

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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LONDON, CANADA, SATURDAY, JANUARY 22, 1916

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DISREPUTABLE BUSINESS

"Some years ago," we quote Archbishop Ireland, "the Bishop of Columbus, Ohio, promulgated for his diocese the law that no existing Catholic society, or branch, or division thereof shall be allowed to have a liquor dealer or a saloon keeper at its head, or among its officers; and that no new Catholic society, or new branch of an old organization shall be formed which would admit even to membership any person engaged whether as agent or principal in the sale or manufacture of intoxicating liquors."

From this law an appeal was taken to the Apostolic Delegate and in due time a decision was given sustaining the Bishop on all points. Whatever course may be adopted within other jurisdiction the American saloon is everywhere branded with the disfavor of the Church. Henceforth Catholic public opinion towns upon the saloon and the saloon keeper: saloon-keeping is accounted a disreputable business, and the saloon-keeper, however correctly he conducts his particular saloon, must not and will not, because of the general malodorosity of his business, be permitted to appear in any capacity as a representative of the Church or as a prominent Catholic; he must and will be kept aloof from all places of honor and distinction in the Church.

LET US HOPE

Whoever understanding the force of public opinion among Catholics will easily read the signs of the times and perceive that among Catholics in America the saloon is a doomed institution and saloon-keeping a disreputable business from which Catholic instinct will shrink.

The Archbishop tells us that a would-be modal saloon-keeper announced his advent in Detroit; he posted up over the bar rules which were to regulate his saloon; in less than a month he closed his doors. The saloon conducted in a decent manner does not pay. Catholic theology does not teach that saloon-keeping is in itself a sin. If the saloon-keeper happens to be the ideal one—never selling to men who are likely to become intoxicated; never selling to minors in violation of the law of the land; never opening his saloon on Sunday; never tolerating blasphemy or obscene language at the bar; in a word, observing in his business the whole law, civil and divine, he may be absolved and admitted to Communion.

This teaching leaves no doubt as to the dangers which surround the saloon. And the Fathers of the Third Plenary Council of Baltimore called upon all pastors to induce all of their flocks that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic and to embrace a more becoming way of making a living. Let us hope the day may come when no Catholic will be known as a saloon-keeper. It may entail trouble to abandon it. But he will be amply repaid when he realizes that he is putting his brawn and brain to better work than peddling liquor; and that he can look the world in the face conscious of doing something to better it. And above all he will hear the plaudits of his conscience.

EMOTIONAL RELIGION

In olden times men quested for regions which held within them bounteous stores of gold and simples dowered with marvelous health-giving qualities. As a rule they had their difficulties. Sometimes they came back penniless and body-broken, and told the history of adventures with desolate shores and their barbarian inhabitants. Nowadays men have forth to the United States for the purpose of catching the elusive dollar. If they can talk about the weather in a sensational manner, or preach about the millennium, or disclose remedies for every bodily ailment, they are sure of rich returns.

Just now the narrators of miraculous personal experiences are prominent. They are certain that their feelings are the effect of immediate divine influence. They

see visions and hear the voice of the Spirit of God assuring them of pardon. And like Uliah Heep they are only anxious about the sins of others.

A Catholic, of course, may be carried away by feelings of fervor, but he knows whence it comes. It is not an objectless, rapid sentimentalism. The object before the Catholic is fixed and definite. He is taught to work out his salvation in fear and trembling, to do penance, and not imagine that in a moment of nervous excitement all his sins are cancelled. The confessions of some remind us of Uliah Heep's words about his mother, "I am afraid she ain't safe, immortal y' say, sir. I should wish mother to be got into my state, I wish mother had come here. It would be better for everybody if they got took up and was brought here."

Religious sensationalism is a potent factor in the spread of indifference to religion. Many who are wrought upon in revivals until they imagine they feel God's presence within themselves, easily fall a prey to despondency or indifference, when their fervor is lost.

WAR AND RELIGION IN ITALY

(From Studies)

The following extract, taken from the letter of a chaplain at the front and published in Prete al Campo of the religious revival:

"Two Sundays ago I invited Father Gemelli to celebrate Mass in my campment. Although the soldiers of only one battalion were notified of the fact, and were notified as late as 8 p. m. on the preceding evening, still I had 350 communicants in the morning (about 400 men to a battalion). If you ask me how they all managed to get to confession, I beg to tell you with emotion that from 8.30 a. m. to 9 a. m. they remained in the little church of the district waiting patiently their turn to go to confession. Also, please note that they not only gave up their morning coffee—a big sacrifice, but also fasted until 10.30 a. m. when Holy Communion was distributed at the Military Mass. Nay, more, I still keep the names of three soldiers who on different days had the courage to march for eight hours without taking a drop of water, because they had resolved to receive Holy Communion. To appreciate the heroic nature of this action, you must bear in mind the dust raised by a column of 8,000 men, the thirst caused by the heat of the sun, and the weight of their heavy equipment. And do not imagine that such devotion to religion is found only among the private soldiers. Officers also accomplish similar acts, similar sacrifices."

The Government feels the need of religion to meet the dangers of the hour. Hence, it affords the soldiers every facility for the accomplishment of their religious duties. It has warmly endorsed the action of the Bishop of the army—Episcopus Castrorum. The Grand Admiral has invoked "divine aid" for the navy. The King has words of praise for the good work of the Sisters, and has been pleased to call them "Our Sisters." He has distributed with his own hands pious objects to the wounded soldiers. Non-Catholic papers are generous in their appreciation of the work done by priests. For instance, the Pensiero Militare (organ of the army and navy) writes under date of July 4: "Witnesses are now unanimous of the admirable conduct of our priests at the front, whether they are there as soldiers or fulfill their sacred ministry. Having all set out with the greatest enthusiasm, they are ever in the front line to afford the consolations of religion, and to give every kind of aid with word and arm. This feat should be enough to make men scrupulously abstain from applying any offensive word or causing any pain to these well-deserving subjects, many of whom have already acquired a right to the title of valiant and heroic."

A recent number of the Corriere della Sera (liberal paper) has some interesting facts. Describing a soldier's march about August 10, it says: "One comes in quietly and mingles with the crowd; it is the Commander-in-Chief, General Cadorna. All rise to make room for him; he whispers to them not to move, and finds a place in a corner at the end of a bench of officers." In the course of the same article we read on one day there was a big fight on. It was necessary to get to the front quickly the following morning. Mass? "No Mass to-morrow, I am afraid," Father," said General Cadorna; "if we can't, we can't." Why can't we?" asked General Porro, who was standing by General Cadorna, after a moment's thought,

he murmured to himself, "Why not?" Then, turning to the Staff, he said: "Mass to-morrow morning at 4.30 for all who like to come." All came. La Scuola Cattolica (monthly review) for October 1, had an article on the religious revival in Italy. It called the following incident from it. The colonel of a cavalry regiment at the moment of forcing the passage of the Isère, assembled all his officers by night in a wood. He explained minutely the plan of attack, and then delivered a spirited address. It was a solemn moment, for the regiment was about to go into battle for the first time. Before breaking up, the Colonel spoke these words: "Officers, we have here with us our Chaplain. Let him now receive my head and bow down to receive his absolution. Let him who has faith do likewise." All uncovered, and bowed their heads. The voice of the Chaplain broken with emotion, repeated the words of absolution, "Forward," cried the Colonel, and these men, strengthened and nerve by religion, faced death with a heroic calmness.

What will remain of this religious revival when peace comes? Will it disappear in the smoke of the last shell? Will the men who have been purified in the principle of this war return once again to their old ways? These are anxious questions on the lips of many. The future will answer them. One thing seems certain: the common charges brought against Catholics—want of patriotism—has been so eloquently refuted by devoted service and heroic acts that it cannot easily be revived. You may answer that since charges have been made against the clergy during the course of the war. It is true; but they have completely failed. They had their origin either in the malevolence of bitter anti-clericals or in the overgreat zeal of minor officials.

You must not conclude from this that Rome is in a state of high-strung tension. Neither must you believe the reports of Roman troubles which I have read in one or two American Catholic papers. Nothing could be quieter than the city since the war began. Everything seems to go on as usual. Those who have come back recently via London and Paris find Rome very different from the little town which is outwardly so little touched by the great struggle. The city is lighted as usual, though some of the street lamps are darkened. An attack is most improbable for more reasons than one. The churches are better filled, though there is not much sign of the revival. The League, German and Massimo Colleges have been turned into hospitals. The Gregorian University has only a third of its usual numbers. The Canadian College is closed through want of students. Numbers are also reduced in the Scotch and American colleges.

ARCHBISHOP BRUCHESI

CONDEMNS NATIONALISM

Archbishop Bruchesi has spoken what is in the heart of the French-Canadian people. "French-Canadian countrymen," he cries, "I for one do not want to be a German citizen." With that as a rallying call there should be little difficulty in securing many thousands of recruits to prevent all possibility of German domination of the St. Lawrence.

The Archbishop, in a speech delivered at a meeting held in aid of Laval University's military hospital, spoke out as to the attitude of the higher clergy of Quebec toward the war. His words are the more significant because they follow the recent declarations of Nationalist leaders who assert that Canada owes no duty to Great Britain which requires her sons to take part in the present war, and that the only military obligation resting upon the Canadian people is the defence of their own shores from invasion. Archbishop Bruchesi sweeps aside this web of finely spun theorizing in these words: "Canada being a part of the British Empire, it is the sacred duty of the Canadian people to assist Great Britain in her heroic defence of liberty. This was the position taken by the episcopacy of French Canada at the outbreak of the war and this is the attitude our Bishops still maintain and will continue to maintain to the very end. The obligations we owe the British Crown are sacred obligations. It is the solemn duty of every Canadian citizen to stand side by side with the Motherland in her heroic effort to crush the tyrant who wishes to trample small nations and States beneath his iron heel. What fate would be ours if the Germans obtained a foothold here? Were Great Britain defeated Germany would secure domination on the St. Lawrence."

This patriotic declaration should be posted on every church wall in the Province of Quebec. It has been said that some of the Clergy are strongly Nationalist, and have been advising their parishioners to read journals which set forth the views of Messrs. Bourassa and Lavergne. If there is any measure of truth in these statements, and if the young men of Quebec have been hindered from

offering their services to the cause of freedom because of the Nationalist propaganda, Archbishop Bruchesi's words should prove an antidote to the poison they have taken.

No better fighting men than the French Canadians of the first contingent have crossed the Atlantic. Strong, patient, enduring, yet with the fire of Norman Viking ancestors in their veins, the men of Quebec make admirable soldiers. Canada needs at least fifty thousand more of them. The outspoken and unreserved support of the Empire's claim upon their given at the moment of crisis by the Archbishop of Montreal should prove far more potent than the voice of the Nationalist faction. A rush to the colors in Quebec will best rebuke the factionists.—The Toronto Globe.

JESUIT PRIEST

TO BE PROMINENT FIGURE AT PAN AMERICAN CONGRESS

The second Pan-American Scientific Congress will be held in Washington, Dec. 27 to January 6th, and this gathering will bring together the leading scientific men of the Western Hemisphere, and promises to lead to better governmental relations.

A prominent figure in the Congress will be Rev. Francis A. Tondorf, S. J., at present in charge of the biological courses of the medical department of Georgetown University. Born in Boston, Mass., in 1870, he entered the Jesuit Order in his eighteenth year, after pursuing preliminary studies at Boston College. He was ordained to the priesthood in 1905. After attending courses at John Hopkins University, Baltimore, Md., he occupied chairs of mathematics and physics at Loyola College in that city, and subsequently, those of chemistry and physics at Fordham University, in connection with its medical department. Coming to Georgetown University, he devoted his scientific attainments to theoretical and practical embryology. Embraced and aided by the former president, the Rev. Joseph J. Himmel, S. J., he founded the famous seismographic station, and equipped it with the best instruments obtainable, both in the college proper, and in the building on Observatory Hill, constructed for the purpose. In this department Father Tondorf enjoys an international reputation for the records of earthquakes furnished for the press. The biological laboratory at Georgetown University doubled in size, and installed this summer, due to the energy of Father Tondorf.—Church Progress.

A NEW CRUSADE FOR PEACE

London, Dec. 21, 1915.—There is an abundance of war prayers here. From the Roman Crusade for Peace, started by a Catholic magistrate with the approval of Cardinal Bourne, has grown a new crusade engineered by a Manchester priest, Father Cobb. This priest is gathering in hundreds of Catholics in all parts of the country and has secured the approval of Cardinal Logue, Cardinal Bourne and Bishop Casarelli of Salford. All who join the new crusade, to which thirty thousand soldiers in the trenches have already given their adherence, undertake the following acts of piety for the duration of the war. Every Sunday they will attend Benediction for a speedy victory and peace. They will attend Mass on at least one weekday, say the rosary daily, offer up a weekly Communion, pay at least one private visit to the Blessed Sacrament, and make the stations of the cross weekly for the same intention. A treble novena in honor of the Immaculate Conception, was also planned by an Irish priest, Father Boyle, for peace and victory. He said Masses daily from the 8th to the 17th of December, and had the same number of Masses said at the Grotto of Lourdes for the intentions of those making the novena. Father Fitzmaurice, S. J., of the Royal Irish, said the same number of Masses on the same dates and for the same intentions behind the trenches on the western front. Thus are Catholic soldiers and civilians turning out "golden bullets of prayer," as Father Cobb calls them, wherewith to end the war. Another spiritual activity is the resumption of Catholic evidence lectures in our churches. They used to be given in the town halls of London, but now they are given in the Catholic churches, and are followed every time by numerous conversions. Young preachers are coming to the front for this work since many of our most celebrated preachers are with the troops.

"ALIEN ENEMIES"

Some bigots have seized with glee the opportunity to have a dig at the Church in Devonshire, and have referred to the board of education the condition of affairs at the Buckfast school, where the local education committee reports that four alien enemies are on the board of management of the local Catholic school. These gentlemen are monks of the famous Benedictine Abbey. The

abbot, Dom Anscar Vonier, who is celebrated as a preacher and is not yet forty was born at Wurtemberg, but has lived in Britain most of his life and entered the Benedictine community, of which he is now the head, when he was only thirteen years of age. Still it is too good an opportunity for the bigots to miss. The abbey is more than usually interesting, being an ancient Catholic foundation which has been restored by the monks, mainly through the generosity of Lord Clifford of Chudleigh, and the Father and Lay brothers are now building with their own hands a magnificent Monastery Church.—Chicago New World.

THE HOLY FATHER AND CHRISTIAN UNITY

A great representative gathering of Protestant bishops, clergymen and laymen enthusiastically applauding a communication from the Holy Father, was the remarkable scene witnessed recently at Garden City, L. I. Delegates from the Episcopal, Baptist, Congregational, Lutheran, Methodist, Moravian, Presbyterian, United Presbyterian Church of North America, Presbyterian Reformed Church and other denominations were present. A general Church had convened for the purpose of furthering the cause of Christian Unity, the need for which is felt in our days more than ever. There is an instinctive yearning for the reunion of all Christians which once existed, but which unhappily exists no longer. Evidently God meant that we should be one. His Divine Son prayed that we might be one. "I pray for them, I pray not for the world but for them whom Thou hast given me." And now I am in the world, but these are in the world, and I come to Thee. Holy Father keep them in Thy name whom Thou hast given me, that they may be one as we also are one. "That they all may be one as Thou, Father, in Me and I in Thee, that they also may be one in us; that the world may believe Thou hast sent Me" (St. John xvii).

One reading these words cannot have any doubt as to the intent of the Divine Founder of Christianity. His language is very explicit: "That they all may be one as Thou, Father, in Me and I in Thee, that they also may be one in us." It is clear that our Divine Lord prayed that His visible Church on earth should be one, unaffected by such accidents as race, nationality or social conditions. The letter sent by the Papal Secretary of State to the Conference on Christian Unity clearly demonstrates that the Vicar of Christ takes the deepest interest in every movement that will turn men's thoughts toward the restoration of the unity for which our Lord prayed. Cardinal Gasparri, after stating that the project of an international convention to accomplish the speedy fulfillment of the final prayer of our Lord had the hearty approval of the Holy Father, went on to say: "The August Pontiff, therefore, was pleased with your project of examining in an sincere spirit and without prejudice the essential form of the Church, or the inner essence of the Church. He earnestly hopes that under the spell of its native beauty you may settle all disputes and work with prosperous issue to the end that the mystical Body of Christ be no longer suffered to be rent and torn, but by harmony and cooperation of men's minds and likewise by the concord of their wills, unity of faith and communion may prevail throughout the world of men."

It will be noted that Cardinal Gasparri, speaking for the Holy Father, expresses the belief that the inherent beauty of the Spouse of Christ is such that, when it becomes known, it will have the effect of winning the admiration and eventually the loving obedience of those who hitherto have been her only by the vilest of caricatures. Any movement, then, that directly or indirectly will help remove the prejudices which encircle her created in to be welcomed. We believe that the World Conference on Faith and Order will be a contributing cause to this good work. The motives actuating those who are working in the interest of the Conference were set forth by the Right Rev. W. P. Anderson, Protestant Episcopal Bishop of Chicago, in an address delivered at the gathering at Garden City. Among other things he said:

"We look out upon the Church today. Instead of an interior, indelible and united, we find it externally rent and torn asunder, largely disintegrated and incapable of moulding the national conscience. Isolation, separation and disintegration are repelling the power of the Church of Jesus Christ. A bewildered world and a divided Church are crying, 'How long, O Lord, how long until peace be established between nations and a unity made amongst the churches?'"

"In face of the religious conditions to-day is there any Christian who will care or dare to stand aloof from a movement so thoroughly filled with mutual trust and confidence and so charged with loyalty to Jesus Christ and His Church?"

The condition of things Bishop Anderson describes surely is not consonant with the unity for which our Lord prayed. That must be the question to all men. The question how this incongruity may be abolished is one of transcendent importance.—N. Y. Freeman's Journal.

MISREPRESENTED

Great men always suffer from misrepresentations. This is especially true of prelates of the stamp of the beloved Cardinal Archbishop of Baltimore, whose kindly courtesy makes him accessible to persons of all ages, creeds, and conditions of life. Recently a minister of the Gospel called on the Cardinal in reference to a campaign soon to be inaugurated in Baltimore by the evangelist, Mr. Sunday. As usual, his Eminence was courteous, and apparently his native kindness was mistaken for an approval of Mr. Sunday's doctrine and methods. At any rate, the rate wires were soon hot with messages to the effect that Cardinal Gibbons had set the stamp of approval on Mr. Sunday's campaign. That this report was far from the fact is apparent from the following abstract taken from an article which appeared in the Baltimore Catholic Review:

"The truth is that the Cardinal expressed no positive opinion whatever on the soundness or unsoundness of Billy Sunday's doctrine, but merely remarked that his doctrines seemed less heterodox than those of many Protestant ministers. The Cardinal received Dr. Peck very kindly, as he always receives visitors, and could not do otherwise. But he gave no endorsement of Billy Sunday's doctrines or methods. "His Eminence, while not condemning all of Billy Sunday's utterances and doctrines, or while not giving any explicit approval, could not, and cannot approve the blasphemous utterances, the coarse epithets, the theatrical antics of Mr. Sunday. The Cardinal's words were not intended to give any sanction to any certain great truths which Mr. Sunday might preach."

Here the matter may rest; but it seems too bad that a venerable and kindly prelate, whose lips drop naught but words of charity and benediction, should be misrepresented by those to whom he has been generous.—America.

RECONCILIATION

OF NOTED SPANISH MASON AND FREETHINKER

From time to time we read of some more than usually striking examples of the marvellous effects of God's grace in that most difficult of works in the sphere of religion—the conversion and reconciliation of an apostate. The Madrid correspondent of such a case has just occurred in that city. He says: "All Madrid was stirred when the well known Republican Deputy for the capital, Don Luis Talavera, Mason and Freethinker, published in a letter to the Bishop of Madrid the solemn retraction of his past errors and misdoings, and announced his return to the bosom of the Church and his resolution to devote the remainder of his life and energies to repairing the damage he had done both by his example, his writings, and his speeches. The document, in beautiful and moving language, describes his anti-religious past to 'imperfect knowledge, shallowness of learning, and unconfessed pride.' As well as a Freethinker, he had been a Freemason, and of this he sincerely repents, although Masonry is not in Spain what it was in other epochs, the atmosphere of irreligion which he breathed therein, the philosophical rationalism and sceptical indifference of which it boasts, fully justify the excommunication which weighs upon it." He still continues Republican, as he sees no incompatibility between this form of government and the Catholic religion, but should such incompatibility exist or should he pass at any time, he would abandon his life-long cherished political convictions. Senator Talavera also published his profession of Faith in all the city papers, and announced that if his Republican constituents thought he could not logically and honorably continue to represent them through his return to the Catholic Church, he would place in their hands his seat in Parliament."

It would seem that there can be no doubt on this last point. It is true that the Catholic Church is not in compatible with Republicanism as a form of Government in itself, but in Spain, from what this correspondent says, Republicanism stands for Masonry, freethought, violent sectarian hatred of the Catholic Church in a political setting. Hence Senator Talavera will not have long to wait for an answer to his doubt; indeed, anti-Catholic journals have already attacked him, told him that he can no longer represent Republicans, and that he must go. This is quite as it should be; let the enemies of Catholicism be on one side, and its supporters on the other.—Edinburgh Catholic Herald.

CATHOLIC NOTES

There are about 50 Catholic convents and monasteries in the Holy Land.

It is reported that the German colleges in Rome are now vacant of pupils.

In the city of New York alone the Catholic Church is relieving the city and State of the necessity of schools and teachers for 145,123 children.

An English correspondent of America, states that all the Catholic weeklies of England are edited by laymen.

In Shanghai, China, the Little Sisters of the Poor have a home for the aged. They established it there in 1904.

Press despatches announce the selection of Pope Benedict XV. as arbitrator of the question of delimiting the frontiers of Peru and Bolivia.

The Catholic Truth Society book shelves at Westminster Cathedral, London, were responsible during the past year for the sale of 40,000 pamphlets.

Engenia, deposed Empress of France, who is in England, visits a Catholic Church daily to pray for her son and husband. She is aged eighty-nine, but retains all her faculties.

In a village of the Argon Forest, France, just now, is an aged priest, ninety-two years old, the only priest for the immediate country around him. He must attend to the sick calls.

On his last birthday, George V., King of England, decorated Rev. Mother St. Lucie, provincial of the Sisters of Jesus and Mary, with the imperial medal of honor.

Rev. Henry Moeller, S. J., former president of St. Xavier's College, Cincinnati, died on Sunday, December 19, at Detroit University, after an illness of some length.

In Peking, China, the Church has had normal schools for the training of catechism teachers, and recently one has been established for the education of school teachers.

La Bengal the Jesuits have converted at least 100,000 natives in the last twenty-five years. In China and Africa there are fully 1,000,000 persons under instruction for Catholic baptism.

Dec. 21, the Archbishop of St. Paul, the Most Rev. John Ireland, D. D., rounded out fifty-four years of labor in the sacred ministry of the priesthood. Archbishop Ireland is now in the seventy-eighth year of his age.

Bishop Patrick J. Donohue, of the Diocese of Wheeling, lately concluded a deal for the purchase of a tract of land on Thirteenth Avenue, Huntington, W. Va., on which to erect a hospital, which will be conducted by a Sisterhood.

Under the late Bishop Conaty the Catholic population of the Los Angeles diocese is estimated to have risen from 65,000 to 145,555; but more gratifying than all else, the attendance at the Catholic schools has risen from under 3,000 to over 10,000.

The Irish citizens of Chicago, represented by the United States Societies, have made plans for a \$500,000 Irish temple of music, arts and literature. The recipient of the Manchester Martyrs demonstration and John Mitchell centenary will form the nucleus of this fund.

Mr. James J. Hill, of St. Paul, has pledged \$10,000 towards a \$50,000 club house to be erected by the Seton Guild of Minneapolis. The gift is contingent upon the raising of an additional \$40,000 required to finance the undertaking. The Seton Guild is an organization of Catholic working girls.

News has just reached this country of the death of Rt. Rev. John Starha in Leoben, Austria, where he has lived in retirement since he resigned the bishopric of Lead, S. D., in April, 1909. His death, due to an acute attack of heart disease from which he suffered for many years, took place on Nov. 28.

Since the year 1894 the territory of Alaska has been a Prefecture Apostolic. It is three times the size of France. Its population is about 70,000 of whom 15,000 are Catholics, and 10,000 Russian schismatics. There are 28 Catholic centres served by 20 Jesuit priests. Brothers of Ploerand and Sisters of Providence of St. Anne and St. Ursula are in charge of the few parish schools, which have an attendance of about 1,000 children.

Albert Barnes Boardman, one of the prominent lawyers of New York and until a month or two ago a vestryman of St. Thomas' Protestant Episcopal Church, Fifth Avenue and Fifty-Third Street, was baptized a Catholic on Christmas eve in Cardinal Farley's private chapel in St. Patrick's Cathedral. Cardinal Farley performed the ceremony and former Justice Morgan J. O'Brien, Mr. Boardman's law partner in the firm of O'Brien, Boardman & Platt acted as sponsor.