

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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NOVENA OF GRACE

DEVOTIONS IN HONOR OF ST. FRANCIS XAVIER SPREAD RAPIDLY

About twenty-five years ago, the Rev. Francis X. Brady, rector of St. Ignatius Church, Baltimore, suggested to the members of the congregation that they make the Novena of Grace in honor of St. Francis Xavier.

Father Brady told the members of the congregation that the devotion would be held from March 4 to 12. The Novena, he said, was an old devotion, but one that had not been practiced in the United States or other English-speaking countries. The exercises were held every night from March 4 to 12 of that year, about two hundred persons participating.

Reports of great favors received were circulated throughout the city, after the Novena, so that by the next year five hundred persons were ready to make the Novena.

Again the reports of great favors spread and the third year St. Ignatius Church was crowded to its doors every night of the exercises. But these crowds did not equal those of the fourth year, when the exercises were held in the upper and lower churches at St. Ignatius and both were filled at every service.

The fifth year exercises were held in the upper and lower churches three times a day and at all the services the two churches were packed.

Father Brady himself was amazed at the development of the devotions. On the night of March 12, eleven years ago, the real founder of the devotions in this country preached the closing sermon of the Novena.

"I am tired tonight," he said, "but very happy. The devotion to St. Francis has spread like wild fire. A few years ago we had a handful of worshippers every night of the Novena. This year we had ten devotions daily in this church and most of the Catholic churches throughout the city have held the Novena."

"Let us thank God, His Blessed Mother and St. Francis Xavier for the good that has been done. I believe the time is coming when in other cities the devotions will take as great a hold upon the people as they have here in Baltimore. St. Francis Xavier has been good to all of us. There is one thought that I would leave you tonight. The greatest gift of all we can possibly receive is the grace of a happy death. Pray to St. Francis Xavier tonight that you may die a happy death, pray that I may die a happy death and that a happy death will be vouchsafed all your friends."

The next morning when Father Brady did not appear as usual for his morning Mass, the lay brother puzzled by the non-appearance of one who was always extremely punctual went to Father Brady's room and there found him dead, seated in a chair and dressed in his cassock.

It has always been the general belief that Father Brady died within a hour or two after his last sermon when he made a plea that the people pray for a Happy Death for him. "Heart failure," said the physician. "Overwork in the cause of Novena of Grace," said the people of Baltimore who visited the rectory of the church by the thousands, Catholics, non-Catholics and Jews offered a prayer for one of the gentlest of men.

WORK GOES MARCHING ON

Father Brady's work is marching on. His prophecy that the devotions would spread to other cities has come true. Last year in St. Ignatius Church this city eighteen exercises were held daily and the two churches upper and lower, both of them spacious, were crowded to the doors at every devotion.

On the last day of the Novena exercises, twenty-two services were held. The first devotion was held at 6 o'clock in the morning, the last devotion at 9:30 o'clock at night.

Two extra services were held in the afternoon and an extra one hastily scheduled for the night but when this last extra service was held at night, there were so many hundreds clamoring for admission to the church that the police informed the rector of the church, the Rev. Joseph A. McManis, S. J., that the church doors would have to be closed.

Then the priests went to the steps of the church and announced that another service would be held at 9:30 o'clock. It is estimated that 20,000 Catholics visited St. Ignatius' that day.

The Novena exercises were held in nearly every Catholic Church of the Archdiocese of Baltimore last year. At St. Francis Xavier's Church, New York, fourteen services were held daily; at St. Peter's Church, Jersey City, fifteen services; at St. Aloysius, Washington, twelve services; at Holy Trinity Church, Washington, six services; at St. Joseph's, Philadelphia, ten or twelve services.

In most of the churches of the Archdiocese of Baltimore there will be this year at least two serv-

ices daily, ranging up to the sixteen scheduled for St. Ignatius of which the Rev. John F. Daston, S. J., is rector. But the priests of St. Ignatius are worried. They do not think that sixteen services will be enough. Last year they could hardly have accommodated more. In the closing days of the Novena, the rush at that church was so great that traffic patrolmen had to be stationed at the church from early in the morning until 10 o'clock at night.

Archbishop Curley conducted the services at the Cathedral on several occasions last year.

SPREADS TO ENGLAND

The Rev. Eugene de L. McDonnell, S. J., has been one of the great workers in the development of the Novena. He has received word that the exercises will be held in England this year—they were inaugurated in that country last year—and that in virtually every large city in the country special services will be conducted as well as in every Jesuit college and High School.

A conservative estimate places the number of those who will make the Novena this year in the United States at 2,000,000. All those taking part in the exercises are asked to pray for the conversion of America and "The Peace of Christ in the Reign of Christ."

YALE DIVINITY CLASS HEARS FATHER RYAN

New Haven, Conn., Feb. 16.—Students of the Yale Divinity School yesterday heard the Rev. Dr. John A. Ryan, Professor of Moral Theology at the Catholic University of America, give the Catholic view of the Church's duties in the social field. The event was unusual; it is not recalled that a Catholic priest ever has addressed Yale Divinity School class before. Dr. Ryan spoke at the invitation of Prof. Jerome Davis, Professor of Sociology at the School, his lecture being one in a bi-weekly series on social subjects.

Taking as his subject "What the Catholic Church is Doing Along Social Lines," the speaker pointed out that social activities properly include "all forms of action which deal with social groups as such," and declared that the action of the Catholic Church in all the provinces of this term is necessarily determined by her end and her mission.

"Her primary and essential work is the sanctification and salvation of the individual," he continued. "Therefore, she is interested in social conditions, institutions and relations only insofar as these affect the individual."

"The position of the Church is, accordingly, neither that of the extreme individualist nor that of the person who takes what might be called the extreme social view of the Church's functions. The Church does not accept the view that her mission is merely to preach the faith, to administer the sacraments, and to discharge liturgical functions."

"On the other hand, the Church is not an organization for social reform. Her mission is to save souls, not only by teaching them what to believe and by administering the sacraments, but also by leading them along the way of right conduct. She teaches and enforces all the virtues included in those of charity and justice. And she maintains that these two virtues bind men in all the relations of life, social and industrial as well as domestic and neighborly. Therefore, she is necessarily interested in all social institutions, agencies and practices which help to hinder the individual in keeping the moral law, in fulfilling the duties of charity and justice."

"Her activities in the field of charity are among the commonplaces of history. In the United States today we find the Church authorities encouraging all the approved methods of dealing with social distress in its various forms, of defectiveness, delinquency and dependency. Such beneficent social institutions as playgrounds, community centers, social settlement, etc., are receiving attention and support. The annual reports, of the meetings of the National Conference of Catholic Charities show how wide and varied are Catholic activities in this field. The diocesan bureaus of charities show how far these activities have been organized under the direction of the bishops."

"The activities of the Church in industrial relations derived their principal inspiration and guidance from the Encyclical of Pope Leo XIII. on the 'Condition of Labor.' In that great document, Pope Leo declared that the social question, meaning principally the industrial question, is not merely moral and religious, not merely economic. So thoroughly did he cover the whole province of industrial relations that he left nothing to be added, at least so far as general principles are concerned."

"The Social Action Department of the National Catholic Welfare

Conference is endeavoring to apply as cautiously and as rapidly as possible these principles to industrial conditions in the United States. It publishes books and pamphlets on capital and labor, on citizenship, on rural activities, and on a great variety of other topics in this province. It carries on surveys of particular places and situations, gives direction and information through correspondence, conducts a weekly news service, and has organized a conference on industrial relations at the annual meetings of which the views of the employee and employer, and of the Church are presented by representatives of all three viewpoints."

"Because of the vastness and complexity of the problems involved, the work of the Social Action Department is necessarily slow, but it is becoming better known and more effective year by year."

AMERICAN NUNS IN CHINA

The first group of American citizens in China to complete the course in Home Hygiene and receive Red Cross certificates is composed entirely of Catholic Sisters of the Maryknoll Convent of New York, it is recorded in the Red Cross Courier, National Red Cross organ published in Washington. The class was taught by one of the Sisters at Hongkong, and it passed its final examination with an average of 90%.

The teacher was Sister Mary Richard, a Red Cross nurse and home hygiene instructor, who has since gone into the interior of China to work at a Maryknoll convent there.

It is recounted that at one Maryknoll station in the interior, a home for twenty old ladies, an orphanage for twenty-five blind girls and a school capable of caring for seventy-five girls are maintained. In connection with these activities, a dispensary is conducted which cares for thirty-five to fifty cases a day. Inasmuch as there has been considerable sickness in the last year, the course in home hygiene taken by the Sisters is being used by them in their work of mercy with good effect.

CATHOLIC RURAL LIFE

Des Moines, Iowa.—Encouragement of seminary training in rural service, cooperative associations, Christian community life, boys' and girls' and young peoples' recreational and educational clubs, and wholesome family life, is set forth as a primary policy in the first issue of Catholic Rural Life, the new periodical which is to be the official organ of the Catholic Rural Life Conference. The magazine is being published at Tenth and College Avenues, Des Moines, and the subscription price is one dollar a year.

It will be the policy of Catholic Rural Life, it is added, to bring to the attention of thousands the remarkable work that is being done in certain rural parishes by the rural religious communities and through such experiments as those of the Catholic Church Extension Society. The teaching of catechism to scattered flocks by means of religious vacation schools and religious correspondence courses are among these experiments. It will be the hope of the magazine to stimulate similar activity in hundreds of other parishes throughout the country.

Bishop Drumm of Des Moines has given the new periodical an enthusiastic welcome; expressing the hope that it may be instrumental in anchoring the people to the soil and thus insuring a safe foundation to the Church of the future.

Explaining the importance of the field it has chosen, the magazine points out that cities grow largely through the influx of youth from the country. Thus, it contends, it is vital that this source point of city life be reached with Christian and Catholic influence.

RELIGIOUS STUDY FOR PUBLIC SCHOOL PUPILS

Philadelphia, Pa.—The plan of dismissing Public school classes for certain periods so that pupils may attend religious courses of their various faiths is now in operation in twenty-three States, according to a statement made here by the Presbyterian Board of Christian Worship. In some States, it was added, legal objection has been raised to the plan, and bills have been introduced in the legislatures of seven commonwealths to permit school authorities to dismiss classes for the religious training. These States are California, Washington, Idaho, North Dakota, Pennsylvania, Indiana and Oklahoma. The use of school time is sought only in case the denominations in the community unite to ask it.

A remarkable growth in the use of the plan was reported by the Rev. W. A. Squires, director of week day religious instruction of the Presbyterian Board of Christian Education. In four years, he said, the number of such religious schools has grown from twenty to a thou-

sand. He strongly favors the holding of the classes in the course of the day instead of at the end of the regular school period. Under the latter scheme, he says, attendance averages about 25% while under the former it runs from 85 to 100.

The procedure followed in the plan is for the pupils to be freed for the classes only on request by card from their parents. In each case the child is permitted to elect the school he will attend.

PATHETIC STORY OF RED TAPE

Washington.—The working of the new Restrictive Immigration Act has just resulted, through a ruling of the Secretary of Labor's Board of Review here, in the separation of an American World War veteran from his eighteen-year-old bride of two months.

In addition, it has so operated as to leave the bewildered girl wife, who speaks no English, stranded in Mexico, penniless and alone.

The husband, not a native-born American, has become a naturalized citizen of the United States, has lived and worked in this country for eleven years, has become a property owner in Fresno, California, and has earned an honorable discharge from the United States Army, with war service noted on it.

He has asked of the immigration authorities that his wife be permitted to visit him for six months at his home in Fresno, inasmuch as the law prevents her from coming to him permanently at this time. For the visit, he has offered bond in any sum required. The plea has been made to the immigration authorities that such visits are not unusual, that they themselves have authorized them before. A parallel case has been submitted where the husband had not offered his life to his new country in wartime, yet won his plea.

Individuals and agencies have presented the plight of the young couple to the authorities as desperate, worthy of special consideration and yet capable of solution without unusual action. Among them has been the N. C. W. C. Bureau of Immigration.

But the Secretary of Labor's Board of Review here has said "No." It says that the young girl intends to stay with her husband when she is once admitted to this country. The evidence it submits on which it reached that conclusion is that, when the befuddled girl was asked through an interpreter if she would stay should she be admitted, she joyously replied that she would if she could.

On this "confession," the plea has been denied, despite offers of bond, despite the young husband's announced intention to use the six-month visit period to dispose of his property and move to the Mexican border that he may care for his wife and yet comply with the law. Regularly, in view of the status of the wife, that she may not be admitted to this country permanently until she has lived two years in Mexico.

It all began back in Toank, Armenia, where Garabed Tavokjian, troubled bridegroom of today, then a lad, was a playfellow of the little girl Seranoush Lazian, now his equally troubled bride. They were betrothed. Then the youth came to America, worked, established himself, eventually served his country in the War. The girl, faring less gently, saw her family slaughtered in a descent of the Turks, was looted, and after the War was eventually, Garabed sent for Seranoush to come to him to be his wife. He told her to come by way of New York, and if she had, all would have been well. Instead, she sailed with a party of Armenians for Vera Cruz. Garabed, disturbed, sought an immigration inspector, but was assured by that official, he says, that it was all right, and that he should apply for a six-months' visit privilege. Accordingly, when the girl arrived, he rushed down to Mexico and met her, and they were married in Vera Cruz.

Then came the stunning news that little Seranoush might not enter the United States from Mexico until she had lived in that country two years. It was the law. Dejected, the young husband accepted it, and sadly began planning for the future. He would go to Fresno and sell his property. Then he would return to the Mexican border, where he would find employment and set up a little temporary home until the two years were up.

SIX-MONTH VISIT NOT PERMITTED

But he rebelled at leaving his bride in Mexico while he went back to California and placed his affairs in order. There came to him the memory of the words of the immigration official about the six-months' visit plan. He inquired, and was told that such arrangements had been permitted by the immigration officials before, in exactly his circumstances, that they were not uncommon. So he applied for permission for the six-months' visit of his Seranoush.

The case came to Washington, in due time, and here the Secretary's Board of Review considered it. It came to the conclusion that since the alien was coming with her husband and admitted that she would remain permanently if the law permitted, she was not a bona fide visitor. So it denied the plea.

The N. C. W. C. Bureau, which had appeared in the case, had expected no difficulty because of the man's unusually good record as a citizen and former soldier, and because of previous similar pleas which had been granted. Accordingly, the Bureau looked about for specific precedent. It found a case that in every respect seems the duplicate of that of Tavokjian. In this case, the Board ruled that while it apparently was the ultimate intention of the alien to live in this country permanently, since she was the wife of an American citizen seeking temporary admission to visit her husband she should be admitted temporarily under bond of \$1,000 to guarantee her departure.

This decision was rendered after a lawyer had sought the wife's admission. The N. C. W. C. Bureau pointed out that this woman had been admitted here as the wife of an American citizen, whereas little Seranoush was the wife not only of a citizen but of a War veteran as well. It held that there was discrimination should Tavokjian not be granted at least equal consideration with the husband in the previous case. Despite this presentation of the case, however, the Board has persisted and has reaffirmed its ruling.

In the meantime, the distraught young husband remains for the time being with his girl wife in Mexico, not knowing whither to turn. In his despair, he is willing to sell his property by mail rather than leave her, unprotected in a strange country, but it is doubtful if he could accomplish that, cover the heavy expense to which he has been put, and establish and maintain a home for himself and his bride in Mexico.

THEATRE MOVEMENT REPORTS PROGRESS

New York, N. Y.—Maintaining that the real cause of the success of objectionable theatre productions is the theatregoer, "especially the affectedly sophisticated one who sneers at what he calls 'milk and water' in clean plays," the Catholic Theatre Movement, of which Cardinal Hayes is honorary president, has prepared a "completely revised White List" of plays for the season 1924-1925, which is announced in its February Bulletin.

The Bulletin also contains a complete list of current plays with criticisms written by competent Catholic judges of stage productions. In its announcement regarding the present dramatic situation the Bulletin declares "the situation has improved" since the October number was issued, and that "nearly all the early productions of objectionable type either failed utterly or had to be withdrawn after a short run, on account of lack of patronage."

The White List for the Season 1924-1925 follows:

Abie's Irish Rose, Annie Dear, Be Yourself, Beggar on Horseback, The Easy Mark, The Farmer's Wife, The Haunted House, In His Arms, The Steam Roller, Hells Bells, Lazybones, Minick, Marjorie, Pigs, Rose Marie, The Show-Off, Top Hole, The Swan, Othello, Peter Pan, Badges, The Student Prince, New Brooms, Millgrin's Progress, The Love Song, The Youngest, The Grab Bag, Patience.

Motion Pictures: The Ten Commandments, The Iron Horse, and Roma.

Officers of the Catholic Theatre Movement are: Rev. Sr. Michael J. Lavelle, Director; Hon. John Walsh, President; Miss Anna A. Short, Vice President; Henry Ridder, Treasurer; Louis C. Haggerty, Secretary, and Philip E. Donlin, Corresponding Secretary.

EFFORT TO CLOSE UP LONDON NIGHT CLUBS

London, Eng.—London's night clubs are to be legislated out of existence if Home Secretary Sir William Joynson-Hicks is as good as his word, given to a deputation which waited on him, Cardinal Bourne and the Westminster Catholic Federation were each represented among the hundred men and women, from twenty religious bodies, who saw the Home Secretary. The Anglican Bishop of London introduced the deputation.

"Haunts of sharks and loose women," the resort of every kind of swindler and harp," "snares to trap the unwary" were some of the descriptions of night clubs submitted by the bishop.

"The police are working with one hand tied behind their backs," said the Home Secretary, who admitted that the law as it stands is not

strong enough to deal with the problem. "I am quite as anxious as you are to get rid of this horrible exorcism on the life of London," he declared.

It is felt here that the authorities are at last going to make a determined effort to shut up the night clubs, and that new legislation which is likely to appear will be hole-proof.

BISHOP OF CALGARY

POPULAR AND WELL-MERITED PROMOTION OF ZEALOUS AND LEARNED PRIEST

Word was received by cable on Saturday last to the effect that Right Rev. J. T. Kidd, D. D., LL. D., President of St. Augustine's Seminary, Toronto, had been appointed as Bishop of Calgary.

Right Rev. Mgr. Kidd was born in Adajala Township, Province of Ontario, on the feast of Saint Augustine, August 28th, 1868, and baptized the same day. It is, therefore, by a strange coincidence that he should be connected in such an important role with that great institution of learning and sacerdotal training—St. Augustine's Seminary—called after him upon whose feast day he was born.

Adajala was the scene on Mgr. Kidd's early boyhood days—his elementary studies having been made in the primary schools of that township, and strange to relate one of his teachers of those early days is even today busily engaged in his profession.

Having completed his primary education he spent two years at old De La Salle, Toronto, in the study of commercial work. He then entered St. Michael's College, where he devoted five years to preparation for his higher studies. About this time Mgr. Kidd had to relinquish his studies to look after important business interests of his home.

In the summer of 1896 he left for Rome, where he studied six years in the Propaganda and Gregorian University. Two years of this time was occupied in the study of Philosophy at the Propaganda and four years devoted to theology at the Gregorian University, where he received his degree of Doctor of Divinity. The following summer and fall were spent in study and travel of the Holy Land, and on Feb. 16th, 1902, he was ordained at the Canadian College, Rome, by Mgr. Zardetti.

CHANCELLOR OF TORONTO DIOCESE

On his return to Canada Mgr. Kidd was appointed assistant to Rev. Pere Laboureau, at Penetanguishene. Later, when this venerable old priest no longer was able to perform his duties, Mgr. Kidd was made administrator and ultimately pastor of the parish.

When the late Archbishop Ferguson McEvoy came to Toronto he chose Mgr. Kidd from among the priests of the diocese, which position he held until the Archbishop's death, when he was appointed administrator of the diocese.

The present Archbishop, Most Rev. Neil McNeil, D. D., came to Toronto in December, 1912, from Vancouver, and at Easter, 1913, he appointed Mgr. Kidd to the Presidency of St. Augustine's Seminary which position he has occupied during the last twelve years. From Easter until the opening of the Seminary, in September, 1918, he was busily engaged in finishing and equipping the institution.

One year later, September, 1914, in recognition of his work, His Holiness Pius X., honored Mgr. Kidd and the Seminary of which he was the head, by making him a Domestic Prelate. In June, 1923, Ottawa University again honored him by conferring upon him the honorary degree of LL. D.

The new Bishop of Calgary is the second member of the Catholic Church Extension Society of Canada to be elevated to the Episcopacy—His Lordship Bishop O'Donnell being chosen for the See of Victoria on Christmas Eve, 1923.

Mgr. Kidd is one of the original Governors of the Society, having been connected with it since its beginning. He has acted as secretary from the very first, and for a time was Acting President. The official publication of the new appointment was made in Rome toward the end of last week.

The appointment of Mgr. Kidd by the Holy Father will be received with great rejoicing throughout the length and breadth of Canada by his many friends among the clergy and laity, but especially among the younger priests who owe their success to the new Bishop. The Seminary grew with him to its present proportions, and many priestly characters were formed under his fatherly care. This is all the more significant as the infant days of any institution are days of trials and struggles, and in this case those first days of this great institution were associated with the darkest days of Canadian history—the days of the world's Great War.—Toronto Catholic Register.

CATHOLIC NOTES

Contracts have been let for the construction of an addition to St. Alexis Hospital, Cleveland, to cost \$260,000. The building will be a memorial to the late Mother Leonard, sister superior for many years. St. Alexis is in charge of Franciscan Sisters.

Rome, Feb. 12.—The Concordat between the Vatican and Poland was signed here this week. Poland recently raised its representation at the Vatican from the status of a legation to that of an embassy.

Several Catholic institutions are beneficiaries under the terms of the will of the late Isaac Seder, prominent Jewish business man of Pittsburgh. Protestant and negro institutions also are beneficiaries and there are numerous gifts to Jewish charities.

Vancouver, B. C., Feb. 13.—The Right Rev. Peter J. Muldoon, Bishop of Rockford, Ill., sailed from here Saturday for a two month tour of the Orient. The Bishop and his party will visit Manila, Hong K'ng, Canton, and Tokio and will return to the United States before Easter.

Cincinnati, O.—Sisters of St. Joseph have purchased land here on which to erect a \$350,000 building with 250 guest rooms. The building will be six stories with gymnasium, reception rooms, kitchen and dining hall, chapel and other accommodations similar to the Fenwick Club for boys and men.

The 1925 National Convention of the Knights of Columbus will be held in Duluth, Minn., August 4, 5, 6, and 7, according to announcement made following the recent meeting of the Supreme Board of Directors, New York. The Board will hold its next meeting in Montreal, in April.

The final installment of a fund of \$750,000 for charity work in the Archdiocese of Chicago, was handed to Cardinal Mundelein by a committee representing the Associated Catholic Charities and a number of fraternal organizations.

Washington, Feb. 14.—The Rev. George L. Coyle, S. J., Professor of Chemistry at Georgetown University, left Washington today for a swing through several large cities where he will confer with persons interested in Georgetown's great new project, a Chemo Medical Research Institute for the solving of the problems of health and disease. Father Coyle, one of the most eminent chemical authorities in America, is in active charge of the project.

The Rev. Thomas P. MacLaughlin, M. D. (Lon.), Sc. D., Ph. D., S. T. L., Professor of Medical Ethics, Fordham University, will broadcast a course of lectures on Medical Ethics from New York, Worcester, Springfield, St. Louis, Milwaukee and San Francisco, it has been announced here by the Medical Mission Board of the Catholic Hospital Association. The subjects will be of vital concern to doctors, nurses and social workers, and particularly will be valuable to medical students and students.

Establishment of the Society for the Propagation of the Faith in every parish in the Diocese of Detroit is decreed in a Pastoral Letter of the Right Rev. Michael J. Gallagher, Bishop of Detroit, read in the churches throughout the diocese. The Bishop urges every Catholic in the Detroit diocese to become a member of the Society by pronouncing daily prayer, by giving an annual membership offering of two dollars for both the Home and Foreign Missions, by assisting, if possible, with greater donations and by personal service.

Preparations are being made to accommodate audiences aggregating 80,000 persons, at the 1925 presentations of Chicago's Passion Play, under the auspices of the Holy Name Society. The run of the play has been extended to twenty performances, in the Auditorium theater, which will accommodate more than 4,000 auditors. The dates for presentation as announced are from March 15 to 28. Non-Catholics in numbers were attracted to last season's performances, and advance calls for reservations indicate that they will attend in greater numbers this year.

One special prize, one second, one third, one fifth were won by pupils in the parochial schools of Washington, in the Lighting Educational Essay Contest just closed here. There were three divisions in the contest, and 800 essays were submitted by pupils of Public parochial and private schools. All told, Catholic pupils captured ten of the prizes in the contest. Philip E. Mangano was found to have received the highest rating in one of the classes, but in view of the fact that his father was a member of the contest committee, he voluntarily withdrew, although the judging had been based on numbers and the judges did not know the names of the contestants. The judges thereupon awarded him a special prize of a gold watch.