

MADONNA MIA

Until about thirty I had led a rather fast life, living by day at the clubs, by night at the theaters and banquet halls. My parents were dead, but they had managed during their lifetime to amass a sufficient fortune to leave me a man of leisure. My income from the rents of a number of East Side tenements was large enough to allow me a free hand. One night I came home to my apartments in a bachelor suite, suffering from a pain in my chest. I had been going of late rather briskly and had been drinking rather heavily. The next morning found me a very sick man. There was a painful oppression of the chest, and pains shot through my back and sides like electric sparks. I rang for my valet and summoned the doctor. He looked grave, stroked his chin and said in a very serious tone: "Pneumonia." He used his privilege of a long-standing friendship to read me a little lecture on my gay and giddy life, but, to tell the truth, he produced little effect. The outcome was that a trained nurse was at once secured.

Almost before I realized what had happened a frail-looking girl, with large brown eyes and an abundance of brown waving hair, was moving noiselessly about my room. What happened after that for several weeks I don't remember, but there are vague recollections of grinning devils and pitying dark brown eyes; of hissing serpents and a soothing voice, urging me to quiet and repose.

On awakening one bright morning from the darkness of delirium to the reality around me, I felt the anxious craving for life and the cowardly fear of death. All was silent, save for the girl who sat by the window reading, in a whisper, a small red book. As I stirred slightly, her eyes turned toward me.

"Oh, Mr. Stanley; good morning!" she smiled.

It is said that when everything else fails the ruling passion always asserts itself; and so my selfishness at once manifested itself. Far from being grateful at my escape from death, there was scarcely a feeling of gladness at my recovery; there was no remorse for my own officers will be held, and the indulgence, and the thoughtless exposure which had precipitated this stage of sickness; there was only a mean chagrin at the fact that I had been ill at all. My true character stood revealed, and what added to my discomfort, I knew that girl with those large brown eyes had read deep down into my very soul. Arising she she came over to my bed.

"I'm glad you're coming around," she said. "Now, don't, I must beg of you, don't throw off those blankets. You're very weak and must do as I say."

"As for doing what you say, you must understand, as you are in my employ, that I am accustomed to give orders to those I hire."

She looked her astonishment, but my attempt at intimidation had failed. I was soon obeying her, and carrying out her wishes.

The days dragged on to three weeks since I had returned to consciousness. I had been like a spoiled child. When things went well I indulged in chiding and fault-finding; but when the ordinary inconvenience consequent upon every sickroom thwarted my wishes, I gave vent to my feelings in language that was coarse and violent. Miss Morrison (such was my nurse's name) took my ungentlemanly words and actions as a matter of course; you can guess my surprise, then, at what followed.

The first day I was allowed to walk around, having gone to the window to look out upon the busy street, with its autos flying past, pedestrians dodging and hurrying to and fro, I turned toward my living room and opened the door. Puzzled for a moment, I grew violently angry. I glared around at the girl.

"What does this mean?" I growled; and followed up my question with a regular volley of reproaches and curses.

"What does what mean?" she asked.

"Come here," I exclaimed. "Look at that room! Who has dared to tamper with it?"

She did not seem to grow excited, but came over to the open door and stood beside me.

"Mr. Stanley, before you go any further, I've something to say. For three weeks you have been using language which I do not care to hear. I have not adverted to the fact, because my duty was to save your life, if possible. Now that you are out of danger, I want to tell you such must either dispense with such language or dispense with my services."

I knew she meant it. She was a determined woman, though slight and frail of build. I tell you character and determination stood clearly marked on her flushed face. I was silent for a moment.

"You're the first woman who has ever objected to my language," I answered.

"Then your mother must be dead," she replied. "But be that as it may, such language shall not be uttered in my presence."

"Now about this room! I fancy you are disturbed over the change of pictures. If you want the ones you had in this room at my coming you will find them there in the corner."

We had entered now, and I saw she had placed them all, one in front of the other, with their faces toward the wall.

To be continued.

Gaelic Association Entertains Its Friends.

The Gaelic Literary and Musical Association entertained over one hundred invited guests at the "Fitzhugh," 81 South Fitzhugh St., on Friday evening last, when a complimentary reception and dance was given to the members, who had the privilege of inviting their friends.

Owing to a recent bereavement, the president of the association, D. C. Ryan, was unable to attend and Francis O'Byrne, churchwarden at once manvice-president, assisted by M. K. Fenslon, received the guests and conducted the festivities.

At the next regular meeting on April 27th, the annual election there was no remorse for my own officers will be held, and the indulgence, and the thoughtless exposure which had precipitated this stage of sickness; there was only a mean chagrin at the fact that I had been ill at all. My true character stood revealed, and what added to my discomfort, I knew that girl with those large brown eyes had read deep down into my very soul. Arising she she came over to my bed.

HOLY DAYS

Here is a list of days of obligation when it is necessary to hear Mass, and days of devotion when assistance at the Holy Sacrifice is optional.

There are only six holy days of obligation in the United States:

1. January 1, Feast of the Circumcision of Our Lord.
2. Feast of the Ascension of Our Lord, on Thursday, the fortieth day after Easter Sunday.
3. August 15, the Feast of the Assumption of the Blessed Virgin Mary.
4. November 1, the Feast of All Saints.
5. December 8, Feast of the Immaculate Conception of the Blessed Virgin Mary.
6. December 25, Feast of the Nativity of Our Lord.

Now there are other feast days when assistance at Mass marks one as a devoted Catholic. Such days are for example:

1. The Feast of the Epiphany, January 6.
2. Candlemas day, February 2.
3. Ash Wednesday.
4. Feast of St. Joseph, March 19.
5. The Feast of the Annunciation, March 25.
6. Holy Thursday, Good Friday and Holy Saturday.
7. Rogation days.
8. The Feast of Corpus Christi.
9. All Souls day, November 2.
10. The first Friday of each month.

11. The days of Lent, Advent of the months of May and October.

Cut this out so that you may easily at any time distinguish between days of obligation and days of devotion.

A BISHOP FOR THE INDIANS IN 1790.

Students of American Catholic history have long since grown familiar with the various projects which originated in Europe shortly after the Treaty of Paris (1783) for the purpose of controlling the rising Catholic hierarchy in the United States. During the Revolutionary War [1775-1783] all ecclesiastical relations between the Vicars Apostolic of the London District and the American Catholic priests and people ceased. Bishop Challoner had passed away on January 10, 1781, and his successor, Bishop Talbot, either through patriotism or indolence, declined to exercise any jurisdiction over the young American Church. Carroll's appointment as Prefect Apostolic in 1784 was preceded by two important historical events: first, the petition from the American clergy to the Holy Father, Pius VI, dated November 10, 1783, in which they asked the Holy Father to separate them from England, but in which they hinted that they were not yet ready for a Bishop to be placed over them; secondly, the French project, in which Benjamin Franklin allowed himself to be imprudently led, of appointing a French Vicar Apostolic over the American Church, who would reside in France and rule the clergy from afar. The Papal Nuncio in Paris was to act as Ordinary for the American Missions. Plans had even been drawn up to begin an American College at Bordeaux to furnish these missions with priests. The news of this apparent intrigue reached the priests in Maryland in the Spring of 1784, and great relief was expressed when Carroll was appointed Prefect Apostolic, in June of that year. On November 6, 1789, the See of Baltimore was erected and Carroll appointed its first Bishop. His consecration followed on August 15, 1790. It was during this period of Carroll's Prefecture over the Church in the United States that two interesting attempts were made to establish bishoprics which would have apparently been independent of Baltimore—the one, the attempt to found the French See of Gallipolis in April-May, 1790, and the other, which is described for the first time in the April number of the Catholic Historical Review, the attempt to have a separate episcopal see at Oneida, N. Y., for the Six Nations, in April-August, 1790. This strange project, as Shea says, "is one of the most curious episodes in our history." The object of those who engineered the scheme was no less than the foundation of an Indian Primacy over the Six Nations of New York. The Oneida tribe seems to have constituted itself the spokesman for the rest of the Nations and the documents which follow show how definite the plan had become before the appeal was made to Rome.

The documents published in the Catholic Historical Review, explaining this extraordinary project, prove the value of such a publication for bringing our hidden history to light and for preserving the relics we still possess.

Among the many excellent contributions to this number are articles on "Negro Catholics in the United States," "Bishop Rosati's Election to the See of New Orleans," and "Early Irish Schoolmasters in New England."

C. R. & B. A. Central Council Meets.

The regular meeting of the Central Council, C. R. & B. A., was held Monday evening at Immaculate Conception Hall. There was a good attendance of delegates and these officers were elected: Chancellor, Mrs. J. P. Henry; President, John Hamm; Vice President, J. Lake; Secretary, Mary Callahan; Treasurer, Mrs. Selbert.

Foreign Mission News

Special correspondence by The Propagation of the Faith Society 348 Lexington Ave., New York City.

"The little ones have asked for bread, and there was none to break it unto them. The fields are white for harvest, and the harvest is indeed great, but the laborers are few."

His Holiness has appointed the Right Rev. John MacCarthy Bishop of Sandhurst, Australia; and the Right Rev. Antonio Casulleras, Lazarist, Vicar Apostolic of San Pedro-Sula, Honduras.

Bishop Faveau, C. M., of West Che-Kiang, reminds us that forty-dollars-will educate a catechist in his mission. Next in helpfulness to the native priests come the catechists, and China needs many of both just now.

Being young, the mission of West Honan, China, is consequently poor. Public charity is its only hope, and it holds out its hands persistently for alms. Bishop Louis Calza, F. M. P., has founded schools and catechumens, and pursues his propaganda among the pagans in spite of all the difficulties of the times.

ALASKA NOW A VICARIATE

Now that Alaska has risen to the dignity of a Vicariate Apostolic, interest in its religious history is reawakened.

Christianity was introduced into Alaska more than one hundred years ago by Russian traders. Various missions were established, and the Christian religion made some progress. It was not Catholic, however, but the Russian orthodox faith. The zealous work of the Catholic missionaries in that part of the frozen North has resulted in bringing into the Church eleven thousand five hundred converts, who constitute the present Catholic population of the country. All the missions in Alaska are in charge of the Jesuit Fathers, to whom was assigned the difficult work of building up the Church among the natives. In 1916 there were twenty-two Jesuit priests, ten Jesuit Brothers and fifty-seven Nuns of different communities who attended to the spiritual needs of the Catholic people. The Sisters conduct four boarding-schools, five day schools, six hospitals, and one orphanage. From now on, no doubt, religion will make even greater strides in that corner of the world than it has already done.

THE BENEDICTINES AND OUR INDIAN MISSIONS.

The Indian Sentinel says: "Indian mission history reveals the fact that the Benedictine monks, true to the traditions of their order, are missionaries and teachers and civilizers of peoples and nations to-day, as they have been in the ages past. The Benedictines have several Indian missions in Oklahoma; they have charge of all the Indians of Minnesota and of North Dakota, with the exception of the Turtle Mountain Chippewas; they care for the Sioux reservations of Crow Creek, Lower Brule and Standing Rock, South Dakota, and the Fort Peck Reservation, Montana; and they attend the Catholic children of the large Government Indian school, of Chemawa, Oregon.

"It is a remarkable fact that, among religious, only Benedictine monks have held the position of superintendent in Government Indian schools. At the present time the only priest holding such a position is Father Isidore Ricklin, O. S. B., Superintendent of the Government Indian School of Anadarko, Oklahoma."

It was recently announced that Alaska had been made a Vicariate Apostolic. Following this, Very Rev. Joseph Crimont, S. J., formerly Prefect Apostolic, has been appointed Titular Bishop of Ammedara, and Vicar Apostolic of Alaska and the Aleutian Islands.

REV. JAMES P. HEANEY

Death of the Priest Distinguished for Bravery in the Cherry Mine Disaster—Cousin of Archbishop Hanna.

The Rev. James P. Heaney, a former resident of Rochester and for the past twenty years rector of St. Mary's church, Mendota, Ill., died early in the morning of Saturday, April 14th, in St. Mary's Hospital, La Salle, Ill. He had been in failing health all through the winter but had attended to his parish work the Sunday preceding his death. The news was received with surprise and profound sorrow by his relatives and a large circle of friends in this city, where he was widely known and esteemed.



REV. JAMES P. HEANEY.

Father Heaney was born in Rochester July 15, 1857. He attended the Immaculate Conception School and later St. Andrew's Seminary; and he made his philosophical and theological studies in St. Joseph's Seminary, Troy, and St. Bonaventure's, Allegany. In 1886 he was advanced to the priesthood for the diocese of Peoria. His first appointment was in Kewanee, Ill., where he served for two years, when he was appointed pastor of Galva and eight years later of Mendota.

Father Heaney was a man of impressive personality, genial disposition, and generous qualities, that endeared him alike to the laity and his brother priests. The attachment of his parishioners was shown in a special manner on the occasion of completing a new church in the Galva mission, when the contributions of the first Sunday were sufficient to pay the entire debt. Few priests of the middle West were so well known, and his bravery in leading the rescue party that first descended the shaft and succeeded in finding the few surviving miners in the terrible Cherry Mine disaster, November 1909, received extensive notice in the press at that date.

The funeral services were held Wednesday morning in Mendota and the burial was in the parish cemetery amid the scenes of his former labors and near the people he served faithfully so many years.

A brother, John of this city, and a sister, Madame Heaney of the Sacred Heart Convent, Cincinnati, and two nieces, Mrs. John Dubbs and Marguerite Loughlin of Mendota, survive him.

Church Endorses "Turn to the Right!"

"Turn to the Right!" is one of the few plays recommended this season by the Catholic Theater Movement of New York, of which Mgr. M. J. Lavelle, vicar-general of New York, is director, as being "free from immoral or un-moral principles and suggestive lines, which young people may see without embarrassment, which the family will enjoy and which may be recommended to the theater going public as clean productions." To quote the wording of the official bulletin.

News From Ireland

Cork.
Thomas Keane, an aged carpenter, has been found dead in bed in his house at Skibbereen, where he lived alone.

Derry.
Rev. T. Hegarty, C. C., Glomman, is transferred to Dungiven and replaced by Rev. P. Conway, C. C., Drung, Ikaheen, who is succeeded by Father McMaster, C. C.

R. J. McCormack, of Derry, who joined the Siamese customs two years ago, has been promoted to a surveyorship.

Dumagat.
On his departure from Inver parish, where he had ministered for four years, the people of Drimarone presented the Rev. Charles Boyce, C. C., with an illuminated address, a chalice and set of vestments, a cabinet, eight day-clock and wristlet watch.

Down.
Owing to a strike of dock laborers at Newry, the Steampacket Company has transferred their steamers to Dundalk.

Dublin.
E. McGough, late assistant master, Castleknock College, has been appointed a J. P. for County Dublin (Blanchardstown P. S. district).

Edward Martin Murphy, managing director of the Dublin "Independent", died recently of pulmonary consumption, aged 35 years.

Galway.
The death is announced of Michael O'Doherty, ex-N. T., Gortnavee, Cregga, father of Rev. Martin J. O'Doherty, Auckland, N. Z.; of Rev. P. A. O'Doherty, White Sulphur Springs, W. Va.; and of James F. O'Doherty, Gortnavee, Cregga.

At St. Joseph's church, Galway, by the Rev. P. Lally, P. P., Patrick J., second son of the late John McCarthy, Tubber, County Clare, was married to Kathleen Ellen, eldest daughter of the late John Hurley, merchant, Galway, and Mrs. Hurley, Villa Marina, Salt Hill.

Miss Lenehan, of Barnan, Philadelphia, was burned to death while her brother Michael was at Mass. Both were over 70. The following deaths have taken place: At his residence, Ballina, Mullingar, John Weldon; Laurence Reynolds, Drogheda.

Limerick.
In a letter to the press, Rev. John Lee, P. P., Killinane, states that the enforcement of the Summer Time Act "has effectually prevented town children from attending morning Mass on school-days."

London.
J. Faulkner, Dunleer, has been elected county president A. O. H. (B. O. E.), in succession to J. Hughes, resigned.

The Most Rev. Dr. Gaughran, Bishop of Meath, has given permission for a portion of the ground around the Cathedral in Mullingar to be broken up for the purpose of tillage.

Patrick Marley, secretary of the Newport A. O. H., has died as the result of a fall from a bicycle.

Roscommon.
The late Bernard J. Owens, St. Joseph's rectory, New Jersey.

A pretty marriage was recently celebrated in St. Patrick's church, Elphin, when John Stapleton, Drinane House, was married to Miss Ellen (Nellie) Brady, daughter of Henry Brady, Drinane.

Tipperary.
The profession took place at the St. Dominic's Priory, Natal, of Mary C. Butler (Sister M. Ursula), daughter of T. Butler, and Margaret Mahony. (Sister M. Reite), daughter of J. Mahoney, both of Cahir.

Rev. T. Dooley, C. C., Toomevara, has been presented with an illuminated address from his former parishioners to Silvermines and Ballinaclogh.

Roscrea bacon factory showed a net profit of £1,677 for the year.