

she was in. For a long time she had had no word from her husband, who was at the front. She had five children, and was in great want. A Christian neighbour so she said, had advised her to appeal to the Nuncio. "Monsignor Ratti listened to her story with great attention, and asked her to come to his house the following day. When she appeared he gave her a good sum of money with which to buy a cow, in order that her children might have the milk they so sorely needed. The money received from the Nuncio was more than sufficient to buy the cow. The woman came back to return what was left. Monsignor Ratti laughingly told her that she should keep it for her children."

BOY LIFE

"Talks to Boys" By Rev. J. P. Conroy, S. J.
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THE CANDY-STORE DREAMER

(CONTINUED)
This is the boy who expects to attain results without effort. He will not have to go out to meet success. Success runs up to meet him. He sees his ripe talents, his faultless manners, his apt address, sweeping the field. He simply has to win. It will be easy for him—a very light task, sugar-sweet.

Or perhaps he sees some work ahead, and he will do a little of that well. Merely a sample it will be, however, to advertise his prowess. After people see who he really is they will come right up and hand him things. Whereupon he will launch into society. He will be a hero, moving through the throngs of stunned admirers with graciousness and elegance and easy affability, yet with that superior dignity and conscious power which only gods and heroes possess. He sees himself acclaimed in open compliment, or ill-concealed whisper, or cleverly veiled flattery, or "tumultuous applause." Some will be tactless enough to praise him to his face. He will endure that. Others will foolishly endeavor to imitate him. He will pity that. Others will look to him as sun-worshippers look to their god—with awe and reverent adoration. This is the intelligent way to applaud. He will accept this.

Then he thinks of himself in detail, and he sees himself moving past every barrier, climbing every height, until he has reached the topmost pinnacle of social success. He sees himself in his motor car—a ten-thousand-dollar car at the cheapest—bowling luxuriously along the boulevard, taking the fresh air, and the scenery as he moves ahead, leaving the dust and bewilderment to his natural inferiors.

He sees himself at the opera, entering well on toward the middle of the first act, preceded by a marvelously gowned lady carrying more than the usual diamonds. The opera is interrupted.

He sees himself on the golf links, a superb figure in immaculate flannels, leaning elegantly on his brassie, then moving with magnificent muscular motion over the green, while the gallery gasps at his driving, and gasps again at the man of Apollonian grace.

He sees himself among the distinguished of the land, at brilliant receptions, at "exclusive" functions, nonchalant, courtly, a poem of self-possession and tranquil ease. Crowds instinctively drift in his direction wherever he moves. Really, he cannot help it.

He sees himself the host at elaborate dinners planned as only the master plans, and carried out with the finest attention to detailed etiquette, yet not with the dullness that too often mars these feasts. His feasts are alive with pleasantry, a sparkle with wit, gay with the keenest repartee, in which he always leads. Many celebrated personages attend, but as satellites, they must be satisfied with simply attending, while the main planet shines.

These are some of the dreams of the candy-store future—dreams that start with only a pane of glass between the dreamer and the dream, but a pane that will turn into a wall of infinite thickness if the dreamer does not awake and find he is looking in at the wrong window.

It is no harm for little Tom and Jack to dream of a candy future. They will shortly leave the window and forget it in their tussle with the storm. The harm lies in the refusal of big Tom and big Jack to wake up at the higher call, to move away from that dream window, to

step forth and to do battle for some cause worthy of themselves and useful to the world around them.

WILL IRELAND SAVE HERSELF?

BROKEN-SPIRITED THE IRISH PEOPLE LACK THE "WILL TO ACT"

By Stephen Gwynn in the Observer

Sinn Fein, properly translated, means Self-Reliance. After four years of Sinn Fein in power the Irish are the most despondent and broken-spirited people of whom I have any experience. I know that between 1915 and 1917 the French villages and little towns—well, that may be too high a standard of comparison: we cannot all be the French. But I watched—a much less edifying spectacle—the House of Commons during the War, when the War did not look particularly like being won, and there were many abject examples; but there was no general prostration. No doubt that in the Irish army of today, as in the British army of those years, the spirit is perfectly sound. But Ireland has won its war, and there is prostration. Is Ireland done for because she has lost two men in ten days—one, indeed, in the course of nature, which no one could anticipate; the other by a chance which everyone had in mind as only too probable. If Ireland is ruined, it will be morally. Financially, her own people have made wreckage equivalent to a year of her maximum possible revenue—it may be, to two years of it. That is serious, but reparable. If Ireland is ruined it will be for lack of self-reliance—lack of that virility which begets and justifies self-reliance. I am not basing my opinion of Ireland's state of mind on the talk of people who were old Nationalists or old Unionists—bether soldiers or civilians—but on the disposition which I observe in the most creditable Sinn Feiners known to me; on the tone and attitude of the Irish press, and on the action of the Government.

Only two lines of possible development, you might almost say of possible salvation, present themselves to the mind of any with whom I have talked. One is a complete reorganisation of the Government on a broader basis, so as to make it representative of all elements in the country, except, of course, the one which regards it as the enemy—Sinn Fein. Mr. de Valera once said, is only the left wing of Ireland. The extreme left is now at war with the rest of Ireland, and, though beaten and driven underground, has not surrendered. The extreme left has the monopoly of power, but it has lost the two men who towered above the rest, in the public estimation. Another of its prominent personages has resigned his office. Under the constitution which this Government has submitted in draft it is proposed that, as a normal feature of the Irish State, the Government shall consist partly of men elected to Parliament and partly of persons chosen from outside its ranks. This principle could be applied at present. But if the Government intended to apply it, they could naturally summon Parliament as the proper place in which to explain to the nation what they are doing. Or again, if they called Parliament, it is possible, if not probable, that public discussion would force them to this course—would force them anyhow to broaden the basis of their administration.

To suppose that they will do so is to disregard the history of all revolutions. We have not yet passed out of the revolutionary period, and in all such periods power, held at first by a group, passes to a section of that group, which again often discards a part of itself. The usual end is a dictatorship—actual or virtual. Virtually, when the death of Mr. Griffith occurred, we had got to dictatorship of the right kind—that is, a generally and willingly accepted supremacy of one man.

The alternative to forming a strong and representative Ministry is to find somebody who will take the place of General Collins. Most minds are drifting towards this solution by a natural gravitation, for it is the easiest way; but it is not the way of Sinn Fein (i. e. of Self-Reliance). It is the way of finding someone to act for the people, not of getting the people to act for themselves. Or in truth it is the way of reaching a solution by two moves. What a dictator has to do is to inspire in the people the will to act for themselves, to give them the organization which will make it easy for them to do that which, if they had self-reliance, they could do without need for any dictator.

The desire of the people of Ireland—unfortunately, one cannot speak of their will—is perfectly well-known. If there were a general election next week, no supporter of Mr. de Valera would be returned in any constituency, because he stands for the claim of a minority to force the Irish people where they have no mind to go. But if the people had the will to their end, they could crush out the resistance of the Irregulars in a fortnight. They have not arms, it is true; but if they wanted arms for the purpose, and clamoured for arms, they must get them. There is no such movement of their will,

and so they submit to be robbed, bullied, molested, and injured in every conceivable way. General Collins this year said publicly a thing which would lead one to believe that he regarded this mentality as normal. "A couple of a hundred resolute men could paralyse government in any country." If a couple of hundred resolute Irishmen resident in England tried the experiment there they would soon find its impossibility; neither could France be held up by a hundred or a thousand. But Russia had been held up, it seems, by an insignificant minority. I being less pessimistic than most of my acquaintances about Ireland, do not think we are on the Russian plane of development; and I hold that if the existing Government chose it could call into being very rapidly an organization which would enable the people to create their own security. But they would have to get their organization from all sources in which there is natural leadership by tradition, by superior education, by inherited position, as well as by character; and they would have to set the example by calling similar assistance into their own body, and to justify and explain their action publicly, that is, in Parliament, rejecting no man's help because he had been a Unionist or what is worse in their view, a Parliamentarian. Nationalist, so long as he was willing to pull his weight in the new Ireland.

It is conceivable that General Collins might have succeeded with no assistance from outside the section in which he strictly represented. Who are the other men who may attempt what he might have achieved? Mr. Cosgrave is the acting chairman of the Government, a Dublin business man. He made in the Dail, when the Treaty was debated, a speech remarkable for breadth of view and clearness of thought. But so far as I have been able to observe him, he lacks passion; he does give the impression of a driving force. And he has no legend about him. How is he, essentially a civilian, to create that sort of atmosphere? How is he to capture the public imagination? Public discussion is as dead as if it had never existed in Ireland. It is the soldiers' moment. By seniority, General Mulcahy, who till the other day was Minister of Defence and is now Chief of Staff, steps into the military position left vacant by the death of General Collins. He certainly has a legend, I could say rather he was part of the Collins legend. When the hunt was hottest, "Mick Collins" and "Dick Mulcahy" were supposed to be the most wanted and most elusive. It is part of the legend—perhaps of the historic truth—that his military notes captured by the British Staff filled them with amazement at his capacity. Anyhow, it is admitted that he has very good brains, and in the Dail debates he had the remarkable moral courage to tell the Irish people military truths which shook his popularity. About thirty, like all these military leaders, he was an engineer in the service of the Post Office before Easter week. After the rebellion he entered the National University as a medical student; and a student he looks, quiet, thoughtful, reserved, sparing of words. It is said that he has no liking for politics; and the man who is going to lead Ireland as Commander-in-Chief cannot avoid politics, for the issue that has to be faced is political.

How is this guerrilla war going to be ended? One way is by offering submission; the other is by making terms. I think General Mulcahy will be disposed, as I think General Collins would have been, to seek a settlement. He certainly supported General Collins, and opposed Mr. Griffith, on the question of the Pact last May. But is a settlement possible? In other words, will Mr. de Valera's party agree to remain passive and allow Ireland to accept the Treaty subject to their strictly constitutional protest and their continued constitutional opposition? I think that they will demand that the Treaty shall be modified as a price of their submission. This would mean probably no more, or no less, than the abolition of the oath—which for the purposes of this Parliament applies only to Ministers, but in all future Parliaments must be taken by all members. By insistence on this point they may succeed in turning the quarrel between themselves and the Irish people at large into a quarrel between Ireland and Great Britain—which has been the constant object.

If the Commander-in-Chief—General Mulcahy or another—does not seek to negotiate, or fails to settle, he will yet another political question to face. We must admit that the action in which General Collins fell was as legitimate a war as anything since the beginning of these hostilities. But was the attack on General Collins's motor car outside Dublin a few days earlier legitimate war? Is the Irregular who, from the middle of a Dublin or wall, throws a bomb at a passing lorry and kills, it may be a civilian or two or a soldier or two, entitled to put up his hands when cornered and claim to be treated as a prisoner of war? If so, Irish troops will have always to face an enemy who may be anywhere, who will always have the choice of position and the advantage of first fire, with the prospect of safe escape in nice cases out of ten, and the certainty

of nothing very formidable if he is taken. Clearly that is not business. Under these conditions guerrilla war could go on as long as anybody had a taste for adventure. The right to command follows as the right to shoot is conceded. This can only be ended by making such actions exceedingly dangerous to their perpetrators. But this involves a declaration of the conditions in which Irregulars will cease to be regarded as belligerents—a political act. I think it possible that General Mulcahy may shrink from such a step.

Nearly in rank to General Mulcahy is General O'Duffy, whose reputation for ability stands high. I am told. But I do not think that he has a legend—that he has a hold on the public imagination. General McKeon has this. I shall not be surprised if "the blacksmith of Ballinalee" comes to lead Ireland some day. He seems to have specially the talent for knowing his own mind, not only the fighting began openly, but before it began, whenever he was in charge there was action, and I do not know any personality in the old I. R. A. who was so much liked and respected by Irishmen outside it. Character is a great asset, and General McKeon has it. He diminishes my pessimism about the country, not so much because I think him exceptional, as that I believe he is a good representative type of the plain, courageous Irishman who wants a quiet country, and is not much hampered by the special shibboleths of any group or section.

The essential fact to realise is that what has to be done for Ireland cannot be done by the Army alone; though it is very likely that only a soldier can guide the doing of it. At present the will to act is not general, and where it exists in individuals it is mostly powerless. Yet any amount of energy and goodwill is waiting to be utilised.

MANY NOTED CLERGY ASSIST

MEMBERS OCCUPYING HIGH POSITIONS IN THE STATE PRESENT

An imposing array of distinguished leaders and members of the Roman Catholic Church and citizens occupying high positions in the state, official and private life of the Capital were present last night at the impressive ceremony of enthronement of Archbishop Joseph Medard Emond at the Basilica, Those present included:

Archbishops: Mgr. N. McNeil, Toronto; Mgr. M. J. Spratt, Kingston; Mgr. E. O'Leary, Edmonton. Bishops: Mgr. Georges Gauthier, Montreal; Mgr. Paul Larocque, Sherbrooke; Mgr. D. J. Scollard, Sault Ste. Marie; Mgr. S. H. Brunault, Nicolet; Mgr. G. Forbes, Joliette; Mgr. J. Forbes, Mgr. N. Bocka, bishop of the Ruthenians of Canada; Mgr. P. T. Ryan, Pembroke; Mgr. M. J. O'Brien, Peterboro; Mgr. J. T. McNally, Calgary; Mgr. Rice, Burlington, Vt.; Mgr. Conroy, Ogdensburg; Mgr. J. Hall, Northampton; Mgr. P. Chasson, Chatham; Mgr. P. Couturier, Alexandria; Mgr. J. E. Limoges, bishop elect of Mont Laurier.

Prelates: Mgr. Omer Cloutier, vicar general, representing His Eminence Cardinal L. N. Bevin, of Quebec; Mgr. Arseneault, Quebec; Mgr. F. Z. Decelles, St. Hyacinthe; Mgr. U. Marchand, Three Rivers; Mgr. Rouleau, Quebec; Mgr. Eugene Lefebvre, of the Basilica, Quebec; Mgr. John T. Kidd, Superior of St. Augustine Seminary, Toronto; Mgr. Gariepy, rector of Laval University, Montreal; Mgr. Corbet, vicar general of Alexandria and Cornwall; Mgr. J. C. Allard, St. Martin, Quebec; Mgr. P. J. A. Lefebvre, vicar general of Sherbrooke; Mgr. George Le Pailleur, Montreal; Mgr. Z. Lorrain, vicar general of Pembroke; Mgr. J. Dorais, vicar general of the Basilica; Mgr. P. Garand, vicar general of Ogdensburg; Mgr. J. A. Belanger, Montreal; Mgr. Ross, vicar general of Rimouski; Mgr. J. A. Richard, Montreal; Mgr. Dupuis, representing the Archbishop of Haileybury.

Canons: Rev. Canons Mousseau, Aubin and Laframboise, of Valleyfield College; Canon Bissonnette, chancery of Valleyfield College; Canon Lefebvre, of the Basilica, Quebec; Canon Nepveu, Beauharnois, Quebec; Canon Sabourin, St. Louis de Gonzague, Quebec; Canon Dugas, St. Polycarpe, Quebec; Canon Bourget, St. Regis.

Other prominent clergy: Dean Cassidy, of Hamilton diocese; Father O'Sullivan, Chancellor of Hamilton diocese; Very Rev. Thos. O'Donnell, Toronto, President of Catholic Church Extension Society; Rev. Dr. J. T. Foley, Editor of the Catholic Record.

Priests: Father Jean-Joseph, of the Franciscan Order, Montreal; Father Rouleau, Dominican, Ottawa; Father Filion, Jesuit, Montreal; Father Villeneuve, Oblate, Montreal; Father Charlebois, Father Maurice, Capuchin, Montreal; Fr. Padeletti, Montreal; Father F. X. Marcotte, rector of the University of Ottawa; Father Bourassa, curate of Notre Dame Church, Hull; Father Y. Ducharme, Rigaud; Father Pierre, Capuchin, Ottawa; Father R. Villeneuve, Oblate, Ottawa; Father H. Claes, Papineauville; Father A. Gilbert, of the orphanage at Montfort; Father Mathieu - Marie, Terre - Sainte; Father A. Guillot, Redemptorist;

Father H. Lemmens, curate of Eastview; Father Ange Dion, Dominican, Ottawa; Father A. Prosper, curate of St. Antonio Church, Ottawa; Father T. Ronson, Ottawa. Abbes: Rev. P. LaJoie, superior of the Canadian College at Rome; Rev. L. Perrin, curate of Notre Dame Church, Montreal; Rev. J. C. Chabonot, superior of the seminary at St. Therese; Rev. J. Levas, curate of the cathedral at Valleyfield; Rev. R. Mercier, superior of Mont Laurier Seminary; Rev. J. Meloche, curate of Vaudeville; Rev. W. A. Goyette, curate at St. Barbe; Rev. Emile Andre, curate of St. Redempteur Church; Rev. J. E. Prieur, Orleans, Ontario; Rev. T. J. Allard, Chateauguay; Rev. A. Perreault, curate at St. Timothy; Rev. J. Remillard, curate at Les Cedres, Quebec; Rev. U. Prevaille, curate at St. Zotique; Rev. J. M. Lemire, Montreal.

PROMINENT PUBLIC MEN

Cabinet Ministers: Hon. Sir Lomer Gouin, K. C. M. G., K. C., Minister of Justice; Hon. Charles Murphy, K. C., Postmaster-General; Hon. Jacques Bureau, Minister of Customs and Excise; Hon. James A. Robb, Minister of Trade and Commerce; Hon. Henry S. Beland, M. D., Minister of Soldiers' Civil Re-establishment. Hon. Rodolphe Lemieux, K. C., Speaker of the House of Commons; Sir Joseph Pope, Under-Secretary of State for External Affairs; Hon. C. F. Delage, Superintendent of Public Instruction for the Province of Quebec; Hon. Senator N. A. Belcourt, Hon. Senator Gustave Boyer, Dr. J. A. Amyot, Deputy Minister of the Dominion Department of Health; Baron de T'Serclaes, Consul-General of Belgium; Dr. Dion, Mayor of Valleyfield; Sars Genest, chairman of the Separate School Board of Ottawa; H. B. McGivern, K. C. M. P., Edgar Chevrier, M. P., J. A. Pinard, M. L. A., H. A. Fortier, M. P., Dr. J. A. Fontaine, M. P., Hon. L. P. Brodeur, Hon. Francis A. Anglin and Hon. Pierre B. Migneault, of the Supreme Court; Hon. Louis A. Audette, judge of the Exchequer Court; Controller Napoleon Champagne, and Aldermen: P. J. Nolan, Napoleon A. Borden, W. J. McCaffrey, A. W. Desjardine and W. S. O'Meara.

Practically all the clergy of the diocese were present. John P. Dunne, of New Haven, was present at the ceremony as the representative of the Supreme Grand Knights of the Order of Knights of Columbus, James A. Flaherty.

SIDELIGHTS ON THE LIFE OF COLLINS

By J. H. C. Dublin Correspondent N. C. W. C.

His supporters no less than supporters of the Free State have expressed sorrow at the death of Michael Collins. All are agreed that a fearless soldier, a quick thinker, a tireless worker and a public man of outstanding ability has gone to his reward.

Few men of the age of General Collins—was only thirty when he was killed—have crowded more romance into a few years. His adventures in the period when he was being hunted from one end of Ireland to the other by the emissaries of the British Government with a reward of \$50,000 on his head, and the dramatic nature of his miraculous escapes and sudden reappearances were an inspiration to his countrymen and compelled the reluctant admiration even of his enemies.

He believed himself that his preservation was often miraculous and attributed it largely to the protection provided in response to a never ending prayers of priests and nuns. To a friend who on one occasion pinned on him a badge of the Sacred Heart which a nun had sent to him, he showed a relic of a saint which he was wearing around his neck. He was a devout Catholic who himself had constant recourse to prayer. During the peace negotiations in London he attended Mass every morning.

On one occasion when he was in hiding temporarily with some friends in a Dublin suburb, he had spent the afternoon playing with the children of the house—a pleasure which he gave himself on every possible opportunity. It grew dusk and his hostess called that the evening meal was ready. As there was no immediate response, the father of the family ascended to the drawing room to repeat the announcement. There he found Michael Collins with collar open and hair tousled after his romp with the little ones, kneeling beside them on the floor and leading them in the saying of the Angelus.

One of the dead leader's sisters is a nun in an English convent, known in religion as Sister Celestine. To her four sisters—three of whom are married—and to her two brothers—one in far-off Chicago—this nun has sent a joint message addressed to "My beloved ones."

"May God help us," says Sister Celestine, "to echo Michael's dying words: 'Forgive them.' We must pray for the spirit. Oh, we have much to be grateful for, for during the ages the name of Michael Collins will be great for his fearlessness, nobility, spirit of forgiveness and dauntless patriotism.

The day of Michael Collins' death which had been the day originally set for his wedding, was the twenty-first anniversary of Sister Celestine's entry into the religious life.

CHURCH SCHOOLS

Missoula, Mont., September 18.—An exposition of the duty of the Church to foster education together with a resume of the history of religious education in the United States and Europe was contained in the sermon delivered by the Right Rev. John P. Carroll, Bishop of Helena at the dedication ceremonies of St. Anthony's Church and school here.

In his sermon Bishop Carroll said: "The dedication of such a plant today emphasizes once more the zeal of the Church for the religious education of her children. It is sometimes asked why the Church bothers about education, why she does not leave all teaching to the State. This would be like asking why a lawyer practices law, or a physician practices medicine. The Divine Founder of the Church was the Teacher by excellence. With the Apostles the Christian world calls Him 'The Master.' When He established His Church to continue the work He had commenced, He gave her to understand that teaching is to be her principal office. This is His commission to the Apostles: 'Going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you.' (Matt. xxviii., 19, 20). This, of course, means that the direct objects of the Church's teaching are the things commanded by Christ, the truths of divine revelation. But it means also that the Church is indirectly obliged to teach the things of human reason and experience, the so-called secular branches, namely, whenever and wherever these are taught without reference to revelation, or in surroundings that endanger faith and morality. For she must safeguard the deposit of revelation from corruption and the false interpretations of human reason and protect the faith and morality of her children. This is the rationale of the Catholic school. Hence, in the early ages of Christianity there arose the Cathedral Schools to give the answer of the Church to the false philosophy of paganism, and in the Middle Ages of Monastic Schools to give the moral training which was necessary to establish the Christian home. So today the Catholic school is needed to give the answer of the Church to modern unbelief and indifference and in a time of loose family ties to inculcate the virtues which will save the house from utter extinction.

EXPLAINS NON-RELIGIOUS SCHOOLS
"Up to 1840 all the Public schools of America were religious. It was not opposition to religion that then caused its elimination, but merely the practical difficulties of providing suitable religious instruction for children of different denominations. Catholics met the difficulty by establishing schools of their own. Most of the Protestant churches accepted the non-religious school and attempted to provide for the religious instruction of their children in the home and the Sunday school. The home and the Sunday school having failed adequately to do the work expected of them, Protestants are now quite generally trying to put religion back into the Public school from which they see it was unwisely banished. Moreover, the fact that, according to a recent religious census, about two-thirds of the American people are non-affiliated with any church is admitted by all to be due in some measure, if not in great part, to the absence of religion from the Public schools. Until some plan can be agreed upon by which all the children of the Republic will receive the religious instruction of their choice in the schools of the State, Catholics, while loyally contributing towards the support of State schools, will continue to make the sacrifices which the maintenance of a separate system of schools entails.

"The Church has other works besides the school, but in her estimation the school occupies the foremost place. Her institutions of

charity and mercy for the sick, the poor, the aged, the orphan and the outcast are indeed most potent means of drawing to her bosom the children of unbelief, just as the miracles of the Master in behalf of suffering humanity created faith in His divinity. But, even as it was the truths taught by Christ and burned into the minds and hearts of His Apostles by the fire of the Holy Ghost that converted the world and created Christian civilization, so it is the Catholic school with her divine philosophy of life and her sacramental training that develops those bands of Christian men and women who foster and maintain all the Church's works of charity and mercy. The school is the most constructive institution of the Church. It is the condition and basis of all her other activities."

ONE COMMUNION

Even one Communion here and now, bringing to us the precious gift of grace, will have an effect in Heaven and for eternity. Light is at this moment leaving some star in the sky. That ray will not be seen for years, but some day our eyes or the eyes of others will respond to that ray and enjoy its brightness. So every act of love or worship of the Blessed Sacrament imparts to our souls a splendour which will light up our minds and wills for eternity, flood with its effulgence our risen bodies and unfold to us in clearer brilliancy the entrancing vision of the Most High.—The Pilot.

Returns received to date by the Department of Finance indicate a very general acceptance of the proposals for the conversion of 1932 Victory Bonds into new bonds bearing 5% interest and running for a further period of five or ten years as desired. Many holders would like to take up considerably more of the new bonds than they have of the maturing issue, but this is not permitted as cash subscriptions are not being invited at this time. It is open, of course, for such persons to add to their holdings of 1932 bonds by purchasing them in the market or from holders who require the cash and then to surrender them for new bonds. It is known that this is being done.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$1,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

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