

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

VOLUME XXXV.

LONDON, CANADA, SATURDAY, NOVEMBER 22, 1913

1831

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

Previously acknowledged	\$2,281.85
A. Friend, Sudbury	1.00
Friend, St. Andrew's	35.00
A. Friend, Kingston	1.00
A. Friend, London	1.00
Friend, Cobourg	1.00
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THE CARNEGIE LIBRARY

Some years ago we had a few words to say about the Carnegie library. They were not attuned to the note of some public addresses. We did not notice any halo on the head of the millionaire ironmaster, and his library as the fount of universal wisdom we could not, due to our limited powers of observation, see in any satisfactory manner. We even wondered why there were so many of them. Lately, however, Mr. Carnegie said that it was Carlyle's remarks: "The true university of these days is a collection of books," that gave the idea of donating libraries to the people. We are of the opinion that if Carlyle visited some of the Carnegie libraries he would use vitriolic phrases on the amount of fiction they contain and not endorse them as his idea of a university. Any library with the right kind of books can give invaluable aid to the man who wishes to use it. But fiction, taken in immoderate doses, tends to produce a flabby fibre of mind, lowers the power of thinking and bars a conception of standards of dignity and worthiness.

FOOLISHNESS

We have no patience with cynicism. It may be a pose or a habit of mind. But it is always foolishness, pathetically futile and heart corrosive. It dulls the brightness of life and consigns us to habitations of gloom. It fills the mouth with bitterness. It poisons the atmosphere and fills the veins with a virus that racks the nerves, strips us of buoyancy of spirit and marks us as contributors to the practices beloved of the narrow-minded and uncharitable. We have no patience with the cynicism that leers at public men and is ever on the alert to brand them with the stigma of "graft." We cherish the belief that many of these in the public eye are of unimpeachable integrity. They give of their best to the public good. They walk their way, harassed by partisan journals, followed by sycophants and askers of gift, and yet they have a nobility of spirit and of patience that compels admiration. Conscious of the ways of politics and of the men who play it according to no rule, they have not parted with their ideals and look out upon life with the eyes of a boy. Such men are the best assets of

society. Anyone can be a cynic, with words that bite and befool, but a man has always, however skies lower and winds blow, music in his heart. Every day is a miracle. These about him play their parts, inartistically sometimes, with many a halting line and missed cue, but he is content with his own role, leaving the verdict to the Supreme Judge. We hold to our belief that many of our public men wear the white flower of a blameless life and are guided by conscience in their safeguarding of the public interests. In Canada we have leaders of unstained honour. Their views are questioned and derided, but no one, not even the lowest "muckraker," would dare to assail integrity beyond suspicion and manhood in a word which has been tested and tried.

SENSATIONAL FICTION

We have received a letter from a correspondent inquiring why we refrain from denouncing a work of fiction now on the market. We have refrained because other pens have scored it to the delectation, we fancy, of its publishers, and increase of their bank account.

For some people are morbidly curious and have never a scruple about making their minds the vehicles for the insipid outpourings of any writer of fiction. If adults think so little of themselves as to consort with characters of fiction that wallow in impurity what can a poor journalist do to reclaim them. If they allow their memories and imaginations and minds to be bought for a pittance they must pay the price. And the price for a mud-pie, seasoned and designated as a problem novel, is de-filement of soul. Their minds become soiled and their eyes blind. They are as puppets in the hands of writers who wish not to teach but to touch their pocketbooks. And what a poor and contemptible thing it is to see men and women looking at corruption, hugging it to their bosoms, and exulting the while in its unloveliness. Catholics, however, should not be guided in this matter by "critics" who are able to inhale any kind of an odor with equanimity, and when told proclaim it as delicious. They must smile at their dupes, and labor mightily to point out the lesson that lurks in sensational fiction. But any sensible parent can discourage novels of the seamy side of life. He can, and should be, the censor of family reading. When he does his duty we can at least hope not to see so many young persons, who are very broadminded and averse to degradation, questing for a book written by a long-haired, garrulous scribbler.

AN EVER-PRESENT PLAGUE

Every hamlet and town in Canada is flooded with these Sunday newspapers that come to us from across the border. Voluminous, decorated with crude illustrations and alleged humor, filled with chatter about things that are valueless, they find a ready market. They are seasoned with scandals and doings of those for whom this world contains all that can enlist human energy. It profits little to denounce them. Our spiritual guides warn us against them, but to little avail. They find access to households only to wear away the edge of principles and to breathe like a pestilence upon the souls of children. They pour out upon the family hearth the refuse of divorce court proceedings, the yarns of imaginative reporters and the editorials that take no account of either history or of truth. And parents who are decent and respectable handle this half-baked stuff and allow their children to feed upon it. Blind or ignorant, they seem to have no sense of their responsibility. Where there should be Catholic austerity there is self-indulgence, and where there should be a sedulous protection against every contaminating influence, there is a laxness that must and does make for disintegration of the household. This kind of newspaper robs children of their dreams, and puts in their place the sordid facts of life that are known to the worldling. They bring them into contact with what is flippant and base. They be-little purity—the most valuable thing this side of heaven—and little by little mould them according to the standards of the yellow journal.

They put upon them the mark of the commonplace, and send them into the world to think by proxy and to have a repugnance for reading that has to do with eternity and their immortal souls. Parents could be a barrier against this tide of sensuality, but, unfortunately, too many of them, engrossed with the problem of getting on, and cap in hand before wealth, deem these things as of little importance. They regard these newspapers as trifles, forgetting that many epoch-making events have been founded in the most trifling occurrences of every-day life. A flight of birds, for instance, caused Columbus to change his course southward, with the result that he discovered America. Rain prevented Napoleon's cavalry and artillery from maneuvering and left the map of Europe unchanged. And so in like manner the drippings from the Sunday newspaper may change our outlook upon life and turn the soul into a poor and tawdry thing.

A REMARK

We are far removed from the rush-light period. The days when scholars sat on straw to listen to world-famed masters are gone. It boots little to hark back to them, because we are living in an age of machinery, and the praises of our generations are sung in many keys. And yet there is a suspicion, expressed faintly betimes, that many of our assumptions are but mere statements and some of our glory is but tinsel. Some of us, for instance, are not so sure that the curriculum of the Public schools is as perfect as its framers would have it. They look with dismay at its many subjects and wonder how teachers can inject them into the heads of their pupils. They are afraid that all this matter may not be assimilated and thereby induce mental indigestion that may be beyond the reach of remedy. They have an idea that the multiplication ofologies may, though it produce superficiality, and an acquaintance with learned names and things, tend to retard the growth of mental energy. And business men wonder why many Public school graduates are slow to see an emergency, powerless to deal with an emergency and deficient in the fundamentals. We are of the opinion that a more simplified curriculum would produce better results. It would be less expensive and might help the scholar to think instead of compelling teachers to cram, for purposes of examination, a miscellaneous assortment of facts into the heads of their pupils.

THE CATHOLIC TRUTH SOCIETY

The Catholic Truth Society is doing a work that can not be over-estimated. It explains Catholic doctrine, runs down calumny, exposes godless theories and places within the reach of all well written pamphlets. In them the man in the street has an antidote for the poison that is doled out by some editors. And let us say here that the Catholic who is dumb when his faith was attacked, or when an explanation is in order, is either disloyal or ignorant. He may be disloyal because he has placed himself first and God second, or because he thinks that cowardice is necessary to his worldly success; but he cannot advance the pretext of ignorance with any show of reason. Right at his door he has weapons that can enable him to take his place in the ranks of a militant Church. He can acquire a knowledge of current issues and begin to understand and to be filled with enthusiasm for the Church that stands beautiful and indestructible. The Catholic layman should be on the firing line. He should not give all his time to the banalities of club life. He need not be aggressive, but a word from him when necessary will do good. It may cause thought; it may dissipate prejudices, and it will certainly be more effective than super-heated addresses in our club-rooms. It will cure him of the habit of going through life with bated breath. It may even encourage his friends to drop the cap and baubles and to put on the vesture of manhood. Says Mr. C. Kegan Paul in the account of his conversion: "Those who are not Catholics are apt to think and say that converts join the Roman communion in a certain exaltation of

spirit, but that when it cools they regret what has been done and would return but for very shame." "Day by day," he says, "the mystery of the altar seems greater, the unseen world nearer, God more a Father, our Lady more tender, the great company of saints more friendly. If I dare use the word, my guardian angel closer to my side. All human relationships become holier, all human friends dearer because they are explained and sanctified by the relationships and friendships of another life. Sorrows have come to me since God gave me grace to enter His Church, and I can bear them better than of old, and the blessing He has given me outweighs them all." And answering those who said that he was confident he remarks: "One thing I know, that whereas I was blind now I see."

A RUDDERLESS SHIP

The Christian Work and Evangelist (New York) quotes a German pastor as authority for the statement that the Catholic Church in Germany is gaining headway at the cost of Protestantism. The one who testifies to the decline of Protestantism in the land of its birth is described as "one in whom everybody has the greatest confidence." He is quoted as summing up the situation in these words: "The grave symptoms of stagnation or decline—whichever you like to call them—which affect us are not details. He points to the annual Catholic Congress held at Metz a few weeks ago as proof of the vitality of the Catholic Church in the Fatherland. We are told that at that great representative Catholic gathering "prince and peasant, cardinal and deacon, rich and poor, were alike filled with a zeal and a belief in the destiny of their Church wholly unknown in Protestant Germany."

Enumeration is then made of striking facts in support of this statement. Census returns are given as authority for the assertion that Protestantism is on the wane, whilst Catholicism is on the increase. Or as the German pastor puts it: "The faith of Rome absorbs a greater share of the increasing population than the faith of Luther." Whilst Protestantism fails to make an impression upon Catholic Bavaria and the Catholic Rhenish province, Protestant Pomerania and Protestant Mecklenberg are witnessing a steady increase in their Catholic population. We are told that in the vast majority of the cases of mixed marriages the Protestant man or woman becomes either wholly neutral or embraces Rome. That the children of such marriages become Catholics goes without saying. We learn also that "race suicide" is thinning the ranks of German Protestants. In Berlin and other important towns social reformers are much puzzled over the decreasing birth rate. "When this phenomenon," writes the German pastor, "is more narrowly examined we are told that the decreasing birth rate is almost altogether confined to Protestant families." In striking contrast to this state of things is the story this Protestant clergyman has to tell of German Catholic provinces. He testifies that in these provinces families are increasing in number. Speaking of the different views of the marriage ceremony taken by Protestants and Catholics, he says: "The celebration of marriages within the churches is decreasing in Germany. The registry office is taking the place of the Church ceremony. Protestants in greater number than ever confine themselves to the civil functions, which in all cases is compulsory. It is rare for a Catholic to neglect the offices of his priest in marriage." There is a similar contrast in Catholic and Protestant burial services. The German pastor tells us: "More and more the Protestant, especially among the working classes, declines to ask the service of his pastor at the graveside. To a Catholic this would be impossible."

And so the story runs. In all directions there are multiplying evidences that the spiritual influence of Protestantism is lessening rapidly in the country of its origin. Thus the number of confirmations among German Protestants does not keep pace with the increase of population. Empty Protestant churches in the great centers of population tell their own tale. In them the communion rail is fast becoming deserted, which in itself is convincing evidence of the dying of faith. We quote once more from The Christian Work and Evangelist article: "There are big Berlin churches where it is rare for a man to be seen at Communion, churches where during the last ten years the number of male communicants has sunk 50 and 60 per cent. In Catholic churches, on the contrary, the priests have no complaint to make of decreasing numbers."

The spiritual weakening of Protestantism in Germany is traceable to the cause which has produced similar results in other parts of the world. Belief in the divine inspiration of the Bible, the Protestant rule of faith, has been weakened by criticism which has undermined the foundations of Protestantism. The results are plainly discernible not only in Germany, but in England and in our own land. In these countries Protestantism, like a rudderless ship, is drifting hither and thither in a sea of doubt. What will be the final outcome of the drifting?—Freeman's Journal.

FOREIGN MISSIONS

LITTLE HOME MISSIONARIES.—There is a pastor in the middle west who has introduced the children of his parochial school to the missions. Under the guidance of their good Father the little ones support a student in one of the mission seminaries in China, sending every year a sum of money collected from the children of the school. The good Father recently received the following letter from the director of the seminary in which their student is preparing for the priesthood: "I do not know how to thank your little apostles for their charity. Thanks to them a good young man will become a priest of Jesus Christ; thanks to them a preacher of the Gospel will win to Our Lord the souls of many Chinese who, one day, before the throne of God in heaven will proclaim that they have won eternal happiness through the generosity of these dear children."

"I thank these loving little benefactors and I pray that our Divine Master may Himself be their reward. I wish to assure them that not only their own seminarian, but all of us here pray for them frequently that God may bless them, that He may bless their studies, their families and all their prospects. The alms which will gain souls for heaven and these souls will one day be their crown." "The young seminarian whose support is due to the charity of your students, because of his work, his conduct, and his piety gives every reason to hope that he will one day become a worthy priest of Jesus Christ. His good health also gives promise that he will not be overcome by the heavy burdens of the apostolate. May I ask for the help of your fervent prayers for the director and for all the students of our little seminary?"

THIRTY-SEVEN THOUSAND CHINESE ADULTS BAPTIZED IN PEKIN.—We spoke recently of the fear expressed by some publications in the United States that China would become Catholic. In fact the tide of sentiment in that country seems to be set strongly toward the doctrines of our Faith. In confirmation of this comes another report from Pekin. The writer is a Lazarist missionary, Father Blanchet: "The hopes of reaping a good harvest expressed by the last May have not only been realized, but have exceeded my fondest dreams. I need no longer speak of my 35,000 catechumens, but boast rather of 37,000 grown persons, who have just been baptized in this city. The importance of this event cannot fail to impress even the most unobservant." "I make haste to publish this authentic statement in order that those interested in our mission can rejoice with us in the extension of God's kingdom in China."

CATHOLICITY IN UGANDA.—The Very Rev. Father Henry, superior general of the Mill Hill Fathers, has been in Uganda, Africa, for some months past making a tour of inspection of the missions under the care of his spiritual sons. The condition of the missions under the care of Bishop Biermans and the progress made during the past few years has been most encouraging. So impressed was Father Henry that he promised the Bishop to send him more priests from England before the end of the year. Several Franciscan Sisters will also go to the mission within the present.

OUR RELIGIOUS ORDERS IN JAPAN.—The Marist Fathers have been established in Japan since 1888. Their schools have over 800 pupils. The Trappists have been established there since 1896. They cultivate about 1,000 acres of land. The Trappists have returned to Japan in 1906; the Fathers of the Divine Word went there in 1907. The Jesuit Fathers are in Tokio, Japan, and the religious of the Sacred Heart. The Spanish Dominicans have charge of the Island of Shikoku, Japan.

SOME RECENT CONVERSIONS

Within a recent period a number of notable conversions to the Church have been made. Here are a few: Rev. E. F. Elkins, curate of St. Augustine's Church, Kilburn, London, graduate of Oxford and Ely Theological College, son of the late Gen. Elkins; Rev. Franz W. H. Schiewe, late curate at St. Mark's and St. Clement's Episcopal churches, Philadelphia; Rev. Alexander Thompson Grant of the Scottish Episcopal Church and ex-chaplain to Wemyss Castle, Fife, Scotland; the Princess Luigi Colonna of Rome, born a daugh-

ter of Count Victor von Platen of Hanover, Germany, sister of the late Duchess of Devonshire (England), Lutheran. She married Prince Colonna over fifty years ago. Among recent conversions to the Church in France are to be numbered Charles Loui Morice, poet and art critic, and Emile Rochard, formerly director of the Ambigu Theatre, who has just published a "Vie de Jesus" in verse.

WHY NOT TAKE INTEREST?

REV. JOHN A. RYAN OF ST. PAUL STATES FACTS THAT CATHOLICS SHOULD CONSIDER

In the current number of the St. Paul Bulletin, Rev. John A. Ryan calls attention to Catholic apathy. Among other things Dr. Ryan says: "Why is it that Catholics as a rule have such a poor representation in civic and social organizations? First, because they do not in sufficient numbers go into this field in any capacity whatever. Therefore, their names do not occur to the men of influence in these organizations who have the power to select officers. This is a sober and saddening fact. Catholics have not yet developed a social or civic sense. I happen to belong to some half dozen or more state and national organizations of this character, but, with the exception of one, or possibly two, they do not contain enough Catholics to enable any one to know that the membership is not entirely Protestant. At none of the various conventions of these societies that I have attended throughout the country, has the participation of Catholics been anywhere nearly commensurate with their proportion of the population. In such circumstances it is inevitable that they should be passed over."

The second reason for the paucity of Catholic names in the lists of officers in organizations of this kind is the failure of those Catholics who are members to make themselves and their fellow Catholics known. In all these bodies non Catholics are present in the ascendancy. When they think of names for officers they naturally think of their friends, of those whom they know, just as we should do if conditions were reversed. If the Catholic members do not check and correct this process, who is to blame?"

So, there are plenty of reasons to explain the lack of prominence of Catholics in these organizations without having recourse to the ugly hypothesis of bigotry. Ordinary Christian charity would suggest that this explanation should be advanced only as a last reluctant resort, after all the facts had been carefully examined. And yet, too many of us adopt the uncharitable explanation immediately. This is the refuge of weaklings and men of bad will, not of manly men and Christians. It is the attitude of slaves, not of self-respecting and self-reliant freemen. It springs from a mixture of indolence, incompetence, mean spiritiness, and the demoralizing traditions of persecutions and ostracism to Catholics. More than one remedy for it is fair-mindedness and efficiency.

So far as my experience goes, the facts against the religious bias theory are conclusive. I have held positions of honor in all the national and state organizations, have sat in nominating and other committees, and otherwise exercised influence in determining the conduct of these societies. Yet I have never been able to detect more than a microscopic quantity of unfairness to Catholics. More than one remedy for it has been given a place of prominence when I did not deserve it. And the reason was simply because I was a Catholic, and there was no other person of my faith available. More than once I have felt extremely isolated and lonely in these excellent organizations. At this very moment I am chairman of the nominating committee of the Minnesota State Conference of Charities and Corrections, and I am quite certain that the number of Catholics in attendance at the conference does not entitle them to so much influence in the choice of officers for next year.

If we must explain our lack of prominence in social and civic life, in social and civic organizations—and it is well that we should at least make the attempt—let us face the facts bravely and honestly. Let us not take the lazy and whining attitude of hunted incompetents. To vary the lines of Cassius: "The fault is not in our non-Catholic friends, 'But in ourselves, that we are underlings.'"

Goodness can not be hidden very long. If a man is sincerely doing God's work, loving his neighbor, and attending faithfully to the duties of his state of life, no matter how quiet and humble his life may be, somehow or other, like the fragrance from a hidden flower, the perfume of his holiness makes itself known in the world. And weak, discouraged souls are strengthened, and evil men are rebuked and put to shame, by the good life of the least of God's servants.

CATHOLIC NOTES

A cinematograph film depicting the recent national Irish pilgrimage to Lourdes was taken with the permission of the organizers. All the moving incidents of the journey and the daily life and devotions of the pilgrims are shown.

What is said to have been the largest group of the colored converts baptized in the South in recent years received the sacrament in St. Anthony's Church, Memphis, Tenn., on Sunday, Oct. 19, when 35 candidates, with their respective sponsors, assembled at the regenerating fount.

In the diocese of Dijon, France, is an organization named "The Silent League." This league inculcates and practices decent silence in the churches, at funerals and at the tomb, and everywhere where there should be observed reverence and silence.

Archbishop Glennon of St. Louis has announced that the new \$2,000,000 cathedral in that city will probably be opened for services soon after the new year. The immense building is without debt, cash having been paid for each portion of the work.

A movement is started already by the admirers of the late Canon Sheehan to erect a monument in Donerale dedicated to his memory. And this but right, for Ireland owes much to her writers who have given their talents entirely to her and her religion.

"During the last decade," says the Christian World of London, "Roman Catholics increased by 5,000 among the Europeans and Eurasians in India (who, with the army number 300,000) while Anglicans decreased by 2,000, and the other Protestant bodies decreased proportionately."

Very Rev. Canon Bray, of Leeds, England, was to have undergone a serious operation for an internal growth. Placed under fourteen days' rest preparatory to the operation, he went to Lourdes. On his return the X-ray to the astonishment of the surgeon, revealed no tumor, no growth, and no trace whatever of it. He is perfectly well.

An association known as the Catholic Literature League was organized recently in Montreal at the residence of Lady Hingston, for the purpose of distributing throughout the Dominion good Catholic literature at a nominal price. The establishment of the League is the result of a visit made to Montreal by Ambrose Willis, managing director of the London Tablet.

The Anglican Bishop, Dr. Knox, in opening a conference at Manchester, last month spoke of England's national religious unrest, and prophesied a great change as imminent. He said, the cardinal facts of the Faith, the Incarnation and the Resurrection, are explained away in our time and the "Reformation" repudiated with a frankly expressed desire to revert to the doctrines and discipline of the Church of Rome, its liturgies and its rites.

Scannell O'Neill tells us in the Catholic Citizen that "the following persons have lately been reconciled to the Church at Caldey Abbey, South Wales: the Rev. W. Swinstead, curate of All Souls' Church, Clapton; the Rev. Mr. Pickering, Mr. H. Burnell Hudson, of Wick House, Pershore, now a monk there; Miss E. M. James a well known author of Carnarvon, Wales, and twenty four of the islanders at Caldey. In addition to the aforementioned, we hear of the conversions elsewhere of the following persons: the Rev. Frank Gately, curate of St. Saviour's Church, Birmingham, formerly a novice at Caldey; the Rev. A. Dudley, of London.

The registration at the Catholic University of America shows a notable increase in the lay student body, which has reached the figure of 310, from nearly every state of the Union. The ecclesiastics attending the university number 240, making a total of 550 male students. Trinity College, now affiliated to the university has 170 students, and Teachers' college, 50, while the summer school was attended by 383, making a total of 603 women students, and in all 1,153 students receiving instruction from the professors of the university. The Marist and Paulist preparatory schools nearby have an attendance of about 70.

Chicago Paulist choristers are to lose their founder and director, the Rev. William J. Finn, C. S. P., of St. Mary's church, who leaves Chicago in December to found a training school for church music in St. Louis. A fund of \$200,000 will be required to found the school and it will be raised by individual contributions. Father Finn has the approval of his superior to begin the work; which will be under the auspices of the Paulist Fathers and started in St. Louis by request of Archbishop Glennon. Father Finn's choir of boys has made an international reputation for Chicago, being the first choir of Americans to make a concert tour of Europe, and the winners of the first prize at the international music festival in Paris, in which 497 choirs from all over Europe competed, including the famous Sheffield choir, of England.