rectory that evening.

Father Warren was reorganizing the St. Vincent De Paul Society and wanted Philip, particularly, to become interested in it. A meeting was called and the officers outlined their plans for the coming season. Doctor Kennedy, a former officer, gave a brief description of some of his visits among the poor, and brought vividly before Philip's mind the great necessity for a society of that kind. He succeeded in arousing interest and, before leaving, Philip asked permission to accompany him on his next visit.

Doctor Kennedy was as well known to the poor as to the rich. His list of charity patients greatly exceeded that of his charge clients, and his unselfishness earned for him the title of Big Heart. As the children clambered for his pieces of candy and fruit, they called him by the name most familiar and dear to him, and, as a reward, received some of the desired sweets.

On his first trip with Doctor Kennedy, Philip was awe struck at the sight of the half-starved, under-nourished and partly clothed little ones who clung to the aprons of their mothers as they beheld him, a perfect stranger, in their midst. Doctor Kennedy's presence, however, comforted them, and they drew closer to him as usual to receive the doctor's proffered sweets. Philip was greatly impressed with the gentleness of Doctor Kennedy, and thought he saw something Christ-like in his manner toward the sick whom he attended.

A very serious hospital case prevented Doctor Kennedy from accompanying Philip on the next trip and he persuaded him to make it alone. Philip was confident he remembered the five-story brownstone tenement he had been in, but when he reached the house in question, he hesitated as he had forgotten on which floor the sick man lived. He remembered a stained glass window, but as he climbed the stairs he found at least five such hall windows. Had he knocked on the first door in question, he would have received the desired information and directions, but Philip was not sufficiently familiar with the habits of the poor to know that a bond of sympathy ex-

isted between them and the first sign of trouble or sickness in their midst brought many sympathetic hearts and meager purses to the rescue. He was now at the fourth flight and boldly knocked at the first door in sight. The knob was turned and there in the doorway stood Miss Long, her sweet smile a welcome, and her soft voice a balm to Philip's now jagged nerves. She invited him to have a seat for a few minutes while she stilled the noisy voices of four little ones gathered about a plain oak table on which four steaming bowls of bread and milk were standing. After she had quieted the children and they were busy draining the last drop of milk in their bowls, she invited him to sit over and have a cup of tea. He accepted gratefully and musingly watched the children gathered in a corner in whispered conversation.

"Discussing me, probably," he thought aloud.

Miss Long laughed, a sweet, musical laugh. "Children are shy of strangers and a trifle suspicious."

"It is most generous of you to take pity on a thirsty soul and give me what I consider the first real cup of tea I have had since mother died."

Miss Long blushed a deep crimson. "I am glad you like it. She escorted him to the door of his patient and leaving him, returned to Mrs. Livingston's home. Grace Long was not a sentimentalist, and discouraged any previous attempts on the part of her admirers to sentiment or emotion, yet that evening there was a very pleasant yet annoying palpitating in the region of her heart. Yes, she thought, he is really fine looking and so courteous. It is impossible. I cannot believe I could be in love, and with him. I must drive the thought away. The incident was pleasant and I shall remember it always, but nothing further will develop."

Philip's return home was filled with pleasant fancies, and the building of tiny air castles. Always in the midst of his dreams, a pleasant face appeared, wrapt in sunny smiles. What a pleasant picture, he thought, if I were a painter, I would sketch from memory that little scene and then have the gracious lady pose for it. Four laughing, shining faces, noses buried in their bowls of bread and milk, and topping it off, the Angel of the Slums, sleeves rolled up, white apron on and a tea kettle pouring out a delicious brew of what grandmother called: "the nearest thing to the heart."

Absorbed in his day dreams, he walked on air and would have continued his walk into oblivion had not a blue coated officer called him to earth just in time to miss a heavy truck which came dashing along.

Philip's meeting with Grace was the beginning of a deep friendship which soon blossomed into love. Father Warren smiled knowingly when he beheld Grace kneeling in adoration before the Blessed Sacrament and then approaching the Shrine of St. Joseph and lighting a candle. He was a very wise priest and kept his counsel even when Philip pressed weekly stipends for Masses into his hand mentioning that he wanted them said for a "special intention," for he watched with interest the friendship grow and become deeper day by day, and felt that he would soon be requested to tie the knot.

June made her bow amidst a bower of roses. The robin shining brightly, and the sun shining trees with their merry chirp and song, as two honeymooners wended their way westward, their hearts alone equalling the sweet song of the birds.

"Philip, when we return, will you permit me to continue my work for God's poor?" Wistfully, Grace gazed into the adoring eyes of her husband, and placing her head on his shoulder, heard him whisper: "Yes, dear, we will devote our lives and our money to His little ones, those that God shall send us, and others as well."—Agnes Con-suela Collier in The Sentinel.

THE MONTH OF OUR LADY

The month of May—of bud and bloom and blossom—is especially dedicated to Our Lady, especially the Blessed Virgin stands revealed in the Catholic consciousness as the one perfect type of regenerate humanity—perfect, that is to say, in all the conditions of her earthly existence. She began her earthly life at the point of spiritual perfection where others arrive only after an earthly probation. From the first moment of her existence the freedom of her spiritual life was unchecked by the slightest inclination to evil.

Her heart was true to the Highest, even as she walked amidst the lesser things, and not even a momentary hesitation marred the splendid dedication of herself to the God she knew and loved.

It is good for human nature—ever doubtful of itself, ever skeptical of its own possible achievements in the way of grace—that this figure of the Immaculate Virgin Mother should be set to beckon us onward in the Christian life.

In Bethlehem in joy she became the Mother of the Redeemer. On Calvary in sorrow she became the Mother of the Redeemed. And what a Mother! Is it any wonder the sad and the sorrowful and the sick and the suffering hasten to Mary! She has suffered sorrow's

every pang and can sympathize with them all.

All hail thou Queen of May! To thee we look up from this vale of tears, we, who are sinful, to thee who art sinless. From thy height thou shalt be to us comfort and hope. Therefore do we turn to thee, that in the brightness of thy glory may be led to the throne of Him Who is thy Saviour and our Saviour, thy Christ and our God.—The Missionary.

FADS AND FANCIES

There are fashions in thought as well as in clothes. The ever-changing fads and fancies that sweep over the modern world must be attributed to the innate desire of man for change. Impatience with things as they are, and hope for a better order beget the multitude of theories of life and action that fill the latest books and the popular magazines with mutterings against the long accepted postulates of religion and morality. It is rarely that one picks up one of the so-called higher class magazines nowadays without being confronted with some startling theory in religion or morality that is as amazing in its boldness as it is shallow in its logic.

Indeed some of the periodicals that once were eagerly read by serious students for the thoughtful articles they contained are now filled with the ordinary claptrap that we used to look for in the sensational papers. The new morality like the new freedom has rapidly degenerated into new license. For instance, when students of history, like Chesterton in England and Dr. Walsh in this country, praised the Middle Ages and held up to modern eyes a sane ideal of civilization, there immediately arose a counter school of historians engaged in the destructive task of muck raking the Middle Ages.

What they hoped to gain by playing fast and loose with history is incomprehensible to the ordinary mind. For no sooner were their fallacies disproved and their misrepresentations exposed than readers who had been beguiled by their showy diction and smooth sayings, turned with revulsion from such unjust historical methods and learned from their experience to prize more highly the much maligned Middle Ages.

The same curious phenomenon is seen in the field of psychology, of biology, and of religion. What has become of M. Coue, who was heralded a year ago as a new discoverer of the laws of mental healing? Many people will be asking a few years from now the same question about psycho analysis, that is claiming such unwarranted followings of so-called educated people. Evolution discredited years ago by the thoughtful is now paraded as an established fact. Scorn and derision, and the epithet old fashioned are hurled at the head of him who ventures to object to the assumptions of the evolutionists. And modernists in religion revamping an ancient heresy nowadays pooh-pooh the very idea of anything being true in religion until they came upon the scene.

To be in style is not always to show the best taste in dress. And to be modern in thought is not always to be true. To accept unreservedly the vague unproved theories in morality and religion that are floating about through the pages of current magazines is generally to convict oneself either of mental deficiency or moral laxity, possibly of both.

Not to be the first by whom the new are tried, nor yet the last to lay the old aside is every good rule to follow in thought as well as in clothes. The loose principles popularized by the writers of cheap popular fiction and the pseudo-scientific fads that are smeared over the pages of serious books and magazines can do us no good, but may do us much harm. They contain a grain of truth in a mountain of error. They appeal to us with their modernity, their newness, their up-to-dateness. But what is true in them is not new and what is new is not true.

Bearing in mind the moral weakness and intellectual confusion of the age, it cannot be doubted that the wild speculations of today. Yet we have the satisfaction of being sure that these speculations as far as they are erroneous or misunderstood will be corrected in the future. In the meantime Cardinal Newman's advice to every seeker for knowledge in scientific research is appropriate. "What I would urge upon every one," he once wrote, "is a great and firm belief in the sovereignty of truth. Error may flourish for a time, but Truth will prevail in the end. The only effect of error ultimately is to promote truth. Theories, speculations, hypotheses are started; perhaps they are to die, still not before they have suggested ideas better than themselves. These better ideas are taken up, and if they do not lead to truth, nevertheless they lead to what is still nearer to truth than themselves; and thus knowledge on the whole makes progress."—The Pilot.

Slander is a poison which extinguishes charity, both in the slanderer and in those who listen to it. Without evil there could be no virtue, without hardship endurance cannot exist, nor patience without annoyance, nor meekness without provocation.

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LONDON, SATURDAY, MAY 17, 1924

PASTORAL ZEAL AND COMMON SENSE

A great prelate, a great scholar and a great Irishman passed away when, on Good Friday, Dr. Denis Kelly, Bishop of Ross, was gathered to his fathers. Famous as a student of economics he leaves a wonderful record of public service.

He was the man first thought of by British Ministers when inquiring demanding economic knowledge was contemplated. He was one of the earliest members of the Board of Agriculture after the foundation of that Department by Sir Horace Plunkett, and he was the wisest influence on that Board and the man who gained for it the greatest public confidence. In 1905 he was asked to serve as one of the two representatives of Ireland on the Royal Commission on the Poor Laws set up by the British Government, and the work involved years of labor, including journeys all over Great Britain. In 1911 he was appointed a member of the Cabinet Committee (known as the Primrose Commission) on Irish Finance in view of the Home Rule Bill which was then incubating, and was produced in the following year.

After the War he was inevitably one of the chief members of the Irish Convention whose useful work was wasted by the helplessness of Lloyd George who had surrendered the fate of Ireland to Carson as part payment for the Marconi scandal white-wash.

But it is not Bishop Kelly's public service that we wish to dwell on just now. In spite of his international reputation and the honors that came to him he was the most democratic of bishops. Not only was he able to meet men of the very highest position in the State, not merely from Ireland and England, but from the Continent, who came to seek his advice on certain delicate questions, but he was able to meet and anxious to meet the tradesmen and ordinary workmen. He never hedged himself around with dignity, because he was always able to meet every man on his own ground. He wanted the people in this country to work and to stop nonsense. The one thing he could not stand was claptrap.

Not only was he approachable to the members of his own flock but to everybody in the locality, with the result that the non-Catholic community were as grieved at his loss as were his own people.

As one of them expressed it to Father McCarthy, who preached the funeral eulogy, "Dr. Kelly was everybody's bishop."

Such was the Bishop of Ross; and with it all a bishop whose zeal for the temporal and spiritual welfare of his flock was as unflinching as it was intelligent.

A friend of twenty-five years tells us some details of this pastoral zeal that may have their useful application here in Canada and amongst the readers of the CATHOLIC RECORD.

This friend of the great bishop is Irish Correspondent to the Catholic Herald of Edinburgh and it is from his columns that we learn of the way the bishop attacked abuses and found practical solutions for problems intimately affecting the welfare, temporal and spiritual, of his people.

"Shortly after coming to rule in the diocese of Ross in 1897 he put his finger on the weak spot in the Irish character of our day. He looked around him in his diocese and was pained to discover that in every walk of life in the Ireland into which his lot was cast the feminine mind was in the ascendant. He came across a peasantry in which in all too many cases the mother was the head of the family, and the father an irresponsible waster who could not be trusted to go to the fair to sell an animal and bring home the price. The mother had

accordingly to accompany him to the fair, collect the price of the animal sold, and pay for what was bought and bring home the balance. This degrading of the head of the family had serious evil results. The cure Dr. Kelly urged for all this was that the men should keep the purse themselves. He saw that when the husband was treated as a child and held, as very many of the men in his diocese were, at the apron strings of his wife, he never developed a strong character. He appealed to the women in their own interests to act so that in law and in fact the husband would be the head of the family.

"It is refreshing to learn that every sensible woman in the diocese who understood the situation appreciated his motives and approved of his action."

In too many Canadian homes the same evil is found to a greater or less extent. There are cases where the wife and mother will justify her usurpation of the headship of the family by asserting that it is for the good of both husband and family. But is this not a short-sighted view? It is responsibility that develops the man. Few are the men who will not measure up to the responsibilities placed upon them. For their own sakes and for their husbands' sakes and for the sake of the children young wives should think seriously over Bishop Kelly's deliberate decision that in law and in fact the husband should be head of the family. And the husband who finds that he is not assuming the full responsibility of his position should for the sake of his wife and his family, for the sake of his own manhood step into his rightful place and make himself worthy of it. He may be good, honest and easy-going; but that is not enough—he should be a man.

In this age when thoughtful students of education deplore the increasing feminization of education—the passing of the schools into the hands of women—the influence in the home of a strong, virile, manly husband and father is more than ever imperatively necessary. Education neither begins nor ends with the school. But the home education—the most important part of education—can never be what it ought to be if the father does not measure up to the full responsibilities that are his as head of the family.

We hardly deem it necessary to make the reservations or qualifications that occur to our mind. Sensible women will understand, even if they have made the mistake of relieving their husbands of responsibility instead of making men of them. It strikes us forcibly that a keen intelligence and the grace of state enabled the late bishop to strike at the very root of many evils. If in passing his wise counsel on to our readers we help some to rectify mistakes or others to start right we shall have done some good on fertile ground.

There is another wise counsel that we think is quite as necessary here as among the people to whom it was primarily addressed. In the words of Father McCarthy the late bishop, in his zeal for the temporal welfare of his people, tried "to educate young people to be useful not so much with their tongues as with their hands. He tried to promote what might be called the cult of soiled hands and always held before them the dignity of labor."

The friend and admirer who writes to the Herald throws further light on the conditions that called for the saintly, wise and prudent bishop's insistence on the dignity of labor:

"Twenty-seven years ago," he tells us, "when Dr. Kelly was consecrated Bishop, most of the youth of Ireland who showed any ability above that of a moron were being educated with a view to their becoming clerks and teachers. It was only those of sub-normal calibre who were thought fitted for the calling of artisan or farmer. The Ireland of today has reaped the result of this disastrous policy, against which Dr. Kelly thundered with all the earnestness of his nature. At that time the young man who earned from 5s. to 25s. a week as a clerk looked down on the artisan who earned 30s. a week as a fitter, smith or carpenter. The one aim in life of the peasantry was to give their children some occupation in which they need not soil their hands. The strong farmer in the County Cork apprenticed his son to a draper or hardware merchant, where after serving his apprentice-

ship he might, if he were lucky, command a salary of £20 a year. And the keen-witted people of Ireland continued doing this to their children after they had seen the blind alley sort of future it was. Dr. Kelly did his utmost to get his people to discontinue doing the utterly silly things they had been doing. For a long time he was not popular. In the end, however, most of the things he had preached to his people were accepted as the truth. He was the soundest teacher of economics in the Irish Church. His last public utterances in the Pro-Cathedral at Skibberreen were full of hope for the future."

Now there is little need to change a word in this to make it apply with equal force and truth to Canadian Catholics—not confined to Catholics, of course, but it is in these we are chiefly interested.

To illustrate: A keenly intelligent farmer speaking of a Continuation School that had been in existence ten or fifteen years described or rather denounced it as "a curse to the township." It had, he averred, drained the township of its more ambitious boys and girls, not one of whom returned to the farms after leaving the school. Of course no one holds that farmers' sons and daughters must necessarily be farmers or farmers' wives. But if all who go to that Continuation School leave the farms forever then there is something radically wrong. We do not think that it is the fault of the school nor of what was taught therein. It is because of what was not taught there, nor at home, nor through other educational agencies, that is to blame. The cult of soiled hands and the dignity of labor evidently had no place in their education. Appreciation of the independence of the farmer's life, its security, its wholesomeness, both physical and spiritual, were not taught at home or at school. The notion that the farmer's life is one of drudgery, neither requiring nor giving room for brains and education is passing; but too many farmers' sons and daughters get that notion without going to Continuation Schools. The "white collar" job looks so much easier. And this snobbish notion continues to survive the appalling distress suffered by individuals and by families of the urban unemployed; this cannot be hidden. But the cramped lives, the sense of insecurity for the time of sickness or old age, the fact that comparatively few ever own their own homes, all this and more should be taken into consideration when farm life is compared or contrasted with life in the towns and cities. And all this should be a part of rural education, chiefly home education.

Nor is the lesson of the cult of soiled hands and the dignity of labor less applicable to the town-dweller. The white collar job and the blind alley occupation are generally preferred to learning a trade. And that snobbish notion persists in spite of the fact that skilled mechanics and tradesmen are more highly remunerated than the average professional man.

We may all examine our conscience on this important educational subject—the cult of soiled hands and the dignity of labor. Both at school and at home it ought to be restored to its rightful place in the curriculum.

NOTES AND COMMENTS
 WE CLOSED our remarks last week with a reference to the project to develop the water powers of the Lochaber district which, it is confidently expected, will inaugurate a new era of prosperity in the Scottish Highlands. In pursuance of our undertaking we now proceed to give some account in detail of this great work. To the Dundee Advertiser, whose special correspondent has been going over the district, we are indebted for some interesting particulars.

AS STATED last week the British Aluminum Company, having obtained the necessary powers from Parliament, are to inaugurate operations which, it is estimated, will cost between three and four million pounds, and a beginning is to be made at once. As a result it is anticipated that a new town will spring into being, about twice the size of Fort William. The first practical move was made some years ago, but has only now taken final shape. As projected the scheme should go far towards solving the problem of existence in the Highlands and Islands, and putting an

end to those frequently recurring periods of distress which, growing out of what is called the "Highland Clearances," have afflicted a thrifty and industrious people.

QUOTING DIRECT from the Dundee Advertiser: Although difficulty was experienced when the project was first broached, negotiations were not entirely broken off, with the result that in the Parliamentary Session of 1921 a Bill was obtained by the British Aluminum Company (the second largest producers of aluminum in the world) "for the erections of stations and works for the development and use of water and water hydraulic and motive power, and for the generation of electricity." On account of the unsettled state of the country following upon the War, the Company were granted five years within which to make a start with the relative works. Industrial unrest and the instability of the exchanges have militated against progress, although from a financial point of view every available avenue has been carefully explored. Great satisfaction was therefore expressed when at the recent meeting of the Company the Chairman announced that the Board of Directors were satisfied that the time for proceeding actively with the work had arrived. He also announced that the Trade Facilities Act Advisory Committee had decided to recommend the Treasury to guarantee a loan of £2,000,000 for the purpose of developing the hydro-electric work.

"THIS," SAYS the Advertiser Correspondent, "was good hearing to those who have residence in Lochaber—a district which has more or less stagnated for generations for lack of an industry in their midst. It is anticipated that when operations are in full swing at mid summer, as there is every prospect of their so-being, much-needed work will be available for those out of employment. The enterprise aims at the continuous utilization of 80,000 horse-power, and when it is considered that the city of Glasgow during periods of maximum demand absorbs practically the same ratio for lighting and tramway propulsion, the merits of the Lochaber project will be readily realized."

THE LOCHABER district has many streams capable of developing a vast quantity of power, but for the project outlined dependence will be placed chiefly on the flow of water from Loch Dreig and Loch Laggan, the latter of which will be dammed and diverted into the former. A dam will also be erected at the north end of Loch Dreig, and from near here the water will be turned into a pressure tunnel cut through the solid rock right on to the lower shoulder of Ben Nevis—a distance of over 15 miles—dropping down at a point about a mile east of Fort William, the tail-race being discharged into the River Lochy. It is proposed to place an auxiliary reservoir on the River Spey, but it is not intended to impound water from this source on any day when the flow at Laggan Bridge shall be less than at the rate of twenty-five million gallons per day.

THE UNDERTAKING will take probably five years at least to complete, the promoters contemplating carrying on the work in stages. The guaranteed Government loan will be sufficient only for the financing of the first stage. But this will at once act as a solvent to the prevailing state of stagnation in the district, and future operations will take care of themselves. At the present time when there is so much distress in the Highlands, the inception of this great undertaking will give the relief that is necessary. And the establishment of industries throughout the West is, in the opinion of those who have earnestly studied the economic problem, the first thing that will check the tide of emigration. "For the rest it goes without saying that when this vast scheme is completed a new era will have dawned for the Scottish Highlands where will be found, instead of poverty and discontent, a happy, prosperous and healthy community."

ALL THIS, while of course of more particular interest to the people of Scotland, is of scarcely less interest to those of their race domiciled in Canada. The Lochaber district is rich in memories to the Catholic Highland colonies in the Maritime Provinces and throughout Canada

From that district largely came the first Highland settlers of Eastern Ontario, and among them, Ontario's first Bishop, Alexander Macdonell. Canada, therefore, while the gainer by these accessions to her population, will not have been unmindful of the corresponding loss to the Old Land, and the ties of blood being strong, the descendants of those earlier immigrants will rejoice over the prospect of the early termination of the cruel lot of their kinsmen beyond seas.

ORATORY OF ST. PETER

THE HOLY FATHER'S MOTU PROPRIO AND SPEECH OF THANKS

By Mgr. Enrico Pucci (Rome Correspondent, N. C. W. C.)

THE KNIGHTS of Columbus have completed their biggest undertaking in Rome. They have formally presented their precious gift to the Pope; a gift which is at once the fruit of their generosity and the pledge of their devotion to the Holy See; a testimony of their zeal, which, no longer restricted by the confines of the Mother Country, crosses the Atlantic to imprint its profound and lasting traces in the very heart of Catholicism—in Rome, immortal and Christian. It is through their generosity that the "Oratory of St. Peter" now rises, a few steps from the Basilica of the Vatican, a new center of education and religious culture for the children of the people in the Borgo quarter, the quarter nearest to the residence of the Roman Pontiff.

The name of "Oratory of St. Peter" was chosen by the Holy Father Pius XI, who desired thus to join the sacred memories of a place so near the tomb of the Prince of the Apostles with the type of work, for youth erected by and named for St. Philip Neri in Rome, instituted in Milan by the great Archbishop Frederic Borromeo, cousin of St. Charles and renewed and developed by the Ven. Giovanni Bosco and the Salesian Congregations at a date nearer our own. This name does not signify the exercise of prayer alone, as might easily be inferred, but embraces all other forms of assistance of youth, whether moral or religious; culture, sport, drama and other amusements.

From the day of their arrival in Rome, the representatives of the Knights of Columbus had the idea of creating something solid for the spiritual benefit of Roman youth. They sought vainly for suitable premises until finally, the Holy See itself offered them a fine plot owned by the Vatican. This location is close to the Porta Cavalleggeri between the walls of the Vatican (which at this point are the same as those of Rome) and the palace of the Holy Office. Before 1870 most of the buildings on the site were occupied by the quarters of the *chevauz legers* of the pontifical army and it was to this fact that the gate in the wall owed its name. Since 1870 these buildings had been let and other small structures had been erected on the land, so that the whole section presented an appearance of disorder when it passed into the hands of its new owners.

But as soon as the Knights of Columbus obtained possession from the Holy See, they transformed the place as if by magic. All of the unsightly structures were razed. The walls were cleared of the booths which had disfigured them and now extend free in their severe impressiveness. In front of them rises the line of new and superb edifices; at the far end the large covered gymnasium. The place is full of glorious memories and religious poetry.

The buildings are rendered more imposing by a magnificent antique gem. This is the long abandoned Church of San Salvatore in Assisibus. It is a little temple constructed during the pontificate of Nicholas V. and decorated with pictures of the same style as those which adorn the original Vatican Library, founded by the same Pope, from the brush of Melozzo da Forli. The architecture of the temple is simple and elegant, in the style of the early Italian Renaissance. The sole altar is contained in an elegant little choir. Over it, is a magnificent picture, presented by Pius XI. This is a painting on wood by Frate Francesco da Perugia—and belongs to the early 15th century. It represents the Virgin and Child above, between three angels, with St. Joachim and St. Anne below. All the light and grace of the Umbrian school are seen in this picture which is a proof of the favor with which the Pope regards the Oratory of St. Peter.

Light is admitted to this charming little church by means of two double arched windows in the side wall and of a little rose over the entrance door. Everything has been restored and replaced according to the original plan. Only the new stained glass of the windows bear the coats of arms of the Pope and of the Knights of Columbus.

The new structures occupy an area of about 2,000 square meters and extend on both sides, while the side formed by the walls is free of all buildings and the walls themselves are seen in all their impressive background. Between walls and edifices lies the vast square

measuring 3,000 square meters. This "piazzale" will be used for games and gymnasium exercises. The edifices of the one side, the longest of them being parallel with the Holy Office, contain the schools and the theatre. On the other side, (that facing the entrance) is the grand covered gymnasium.

The visitor who passes around the colonnade of St. Peter finds himself in front of the imposing building of the Holy Office, now being completely restored and transmuted. To the left of this palace is seen a charming entrance in the style of the Roman villas of the 18th century surmounted by the inscription "Oratory of St. Peter" as well of the coat of arms of Pope Pius XI. To the left is the ancient small church already described. On one side are the schools and theatre, while immediately in front is the covered gymnasium. On its facade are three arcades on which are two coats of arms—those of Pius XI and of Pope Innocent VIII. already existing on this spot. Innocent was Pope in the year in which Columbus discovered America and surely, when he caused this shield to be placed here he did not foresee a day over 400 years later on which the children of the New World would come here to render homage to one of his predecessors.

Extending along the whole right side is the main building. The central part, bigger and jutting out further, contains the theatre. The right side toward the Church of San Salvatore is reserved for the boys; the side opposite for the girls.

On the right is the following inscription composed by the Holy Father, "Pius XI. P. M.—votis ut satis facerent—ad romanam juventutem—christiana exercendam—Equites Columbi—sere sue—MCMXXIII—MCMXXIV."

"The Knights of Columbus designing to conform with the views of the Supreme Pontiff Pius XI on the Christian education of the youth of Rome, constructed this at their own expense 1923-1924."

On the other was the inscription dictated by Cardinal Gall: "Pius XI. Pontif. Max. Has sedes universas Oratorii Petriani—nomine imposito—praesens dedicavit—anno sacri Principatus III."

"Pius XI. Sovereign Pontiff in the third year of his pontificate inaugurated by his presence these buildings of the Oratory of St. Peter, so named by himself." This stone has been removed as owing to circumstances now known, the Pope was unable to come to the inaugural ceremony.

The theater sharply divides the two interiors thus avoiding the possibility of any confusion. This theater has been constructed from the best technical models: the pit slightly inclined, two rows of galleries, no boxes, no stalls, in any way impede the view from anyone of the 600 seats. On the ceiling there is a central design of Pius XI's coat of arms while that of the Knights of Columbus is repeated in the four corners.

On the ground floor of both buildings are four large school halls, each of them for 80 pupils; these halls have all the extra room necessary. The first floor has accommodations for priests on the boys' side and for nuns on the girls' side.

The whole building is completely furnished, the furniture being simple, practical and strong, while the house has every comfort, electric light, central heating, telephone system, lavatories, etc. For the girls' section, a large chapel has been built. Pius XI. has presented a beautiful picture of the Holy Family. This picture, of the school of Giulio Romano is placed above the rich marble altar. The other very large picture which occupies a large part of the left wall represents the scene of the proclamation of the dogma of the Immaculate Conception made by Pius IX. in 1854 in the Vatican Basilica. It was painted at that time by a French painter. It has hitherto decorated one of the halls of the Vatican. In the passage leading to the Chapel, Pius XI. has placed another picture given by himself. This represents the Blessed Teresa of the Child Jesus who scatters to the world the rain of flowers promised by her before her death.

The construction of these vast edifices was begun on February 15, 1923. On April 1, 1924, they were practically finished, although it was calculated that a month more of work would be required.

The Pope however, especially desired the inauguration to take place while the two new American Cardinals were in Rome, and in their presence, and therefore before the 15 of April—the date fixed for the departure of Cardinal Hayes.

The work was therefore hastened so that on the day of the inauguration only a few insignificant touches were wanting; the buildings were completed and furnished in such a way that it was possible to turn them over to the Sovereign Pontiff. From its beginning, the whole work had been placed by the Pope under the supervision of Mgr. Borgognini-Duca, Secretary of the Sacred Congregation of Extraordinary Ecclesiastical Affairs, who followed it step by step with the greatest care. The design and construction were entrusted to the young and able Commendatore Engineer Galeazzi. The direction of the whole great undertaking which does such honor to the Knights of Columbus and to the Catholics of the United States, was in the hands of Comm. Hearn, Commissioner for

Europe of that powerful organization.

"MOTU PROPRIO" OF THE POPE

Here is the official act by which the gift of the Knights of Columbus was accepted and consecrated by the Pope:

"De Oratorio S. Petri—apud Vaticanam Basilicam—in adolescentium utilitatem constituendo Pius P. P. XI. Motu proprio—
 As every reason of Our supreme pastoral office consists in the salvation of souls redeemed by Jesus Christ, Our Lord, We considered nothing more suited to the fulfillment of this high mission confided to Us by God for the benefit of the Universal Church, than the promotion of every form of lively apostleship.

We have always had a peculiar solicitude for the Christian education and guidance of youth, being moved by the example of the Divine Master as well as by the vivid preoccupation caused by the special dangers by which the enemy of mankind surrounds and ensnares the tenderest plants in the chosen vineyard of the Lord.

While the memory often returns to Us with joy of the sacerdotal ministry which We were able to accomplish with God's help in the midst of boys and young men in former times, it is very grateful to Us now in the supreme office of directing the Church, to continue this work according to Our possibilities to the advantage of the youth of Rome, which is that nearest to Us. We mean especially the youth which lives near Our residence, in the shadow of the greatest Catholic temple; on whom We may say, that We look daily from the heights of the Vatican. We wish this youth to grow up healthy in soul and body, devoted to the Prince of the Apostles and to the Roman Pontiff in the fullness of that faith and of that Christian life by which the name of Rome has always been great in the world.

To second this, Our special solicitude, to second it in the most efficacious way Our beloved sons, the members of the Knights of Columbus of America, have come with a gift, which of all those which could be made, is without doubt the one most dear to our paternal heart as Pontiff and that most devoutly in honor of St. Peter.

They have constructed, furnished and endowed with noble generosity, a group of magnificent buildings situated on the land belonging to the Sacred Apostolic Palace, between the Hospital of St. Martha, the Holy Office and the Walls of Leo IV. at the gates of a new and populous workmen's quarters. They now offer their work to the Common Father, that He may accomplish His dearest designs for the youth, in the best way possible. We therefore, while taking advantage of the favorable opportunity for testifying Our full gratitude to the devout donors, declare that we very willingly accept the gift. We therefore 'de Motu proprio,' and full knowledge, established by this Our Act, the dispositions which We think opportune for obtaining the greatest number of spiritual advantages from the work herewith undertaken:

PLANS FOR THE ORATORY

"I. We desire the said edifices to remain dedicated in perpetuity to the assistance of youth—both male and female, which up to the present has reminded outside the scope of action of the flourishing works instituted in the parish of St. Peter, of S. Spirito di Sta. Maria in Transpontina and of Sta. Maria delle Fornaci; and, in placing the new institution under the Prince of the Apostles, We desire it to be named 'Oratorio di St. Pietro.'

"II. The object of the new institution is the Christian and civil education of youth, above all by means of religious instruction and the practice of piety and then by means of all supplemented agencies as well as by decent recreation, as may seem opportune. After school—after work—play, exercise in the gymnasium, etc.

"III. The Oratory will comprise two sections—the male section entrusted to several priests, suitably chosen from the secular clergy of the City of Rome; the female section confided to the Daughters of Charity of St. Vincent de Paul. The two sections are to be entirely distinct and separate, under the direction of the same Prelate Resident, who will be named by Us and Our successors.

"IV. The Oratory is pontifical and under Our own special oversight and protection and is ruled according to Statutes approved by Us. We nevertheless do not desire it to remain outside the jurisdiction of His Eminence Our Cardinal Vicar in his quality of Our representative.

"V. The Prelate Resident will have the duty of choosing, in conjunction with the Cardinal Vicar, the priests who will exercise the sacred ministry in the Oratory, as well as to provide for the persons necessary to the institution. As concerns the Sisters, he must consult with the Superior-General of the Institute.

"VI. We desire that the Prelate Resident should avail himself in economic matters of the assistance of the representative of the Knights of Columbus, chosen from the Supreme Council with Our approval.

"Invoking abundance of divine grace and the maternal assistance of the Blessed Virgin Mary the mystery of whose Annunciation we

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FOURTH SUNDAY AFTER EASTER

OUR SPIRITUAL FORTRESS

"But I tell you the truth: It is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you." (John xvi. 7.)

The help God gives His Church and His children, members of this Church, He gives without show or display. He is an abominator of the ostentatious. Quietly and calmly all His works are effected, and all His desires carried out. It is only once in a while, when He sends some heavy punishment upon men for their wickedness, that He acts very conspicuously. When He so acts, it is to recall men to a sense of duty and to teach him the awfulness of his Judge-to-be, unless he mends his ways. In the Old Testament particularly do we find examples of God punishing man, while manifesting His terrible anger and stupendous power. In the New Testament, He sends His blessings and His punishments also, as a rule, gently and many times almost unnoticeably.

It is different with God's enemies. Their way is one of ostentation and clamor; and even where they hide their actions from the sight of others, it is not for the sake of virtue, but with the intent of deceiving. Wickedness can not hide very long under the cloak of modesty and gentleness. It is ever on the search for a battlefield where it can murder and wound and destroy. It endeavors by loud shouts to attract the people toward it, and lead them to adopt its cause. It must follow him who originated it—Satan—him who disturbed the great order established by God when He created angels and men. Since there is no gentleness to it, there can be no peaceable procedure. The rough winds can not but disturb the calm of the sea; the appearance of wickedness can not but destroy peace and create waves of discord.

Today's Gospel gives us an excellent example of the ways of God. Christ says it is expedient for us that He go. We would imagine that He could do more by remaining after His glorious triumph over death, thus giving His followers greater strength and encouragement, and effectively confounding His enemies. But such was not His method. All this would be done, but in a way other than by His visible presence. Men had seen Him, had discoursed with Him, had witnessed His wonderful power as manifested in His works, yet they had crucified Him midst uproar and tumult. Even while on the cross He could have called down the thunderbolts of heaven upon them, but He would not adopt any such means. His enemies, like His faithful followers, were yet to live on their natural lives, and then justice, indisputably clear, would be done them. He must go. His Father's work is accomplished. He will remain in an especial way with His Church, but He will be seen no more. Like the gentle breeze that comes to soothe us in the midst of the hottest days, He will come to guard and protect and revive us, while we struggle in the heated days of spiritual and bodily difficulty.

But He will do more. His Father has planned something else for His weak followers. God of very God, the Paraclete, will come and abide with His people. This Person of the Blessed Trinity will not suffer, will not be crucified. He is simply to be an ever-present help in our combat against the powers of darkness. He will be the fortress that guards the Church, which no enemy artillery can batter down. He will stand by, as silent as the highest peaks in the mountains and as impenetrable. He will be admired, not so much for the show He makes in preserving the Church, but for His insuperable power, though it be associated with no apparent activity. He is God. Why should He show His strength to man? What haughtiness could be our part to ask God to manifest His infinite power unto us! How easily we forget what small creatures we are! Possessing but a spark of God's intelligence, we often try to put ourselves on a level with Him—nay, even above Him—and demand of Him a reason for His acts.

The conflict between light and darkness, between manifested weakness and silent, infinite power, continues. We must not think that we poor weak creatures—clergy or people—are the bulwarks of safety to the Church. We would be like the apostles before the Holy Ghost came upon them, were it not that the same Holy Spirit is with us. We must certainly carry arms—not the arms of Peter in the garden before the apprehension of Christ and His crucifixion, but the arms of Peter after his repentance succeeding the denial of His Master, and the arms of Peter after the scene in the supper room at Jerusalem. Our enemies are coming with the clang of sword and the boom of cannon, and there are others lying in ambush for us. Gently and almost silently we go forward to meet them. Our defense is impenetrable, it is the Holy Ghost, the "Spirit of Truth." Truth alone conquers and will prevail.

There will be times when it will seem that our bark is about to be submerged, and it will appear that our guide is sleeping, as Christ appeared to be, when the boat bear-

ing the apostles was being tossed about the lake by the winds. But the danger is no real danger so long as we remain fast to our bark. He only is conquered who deserts. True it is that many, who were once within it, are now floating on different seas in barks unlike our own; but this is due to their own fault. The boat on which they once sailed is still gliding over the troubled waters, and will continue to do so until time is no more. He is indeed a frail weak Catholic who does not earnestly and confidently, while doing his best, trust in the silent strength and power of God. The tactics of our enemies plainly show how very often they have no other guide than the disturber of peace. In heaven there can be no enmity, no combat, no hate. Some one of the sides now waging war can not enter there. Let it not be ours. While we must fight, let us do it, as did Christ and His apostles and the martyrs that followed them, with no hate for our poor erring brethren, but as possessors of the true faith with a command from its author—God Himself—to defend it; for it is truth, and truth can lead us nowhere but to eternal bliss.

GREATER NEED FOR HOME TRAINING

Conditions at present are such as to make it imperative that parents give special heed to home training and watchfulness, writes Warfield Webb in the Christian Family. The many allurements that seek to divert the mind and time of the child call for that eternal vigilance that mean so much for the future of your children. Home influence is a powerful factor, either for good or evil. If the child finds that there are few restrictions placed about him at home he will quickly take advantage of this laxity and seek companions away from this home that should be his safeguard.

The result? We are witnessing today the direct consequences of this deplorable state, and thus we find an increasing number of infractions of the laws, more or less serious. The child who fails to receive the proper guidance from parent or guardian—the heart-interest that is so vital to his future well-being—becomes to a greater or lesser degree an outcast from respectable society. There is a duty God gives—resting upon parents, to safeguard the moral as well as the physical well-being of their children. It is not an easy matter to properly train the child. Its nature—like that of the grown-up—is naturally perverse. Restraint, admonitions, example, all enter into the moulding of the youthful mind and heart. Where these elements are wanting, the child quickly takes advantage of the loophole, and seeks to assert his authority. Often this is simply the beginning of a state of heart and mind that is magnified until it becomes of grave import.

The times have materially changed in the last decade or so. The home, in a large number of cases, has lost its finer influence. So many parents failing to take cognizance of the consequences of this modern freedom, allow the child to choose his own companions, to seek his own amusements. Being unable to judge wisely in such instances, what is to prevent him from going astray?

The great and serious menace to proper home influence is being noted in the willingness of parents to allow their children to become the judges of their own actions. They appear to forget, or many times find it too difficult a task, to become the monitors of their children. It is admittedly a grave responsibility to rear children under the most favorable surroundings. Even the children born and reared in the country, removed for the most part from serious temptations and many city allurements, must be admonished continually. Being ignorant of that which is best for them, the tendency is to usurp the authority of the parents and act accordingly. How much more grave must be the case where the child is daily surrounded with a vast number of temptations that have now become daily diversions, and that are to be found in the cities, where density of population has brought about a thousand-fold number of causes to entice the child from home?

There are then two outstanding factors that rest upon parents, and that cannot be cast aside as of trivial moment in order that the child may be guided on the path of rectitude. There are example and precept. They are paramount in importance. Without both example of the most particular and inspiring kind, and admonition wherein kindness is accompanied by sane judgment, the results will prove of grave moment.

If the home is such only in name, the bulwark that will be able to combat the onslaught of the enemy, the effect for good will be frail indeed. The home should be a haven wherein the child can find security from worldly harm. How often do we not find, alas, that the home is merely a name, a misnomer; for it is sadly lacking in the very essentials that should become its sweetest sanctity.

If the parents fail to make the home a reality, the children can hardly be expected to supply these defects. And yet what a large and increasing number of so-called homes are far from being justly entitled to the sacred name.

There must also be precept. The duty of parents to guide and admon-

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ish is no less an imperative obligation than their example. Making the home a place wherein the children will find it a pleasure is a much needed condition now. We have been drifting away from this idea in recent years. The consequences are all too evident.

Among the more important reasons for this distressing condition can be mentioned the automobile, the moving-picture shows, the outings, dances, and a myriad number of allurements that entice, not alone the children to find their pleasures away from the home, but often the parent as well.

It is right and highly proper that we enjoy ourselves. Innocent amusements are but a natural desire. But moderation—a term too much laughed at now—is essential to counteract the baneful influence of so-called pleasures found elsewhere. It has become a serious matter. It is a topic that should be viewed with increasing alarm. If we can no longer find in the home our highest ideal, then the effects of this state of mind must bring about its own calamities. Make the home the haven that was intended. Make it the ideal wherein true happiness can be found—so that the children will not wander from the path of rectitude—ere it is too late.—The Echo.

The world is an echo that returns to each of us what we say.—Emerson.

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CHATS WITH YOUNG MEN

SPEAK GENTLY

Speak gently, it is better far
To rule by love than fear,
Speak gently, let no harsh words
From your lips ever be heard.
The good we might do here,
Speak gently to the little child,
It's love you'll surely gain,
Teach it in accents soft and mild,
It may not long remain.
Speak gently to the young, for they
Will have enough to bear,
Pass through this life as best they
may.
'Tis full of anxious care.
Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run,
Let such in peace depart.
Speak gently, kindly to the poor
Let no harsh tones be heard;
They have enough they must endure
Without an unkind word.
Speak gently to the erring,
They may have toiled in vain,
Perchance unkindness made them so,
Oh! win them back again.
Speak gently, He who gave His life
To bend man's stubborn will,
When elements were in fearful
strife
To them said, "Peace, be still."
Speak gently, 'tis a little thing
Dropped in the heart's deep well,
The good, the joy which it may
bring
Eternity shall tell.

—Southern Cross

EARLY TRACES OF THE MAY DEVOTION

There is a chapter in the life of the Dominican Heinrich Suso, or Suso (d. 1366), describing the manner in which the famous mystic observed the month of May. Spiritualizing the popular custom of setting up branches or boughs of young trees as a decoration on festive occasions, he set up, we read in his life, a mystical bough on the eve of the first of May and recited special prayers each day throughout the month. Suso speaks of having had in mind also the veneration of the Sacred Cross, but this special manner in which he observed the month of May has come to be looked upon as one of the beginnings of our present day May devotions. It is rather a strange fact that it remained for the eighteenth century, otherwise so barren of religious fruit, to make of this sweet devotion to the Mother of God a fixed institution. We owe this practice, in its present form, to Italy, whence, after a renewal of the religious life had set in at the end of the Napoleonic wars, it was carried to other countries, including France.

How quickly and firmly May devotions became established in that country the distinguished Swiss convert, the historian Frederick von Hurter, (of whom the Catholic Encyclopedia says that his first volume of the life of Innocent III, written before Hurter's conversion, "caused a profound sensation in both Catholic and Protestant circles") discovered during his sojourn in Paris in 1843. One evening in May during his stay in the French capital, he decided to attend the Grand Opera. As he tells in the story of his life and conversion, Birth and Rebirth, he had someone point the way to the Opera House to him, and, setting out, he soon came to a building fronted with a pillared portico, which he took to be the institution he was looking for. Having entered, he immediately discovered that he was in a church, built in the Basileian style. Stepping out again he read the inscription above the columns: "To Our Lady of Loretto." Although he still wished to visit the Opera, he nevertheless re-entered the church, intending to at least inspect the interior. In the meantime the beadle, in uniform and staff in hand, had taken up his station at the entrance to the church. When Hurter re-entered he was asked whether he had come to attend the services or merely to view the church; the latter, he was told, was not permitted at that hour.

Hurter admits that the question puzzled him. Unversed as he was in such matters—this was about a year before his return to the fold of the Church—he asked what sort of service was to be held; the only one he thought possible was a funeral service. The beadle advised him that, the month being the month of Mary, services in honor of the Virgin were being held in all the churches of Paris, and in this particular church they would begin in half an hour. "Having learned this," Hurter writes, "the thought came to me: Your flesh and blood drew you to the Opera; another power seized upon you and led you against your will into this house at this very moment, when doubtlessly many thousands of hearts will be lifted up to our Gracious Advocate." He remained and attended the devotion, which, he says, "was elevating in every respect and which lasted two full hours."

From that evening on Hurter attended the May devotions regularly. "The very next day," he writes, "I visited the same church and found there the same number of people present, the same elevating, fascinating service." On the day following, Sunday, he found the Church of the Madeleine "equally well filled with pious persons, although his church is still larger." In St. Germain l'Auxerrois, the services on Monday were

simpler," he relates, "although they were, as far as essentials were concerned, the same as in the other churches." "These services," he continues, "only recently introduced into Germany, in Munich—and, as I have convinced myself, with an inspiringly ready acceptance on the part of all ages and walks of life—have recently also been revived in the churches of Paris, where they are already generally popular and are participated in with real piety, as I have perceived wherever and whenever I have had occasion to observe them. As a matter of fact Hurter found the church first named so filled with people on the last evening in May that "far more than three thousand persons, which number it could easily accommodate, must have been present."

On first consideration it may seem strange that these attractive devotions to the Mother of God were introduced during a time when Rationalism held sway, and spread during the nineteenth century, otherwise so materialistic; yet this very fact proves that just at such times, when the world strives to pluck faith from the hearts of men, devotions and institutions, adapted to promote the religious renaissance, spontaneously flow from the depths of the religious consciousness of the people.—The Echo.

OUR BOYS AND GIRLS

SWEET MAY! THE MONTH OF MARY

Sweet May! the harbinger of good,
Whose blossomed paths portray
The heralding of Mary's love,
The graces of her way.

The promises of joy complete,
The harvest after bloom,
From Eden's fall a sure release,
New life beyond the tomb.

Sweet Rose of Sharon! Heaven's flower,
Earth's lily of the vale,
Now reigns in majesty of power,
Whose name today we hail.

Dear patrons of this sweet month,
That blossoms on our way,
Oh, guide us safely in the paths
That lead to Thee always.

—E. F. DALY

OUR LADY'S FLOWERS

How many of our boys and girls, when they look at the beautiful flowers, think of Him who gave them to us? Many of the fairest blossoms show by their names that there was a sage when the Giver of the flowers was remembered; but that was long before Chrysanthemum shows.

The lily in all lands is associated with thoughts of our Blessed Mother, whether it is the lovely Annunciation lily, the fleur-de-lis or the sweet lilies of the valley, which in some lands are thought to be our "Lady's Tears." A bunch of wild snowdrops seem prettier for the altar, if they are called "Candlemas bells." Legends tell us that flowers sprang up along the Blessed Virgin's way through life: and is it nay wonder?

The hazel tree, it is said, blossomed when Mary went to visit St. Elizabeth; and the daffodils formed a path for Gabriel when he came to the humble house of Nazareth. You all know the orchid which bears the name, "Our Lady's Slipper," and how much more graceful is that name than its other, "Moccasin Flower."

The primrose has a significant name among the Germans; they call it "Frauen Schlüssel," "Our Lady's Key" because it opens the gate of spring.

In France the spearmint is "Our Lady's Mint," and the dainty blue speedwell is in England called "Mary's Rest." In Nazareth the little children call briony "Our Lady's Vine," and the holly tree is "Mary's Tree."

You are familiar with the delicate maiden-hair ferns, but do you know they are often termed "Our Lady's Tresses?"

Across the sea, the strawberry and the cherry are dedicated to the Blessed Virgin. There is a plant known as "Our Lady's Bedstraw," and there is a species of primula which has been styled "Our Lady's Candlestick," while "Our Lady's Nightcap" is a common name for the morning glory.—The Universe.

GREAT OPPORTUNITY FOR TRUE PIETY

These are the days of the May devotions, when opportunity is offered for all to come as children to the feet of the Mother who understands.

This is the great fact that should make one anxious publicly to pay our tribute to Mary in this her month of May—she is the one who understands, and understanding, turns our weak supplications to her into the strong pleadings for us of one who is never denied.

When we consider how, day by day we make use of her powerful pleading; that in privacy we appeal confidently for her powerful prayers for every immediate need and for assistance in our final hour, we should welcome the chance that is given us to join the public recognition of her power and the public tribute of gratitude.

"Refuge of Sinners" we hail her. In May each year a testimonial is presented to this one who is our constant refuge; the one who understands why we stumble and have to seek a refuge from our sinful selves. When we contemplate how often we have sought this refuge, and what calm and peace it

has given us, it is inconceivable that we should not desire to have a part in this public testimonial.

"Health of the Sick" we salute her. How eagerly we bear testimony to friends and to strangers of the skill of the physician who has cured us of bodily ills? We should regard ourselves as ingrates if we missed an opportunity to have part in any manifestation of public respect for him. It is not possible, therefore, that recognizing in Mary, the one who has brought health to our sick souls, not merely once, but countless times, we should miss the opportunity that the Church gives us, publicly to proclaim her praises.

"Queen of Peace" we call her. In days when all the world cries peace and there is no peace, what wonder that we gather publicly to raise our voices in recognition of the majesty of one who can keep us in interior peace, while all around is strife and confusion?

"Seat of Wisdom" is a title that we give her. Surely these are times in which we desire publicly to testify to the love and material care of the one who guides us in wisdom, when we are surrounded by folly and the futility of those who have yet to discover that the beginnings of wisdom, are in the fear of the Lord.

"Mirror of Justice" is another of the names by which we know her. The one need of mankind today is a proper appreciation and application of justice. To us has been given as Mother and Guide the very reflection of Eternal Justice. It is not sufficient that we should acknowledge this great gift; we must seize upon the opportunity to show how greatly we esteem it by indicating in a public manner that we recognize our obligation of gratitude.

"Our participation in the May Devotions will bring us many graces. But it is not for this reason alone, worthy as it may be, that we should make a resolution to share in the special services of this season. The occasion permits us to make spontaneous offering of love.

"We love the Blessed Mother because we know that she understands. If she understands so well, what will she think of those who, acknowledging their many obligations created in a long year of life, fail to join in the public acclaim of her unflinching maternal solicitude?"—The Pilot.

MARY THE MODEL OF WOMANHOOD

"And if our faith had given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it
higher and truer
Than all the creed the world had
known before."

The above magnificent tribute to Mary's exalted worth and sanctifying influence, from the Protestant Longfellow's pen, has done much to endear America's favorite poet to the Catholic heart. The Blessed Virgin is in very truth the pride and the ornament of our faith, and the ideal pattern of Christian womanhood. There is everything in her that is truly lovable. She is not only a "garden in which the sinner's hand never entered to rob it of its flowers," but a conservatory where blooms the year round Heaven's choicest fragrance—the rose of love, the lily of purity, the violet of humility. She stands for all that is genuinely true and good and beautiful—a virgin not only in body, but in mind, who never sullied the pure affection of her heart by unworthy feelings. St. Ambrose, speaking of her life before her espousals, says: "There was nothing forward in her looks, bold in her words, nor unbecoming in her actions. Her carriage was not abrupt, her gait not indolent, her voice not petulant, so that her appearance was the picture of her mind and the figure of piety."

"After Our Lord Jesus Christ," says Cardinal Gibbons, "no one has ever exercised so salutary and so dominant an influence as the Blessed Virgin on society, on the family, and on the individual. The mother of Jesus exercises throughout the Christian commonwealth that hallowing influence which a good mother wields over the Christian family.

"What temple or chapel, how rude soever it may be, is not adorned with a painting or a statue of the Madonna?

"What house is not embellished with an image of Mary? What Catholic child is a stranger to her familiar face?"

"The priest and the layman, the scholar and the illiterate, the prince and the peasant, the mother and the maid, acknowledge her benign sway.

"And if Christianity is so fruitful in comparison with paganism, in conjugal fidelity, in female purity, and in the respect paid to womanhood, these blessings are in no small measure due to the force of Mary's all-pervading influence and example. Ever since the Son of God chose a woman to be His mother, man looks up to woman with a homage akin to veneration."—The Missionary.

Every day is a little life; and our whole life is but a day repeated.—Bishop Hall.

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WEEKLY CALENDAR

Sunday, May 18.—St. Venantius, Martyr, was born at Camerino in Italy. When he was only fifteen years old he was seized as a Christian and taken before a judge, by whose orders he was tortured but miraculously preserved from death. Taken before the governor, he again was delivered to the torturers. A miracle performed through his intercession during his tortures converted many who saw it. Finally, he and his converts were beheaded in the year 260.

Monday, May 19.—St. Peter Celestine, as a child, had visions of Our Blessed Lady and of the angels and saints. At the age of twenty he left his home to live in a mountain solitude where he remained for three years in seclusion. At the end of this time disciples came to him and with them he formed the foundation of the Celestine order. He was elected Pope but resigned after a reign of four months and shut himself up in a cell where he remained the rest of his life.

Tuesday, May 20.—St. Bernardine of Siena, a Franciscan Friar of noble birth, spent his youth in works of mercy and later by his eloquence won many to conversion. He was cured of an impediment of speech through the intercession of the Blessed Virgin. He died in 1444.

Wednesday, May 21.—St. Hospitius, recluse, shut himself up in an old tower near Villa Franca in Provence and lived on bread and dates alone. He was accorded the gift of prophecy. He died in 681.

Thursday, May 22.—St. Yvo, confessor, who descended from a noble family of Brittany, was born in 1253. He was ordained at the express order of the Bishop, as his own humility prompted him to refuse orders. As ecclesiastical judge of Rennes, he was a great friend to the poor. He died in 1307.

Friday, May 23.—St. Julia, virgin and martyr, was sold as a slave to a Syrian merchant. Her virtue and fidelity gained his respect and he took her to Gaul. She was killed in the fifth century by order of the Governor of Corsica because she refused to take part in pagan festivities.

Saturday, May 24.—Sts. Donatian and Rogatian, Donatian was a nobleman of Nantes, who on his conversion showed such great zeal that he drew many others from the worship of the false gods. He was beheaded after torture in 287. Rogatian, his brother, was executed at the same time.

OBITUARY

MRS. W. E. KELLY

On the 2nd inst., at her residence, Dean St., Simcoe, Annie O'Mahony, wife of W. E. Kelly, K. C., Crown Attorney, died leaving her surviving a husband and seven children. All that skillful and loving hands could do had been done for her. She had not been in good health but kept going until about six weeks before her death, when she went to her bed. Her sons gave their blood for transfusion and a Hamilton specialist assisted Dr. McGilvery in the operation but anaemia had undermined her usual good health.

Mrs. Kelly was the third daughter of the late Daniel O'Mahony, J. P., farmer of Townsend, and previous to her marriage she had been a school teacher. She excelled in music, both singing and instrumental. Her soprano voice, which never failed her, was one of the best trained and sweetest voices in town and for over thirty years she trained the Catholic Church choir in Simcoe.

The funeral was held at 9 a. m. on Monday morning last and the large attendance at the Catholic Church

at an early morning hour, there being standing room only at the Church, testified to the merits of a good woman, wife and mother. Her sons and two nephews (Herbert and Charles Brock of Townsend) acted as bearers. There were five priests in the sanctuary for Solemn Requiem High Mass. Rev. Father Nagle (Pastor), Celebrant; Rev. Father D. Forster, London, Deacon; Very Rev. Father Frank Forster, Superior General of the Basilian Order of Catholic Priests in America, Toronto, Sub-deacon; Rev. Father Young, St. Mary's, (brother of Mrs. Hubert O'Mahony) Master of Ceremonies and Rev. Father Olliver representing Assumption College, Windsor and Sandwich, Her son William (trained by his mother in singing) was heard in the solos at the Requiem Mass.

The following are her children: David E., Barrister-at-law, Simcoe; Lawrence D., Woodhouse; William E., Bachelor of Arts, Osgoode Hall, Toronto; Leo J., at Assumption College, Sandwich; Hubert, Charles and Mary at home. There are the following brothers and sisters: Mrs. Brock, Mrs. Dr. McGinnis, Mrs. Beaton, Mrs. Dwyer, Mrs. Martin, Mrs. Dunn, Cornelius, Daniel and Hubert, and one grandson, Joseph Kelly.

L. Kelly, Philadelphia, brother of the Crown Attorney, attended the funeral. The attendance and solemn ceremonies were a wonderful tribute to the deceased. His Honor Judge Boies adjourned Court during the funeral as a mark of respect. Many prominent citizens including His Worship Mayor Baillie were in attendance.

THE TAILTEANN GAMES

Dublin, Ireland.—The handbook and syllabus of the Tailteann Games to be held in Dublin from August 2 to 18 contain an extensive and varied programme. Competitions include: archery, arts and crafts, athletics, billiards, boxing, clay pigeon shooting, chess, cycling, dancing, football, golf, gymnastics, handball, hurling, literature, motor cycling, music, rowing, swimming, tennis and yachting. A choir, comprising 1,000 voices will take part in the opening ceremony. A cable from New York has announced that the famous Paulist choristers are coming to compete in the musical section of the Games.

An influential committee has been formed to organize an exhibition of Irish art and artistic industries as a section of the Tailteann. The programme of this Committee includes about fifty different classes of art work, painting, sculpture, architecture, stained glass, jewelry, metalwork, weaving, lace, carpets, furniture. The exhibition will epitomize to a large extent the quality of the educational work in the schools. Applications for entry forms have been received from artists of Irish birth in America, Spain, France and England.

SITE OF EMPIRE EXHIBITION

London, Eng.—Wembley, the site of the British Empire Exhibition, which is on the scale of the great American Exhibitions of the past thirty-five years was formerly Catholic land. "Wemba lea," as it was then called, was surrendered to the Archbishop of Canterbury in the year 825 by the Abbess of Southminster. It remained in the hands of the archbishops of Canterbury until Cranmer exchanged it with Henry VIII. for other properties.

In the sixteenth century it came into the hands of the nuns of Kilburn. When the priory was suppressed the property fell to a couple of real estate jobbers who sold it to a Richard Page. The Page family produced two martyrs in the reign of Elizabeth, and the land which is now the scene of the exhibition, was held by members of the Page family until a hundred years ago.

CANADIAN PACIFIC CHANGE OF TIME

Effective Sunday, May 18th, an important change in train schedules will be made. For full particulars apply any Canadian Pacific agent or H. J. McCallum, City Passenger Agent, 417 Richmond St., City.

THE EUCHARISTIC CONGRESS OF DIOCESE OF LONDON

London, Canada.—At the invitation of Rev. M. D. O'Neil the 18th Eucharistic Congress of the Diocese of London will be held at Parkhill, Ontario. The date selected for the Congress by His Lordship Bishop Fallon is the 19th of June, the feast of Corpus Christi. Rev. Fathers Pageau, Sullivan, and Chisholm will preach, and Fathers Lowry, H. Fallon and Harrigan will read papers at the Congress.

The busiest life may be a life of prayer; perpetual toil need bring no hindrance to the union of the will with God.

It is necessary to raise one's self again towards heaven, when stricken down upon the heart—Frederic Ozanam.

Empire Exhibition Visitors

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Conscious guilt finds its safety in dark concealment and in flight.—Gerald Griffin.

The way to please God is to perform our own duties—not those of other people, with whom we have nothing to do.

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By order, N. DESJARDINS, Acting Secretary, Department of Public Works, Ottawa, May 2, 1924.

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