



Washington—(NC)—Rapid progress is shown in this latest aerial photo of the National Shrine of the Immaculate Conception, in Washington, D.C., which will be among the ten largest churches of the world. The dome of the edifice will be completed by the end of this year. By late 1939, the 329-foot bell tower (right) will be finished. The edifice will be 438-feet long, 250-feet wide at its widest point and 239-feet to the top of the dome.

## Mary's Shrine Soars Skyward

Washington—(NC)—Services will be held in the upper church of the National Shrine of the Immaculate Conception in the fall of 1939.

That is the goal which is now firmly expected to be reached, barring unforeseen delays.

This will mean completion of the great stone exterior, with the 329-foot bell tower rising to one side of the imposing entrance and the massive dome of multi-colored tile rising 239 feet above the ground and capping the roof.

Most, if not all, of the 93 separate pieces of sculpture that will adorn the exterior walls will be completed and in place. Fifty-five of the relief figures are finished now.

Inside, the large vestibule and adjoining narthex will be completed. The marble floor will be laid throughout the vast expanse of the church.

THE MAGNIFICENT main altar will be in place, under its splendid baldachin. The interior walls will be finished in a buff-colored face brick. The wall of the huge north apse will exhibit a large and colorful mosaic depicting the "Pantocrator" (Christ as the Almighty King).

The upper church will have a seating capacity of 3,000 and a total capacity of 6,000. The sanctuary will accommodate the entire hierarchy of the United States and leave ample room for the most colorful religious ceremonies.



Interior Work At Shrine

## 'Bold Journeys' For Sunday Mass

BY FATHER JOHN T. O'TOOLE  
(N.C.W.C. News Service)

Fort McPherson, Northwest Territories — People who regard a 15-minute car ride to attend Mass as a hardship should consider the weekly problem of the pastor of St. John's mission here and two of his parishioners.

They have to travel 120 miles among them every Sunday.

Father Gilbert Levesque, O.M.I., comes 60 miles from Holy Name of Mary mission in Arctic Red River. His weekly journey takes him down the Mackenzie and up the Peel River by boat.

Coen Kiewit DeYoung, a Hollander who joined the Church in Venezuela, and Don Basso, a Canadian, come another 60 miles by helicopter from Summit Lake. Fort McPherson is a village of the Logoneux or "Cross-eyes," the northernmost tribe of Arctic Indians.

When the two oil geologists from Summit Lake move on to other fields of exploration, Father Levesque will have his congregation here cut down to 10 persons.

But having his flock reduced by one-sixth will not dampen the missionary zeal of the Oblate priest. If the hard-working Father Levesque forgets the Loucheux, many of whom are fallen-away Catholics, to imitate his two "copter" parishioners, he will be well on his way to restoring the Fort McPherson mission to its pristine glory.

STARTED BACK in 1880, the mission was once the scene of a mass baptism of 65 persons, but after it was moved to Arctic Red River in

1895 many of the faithful drifted away. In 1934 it was reopened by Bishop Joseph Trocellier, O.M.I., Vicar Apostolic of the Arctic Missions of the Mackenzie, and is slowly making a comeback.

Though rebuilding a lost faith is slow work, Father Levesque can recall many encouraging instances where oil people and geographical survey men from "outside" have made notable sacrifices to attend Mass in the wilderness.

He recalls a surveyor who was unable to make it into the settlement for Mass in the morning and presented himself at the mission in the late afternoon and asked to receive Communion.

Even if the "Cross-eyes" continue to remain outside the Church, Fort McPherson may still develop into an important center of Catholicism.

It stands on the crossroads to the new state of Alaska. Father Levesque has high hopes that the trickle of traffic through his "midnight sun" mission will one day come to resemble the crush of the current of the Mackenzie that forms the "back yard" of his home base here at Arctic Red River.

Meanwhile he counts heavily on the weekly wind-blown flock of passengers from Summit Lake to swell his meager flock at Fort McPherson.

## My Wife Makes Home Miserable By Her 'Battle Against The Bulge'

By FATHER JOHN L. THOMAS, S.J.  
Assistant Professor of Sociology at St. Louis University

How can I get my wife to stop dieting? When she goes on one of her hunger strikes, it's almost impossible to live with her. Naturally she's grouchy and short-tempered when she's half-starved, but I don't think it's right that the children and I should have to suffer while she's fighting her battle of the bulge. She's not really overweight anyway, she just wants to look younger than she is. How can I handle this problem?



Jack, I'm afraid you're asking me to walk in where angels fear to tread!

Most women have their own ideas about dieting, and right or wrong, I don't think we can do much to change them. Not that their decision to diet is wholly arbitrary, but their reasons for it range from following a current fad to sheer necessity.

IN ALL HONESTY, we must admit that many American women have their problems in this regard. Because of our cult of youth, the feminine ideal is depicted not as a motherly matron but as an immaculate creature who typically serves as models have figures which tend to be more masculine than feminine.

Our much publicized "beauty queens" are girls rather than women. This emphasis on masculinity and youth is something of a paradox in a society in which the average woman is a mother and lives to be seventy.

Further, many American wives are made overly conscious of their weight by the dire predictions of "beauty" expert advertisers, and magazine writers that they may lose their husbands if they don't retain their girlish figures. Evidently, American husbands remain injuriously youthful.

So you see, Jack, the problem of dieting has many different aspects.

Wives protest that they are blamed if they let themselves

go, and mocked if they try to reduce.

Modern society offers them no appropriate models at this stage. They feel too young to accept the usual advice to "grow old gracefully," yet if they try to remain girls, nature is against them, and they have to fight every step of the way.

WHAT'S THE BEST way to handle your problem? First, it will help to try to see things from your wife's viewpoint.

Why is she worried about her weight? Maybe she thinks she's been too careless in the past. Perhaps she feels a little insecure. Some women do at this time of life.

Have you been taking her pretty much for granted? Do you notice it when she wears something new? When was the last time you told her how nice she looked in a certain outfit? Or do you think she's too old to appreciate compliments?

Dieting makes some people

short-tempered, first, because they resent having to use this means, and second, because they have to do it alone. A little sympathy will go a long way here, even if dieting is solely her own idea.

Why not cooperate with her by suggesting some alternatives?

Some couples drive out into the country or go to the park and take a hike together. It will be good for both of you. There are well-designed exercises for keeping in trim; suggest some of these since most people tend to use only certain sets of muscles in their daily work. Provide opportunities for your wife to get out socially; encourage her to become interested in some outside activities if she can spare the time.

Let's be honest, Jack, none of the above methods will make her lose a pound, but they will help both her figure and her disposition.

## Third Order Draws 2,000 To Rome

Rome—(NC)—Over 2,000 laymen, with their local and provincial priest directors, will meet at the Second International Congress of the Third Order of St. Dominic here August 25, to 30.

Delegates from 30 provinces in 21 nations representing more than 75,000 fellow tertulians will study the relationship between the Dominican Order and the Catholic Action.

## EVERY FARMER KNOWS . . .

we bleed from a lurch . . . small crops mean small money . . . no hope means no money! And every farmer . . . and every boy yearns for . . . will understand the difficulties of the people of the village of Marjulum (Changanacherry, South India). Six years ago these people arrived in the depths of the forest to build homes and start farming. It was not the best site imaginable, but it was the best they could get. Today, the crops are small and so is their income, but they are most anxious to build a church and school. They have worked hard, and they are willing to give "that little extra" to have Christ come to live among them. They will supply the land and the labor, if we can raise \$2,000 for the necessary materials. Will you help us build a church deep in the forest so that Christ may live close to those who love Him?

HUNGER AND SUFFERING KNOW NOT A VACATION . . . CAN YOU SPARE A BIT OF YOUR VACATION TO HELP THE POOR . . . \$10 WILL FEED A REFUGEE FAMILY FOR A WEEK . . . YOU'LL NEVER MISS IT . . . THEY'LL NEVER FORGET IT!

THE BURNING LOVE OF GOD may be seen in the life and in the writings of St. Augustine (feast August 28). Can the same be said of our lives and our work . . . and yet the love of God should dominate and direct everything we do. We can show our love for Almighty God by making it possible for FRANCIS or JOSEPH to serve him at the altar. These boys wish to enter the seminary at Mangalore, India . . . they have the physical health . . . the required intelligence . . . and the necessary spiritual strength . . . the one thing lacking is each is \$600 to pay for his support for six years. You may pay like money in any manner convenient while "another Augustine" prepares to bring the love of God to all men.

THE HANDS OF THE HOLY FATHER ARE THE HANDS OF CHRIST . . . YOUR OFFERINGS MAKE THEM STRONG TO HELP THE POOR OF THE NEAR EAST.

THE SECRET WEAPON OF THE CHURCH in the mission lands of the Near East is a strong and properly prepared native clergy. "A neighbor's child" can speak to and work for his countrymen with greater success than men and women from across the seas! It is the secret wish of the Holy Father that we devote our prayers and spend our money to train and support native priests and nuns. You can take part in this important work by helping the CHRYSO-TOMS. The dues are a daily prayer for mission vocations and a dollar a month to support those who wish to follow the vocation God has given them. You will never miss the dollar . . . and the priests and nuns you assist will never forget you at the Throne of God.

MASS OFFERINGS ARE A TWO-EDGED SWORD . . . THEY SUPPORT A MISSIONARY PRIEST . . . THEY BRING YOU AND YOUR LOVED ONES CLOSER TO GOD . . . REMEMBER YOUR MISSIONARY PRIESTS TODAY.

SISTER MARY RICHARD AND SISTER MARY GERMANE have all the qualifications necessary to follow the Divine call to the religious life. Someone must supply \$300 a year for each girl while she has a two-year period of novitiate training in Mangalore, India. Will you make it possible for one of these young girls to spend her life in union with Christ. You may pay the money in any manner convenient while your "adopted daughter" draws closer to her Divine Spouse.

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